

How to profit by reading of the holy Scriptures.

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THE
BIBLE.
THAT IS
THE HOLY SCRIPTURES
contained in the Old and New
TESTAMENT.
Translated according to the Ebrew and Greeke, and
conferred with the best Translations in
divers Languages.
*With most profitable Annotations upon all hard places,
and other things of great importance.*

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Besides the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spir-
itual, we are especially bounde (deare brethren) to giue him thanks without ceasing for his great grace and
unspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mer-
cifully to guard vs alter so horrible backsliding & falling away from Christ to Antichrist, from light to dark-
nes, from the liuing God to dumme and dead idoles, and that after so cruell murder of Gods Saints, as alas,
bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not
so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour.
To the intent therefore that wee may not bee vaine of these great mercies, but seeke by all meanes (according to
our Aetic) to be thankfull for the same, it beloueth vs so to walke in his feare and loue, that all the dayes of our life wee
may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising
of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our
shield and sword against Satan, the schoole of all wisdom, the glasse wherein we beholde Gods face, the testimonie of his
faueur, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie
in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy
Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue indeuoured to achieve: yet consid-
ring the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which
God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to
our selues about the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two
yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee
reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any
charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous,
and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great op-
portunities and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such
diuersities of translations in diuers tongues: we vnderooke this great & wonderful worke (with all reuerence, as in the pre-
sence of God, as intreating the word of God, whereunto we thinke our selues vn sufficient) which now God, according to his
diuine prouidence & mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we
haue in every point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faith-
fully rended the text, and in all hard places most sincerely expounded the same. For God is our witnesse, that wee haue by all
meanes endeouored to set forth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren
in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerent-
ly kept the propriety of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke
tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to
speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding
that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases
of the holy Scriptures. Yet lest either the simple (should be discouraged, or the malicious haue any occasion of iust cauilla-
tion, seeing the translations read after one sort, and some after another, whereas all may serue to good purpose & edifica-
tion, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the
holy Ghost, as proper for our language with this marke ||. Again, whereas the Ebrewe speech seemed hardly to agree
with ours, wee noted it in the margin after this sort ¶, vsing that which was more intelligible. And albeit that many of
the Ebrewe may be altered from the old text, and restored to the true writing & first originall, whereof they haue their sig-
nification, yet the vsual names little is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie
of the sentence required any thing to be added (for such is the grace and propriety of the Ebrewe and Greeke tongues that
it cannot but cleare by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well pra-
ctised therein) we haue put it in the text with an other kinde of letter, that it may easily bee discerned from the common
letter. As touch the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning
distinguished the. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most
easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and
set forth by this ¶. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the argu-
ments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might
be holpen. For which cause also wee haue set ouer the head of euery page some notable worde or sentence which may
greatly further alse for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand
the holy Scripture, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, and how many are
discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuou-
red both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to
gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the de-
claration of the text for the application of the same, as may most appertaine to Gods glory & the edification of his Church.

Furthermore where certain places in the bookes of Moses, of the Kings, & Ezeiel seemed so darke, that by no description
they could be made cleare to the simple reader, we haue set them forth with figures and notes for the full declaration
thereof, that they who cannot by iudgement, being holpen by the annotations noted by y letters a. b. c. & c. attaine there-
unto, yet by the perspicue, and as it were by the eye, may sufficiently know the true meaning of all such places. Whereun-
to also we haue added certaine Maps of Cosmographie, which necessarily serue for the perfect vnderstanding and memory
of diuers places and countries partly described, and partly by occasion touched, both in the old and new Testament.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of
the glory, there are added two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and
the other the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any man should iustly
desire, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this
labour may not be counted in vaine, but as sent from God to the people of God, for the increase
of his Church, and discharge of ones conscience, whom it hath pleased him to raise up for this
purpose to receive the worde of God, earnestly studie it, and in all your life practise it, that yee may now
be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that
glorify through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

¶ Of the incomparable Treasure of
the holy Scriptures, with a prayer
for the true vse of the same.

Esai. 12.3 & 49.
10. reue. 21. 19.

and 22. 17.

Jerem. 33. 15.

psal. 119. 160.

reue. 2. 7. and

22. 3. psal. 119.

142. 144.

Iohn 6. 35.

Luke 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

2. Pet. 2. 32.

Matth. 6. 22.

Psal. 119. 27.

73.

Iude 20.

Psal. 119. 11.

Ioshua 1. 8.

Psal. 1. 1. 2.

Psal. 94. 12. 13.

Here is the Spring where waters flow,
to quench our heat of sinne:

Here is the Tree where truth doth grow,
to leade our liues therein:

Here is the Iudge that stints the strife,
when mens deuices faile:

Here is the Bread that feeds the life,
that death can not assaile.

The tidings of Saluation deere,
comes to our eares from hence:

The fortresse of our Faith is heere,
and shield of our defence.

Then be not like the hogge, that hath
a pearle at his desire,

And takes more pleasure of the trough
and wallowing in the mire.

Reade not this booke, in any case,
but with a single eye:

Reade not, but first desire Gods grace,
to vnderstand thereby.

Pray still in faith, with this respect,
to fructifie therein,

That knowledge may bring this effect,
to mortifie thy sinne.

Then happy thou, in all thy life,
whatso to thee befallles:

Yea, double happy shalt thou be,
when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed the rich
and precious iewell of thy holy Word, assist vs with thy Spirit, that may be
written in our hearts to our euerlasting comfort, to reforme vs, to rewe vs ac-
cording to thine owne image, to build vs vp, and edifie vs into the perfect building
of thy Christ. sanctifying and increasing in vs all heavenly vertues. Grant this, O
heauenly Father, for Iesus Christes sake. Amen.

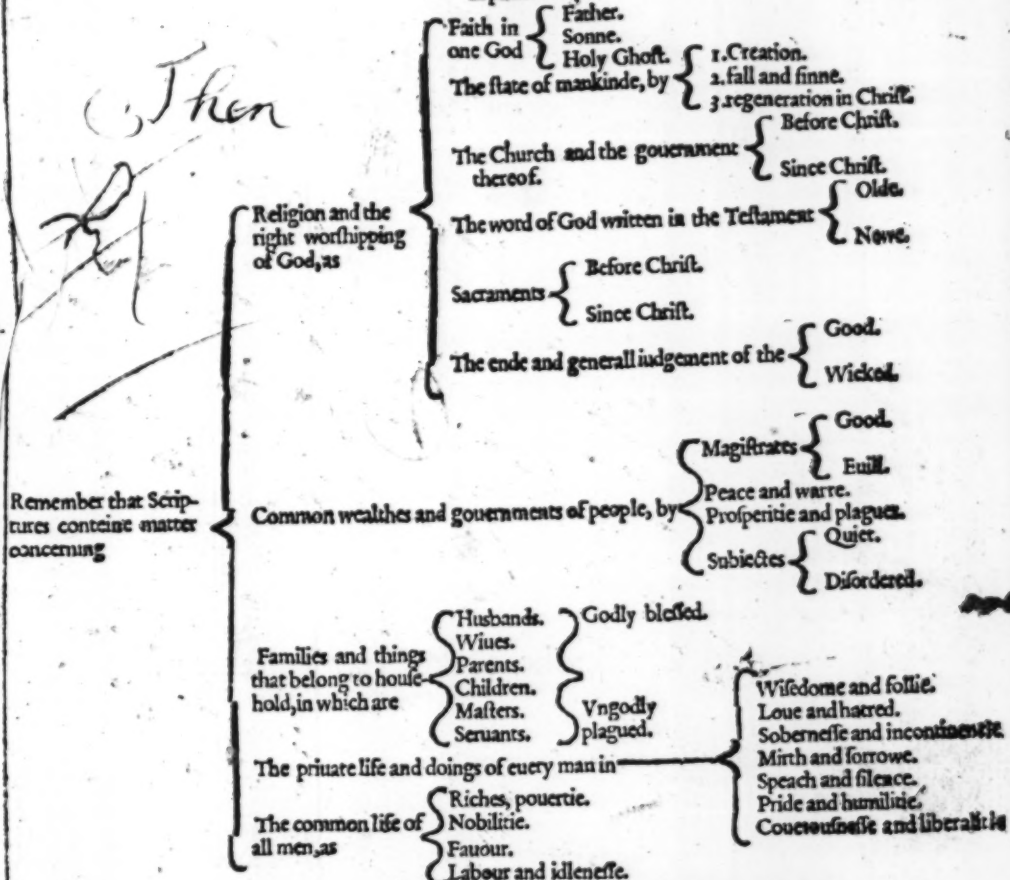
How to take profit by reading of the holy Scriptures.

of the world.

- 1 Earnestly and visually pray vnto God that he will vouchsafe to
 - Teach the way of his statutes.
 - Giue vnderstanding.
 - Direct in the path of his commandments.
 - At the least, twice euery daye this exercise be kept. } Psal. 119.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
 - The time once appointed hereunto after a good entrie, be no otherwise employed. } Deut. 11. v. 19.
 - Superstition be auoyded. } Luke. 9. v. 62.
 - At one other time that be done, which is left vndone at any time. } Eph. 3. v. 36.
 - Teache, that we may learne truth. } 1. Tim. 3. v. 16.
 - Improue, that we may be kept from errour. } 16. & 17.
 - Correct, that we may be driuen from vice.
 - Instruct, that wee may be settled in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope. } Rom. 15. v. 4.
- 3 Vnderstand to what ende and purpose the Scriptures serue, which were written, so

Then

Who so euer mindeth to take profit by reading scriptures, my



- 5 Refuse all sense of Scripture contrary to the
 - Articles of Christian faith, contained in the common Creede.
 - First and second table of Gods commandments.
- 6 Marke and consider the
 - 1. Coherence of the text, how it hangeth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Maner of speach proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.
- 7 Take opportunitee to
 - Reade interpreters, if he be able.
 - Confesse with such as can open the Scriptures. Acts. 8. v. 30. 31. &c.
 - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP.

The names and order of all the Bookes of the Old
and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Jeremiah	52
Ioshua	24	Lamentations	5
Judges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Joel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Jonah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh, Apocryphe.		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Job	42	Zechariah	11
Psalms	150	Malachi	4

The Bookes called Apocrypha.

1. Esdras	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The Song of the three children	
Tobit	14	The story of Susanna	
Judeth	16	The idole Bel and the Dragon	
The rest of Esther	6	1. Maccabees	16
Wisedome	19	2. Maccabees	15
Ecclesiasticus	31		

The Bookes of the New Testament.

Matthew	28	1. Timotheus	6
Marke	16	2. Timotheus	4
Luke	24	Titus	3
John	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romans	16	The Epistle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. John	5
Ephesians	6	2. John	1
Philippians	4	3. John	1
Colossians	4	Jude	1
1. Thessalonians	5	Revelation	22
2. Thessalonians	3		

The

THE ARGUMENT.

* This word signifieth the beginning and generation of the creatures.

1 God created the heaven and the earth, 3 The lights and the darkness, 8 The firmaments, 9 He separateth the waters from the earth, 16 He createth the sunne, the moone, and the starrs, 21 He createth the fish, birds, beasts, 26 He createth man and giveth him rule over all creatures, 29 And promiseth continuance for man and beast.

Dr. spreading over and air. f As the sea and rivers, from those
the clouds, which are upholden by Gods power, left they should
eld. *Psal. 148. 4. g That is, the region of the aire, and all that
second day. *Psal. 127. 8 and 89. 11. and 136. 8. Job 38. 4.

and here he speaketh, as man in general by his eye: for euening
the planet Saturnus. o To giue it sufficient light, as instruct
the same, to serue to mans vse. ¹ *Ier. 31. 33.* "The fourth da

ments appointed for
NY.

p As fish and
wormes which
slide, swimme, or
creepe.

† Ebr. the soule
of life.

† Ebr. face of the
firmament.

q The fish and
soules had both
one beginning,
wherein we see
that nature giueth
place to Gods will,
inasmuch as the
one sort is made
to live above in
the aire, and the
other to swimme
beneath in the
water.

r That is, by the
vertue of his word
he gave power to
his creatures to
ingender.

s The fifth day.

† Ebr. soule of life.

* Chap. 5. 1. and 9. 6.

1. cor. 11. 7. col. 3. 10

f God comman-
ded the water and
the earth to bring
forth other crea-
tures: but of man
he saith, Let vs
make: signifying,
that God taketh
counsel with his
wisdom and ver-
tue, purposing to
make an excellent
worke about all
the rest of his crea-
tion.

t This image and
likenesse of God
in man is expon-
ded, Ephes. 4. 24.

where it is writ-
ten that man was
created after God
in righteousnesse
and true holinesse,
meaning by these
two wordes all
perfection, as wise-
dome, truth, inno-
cencie, power,
&c.

* Wisd. 3. 23.

ecclus. 17. 1.

* Mat. 19. 4.

u The propagation of man is the blessing of God, Psal. 128. * Chap. 8. 17. and 9. 1.

x Gods great liberality to man, taketh away all excuse of his ingratitude, Chap. 9. 3.

Exod. 31. 17. ecclus. 39. 16. marks. 7. 37. * The sixth day.

2 That is, the in-
numerable abun-
dances of creatures
in heaven & earth.

* Exod. 20. 11. and
31. 17. deut. 5. 14.

bel. 4. 4.

b For he had now
finisshed his crea-
tion, but his pro-
vidence still wat-
ched over his
creatures, and go-
verned them.

c Appointed it to
be kept holy, that
man might therein
consider the excellencie of his workes and Gods goodness toward him. [Or, the
original and beginning, [Or, see chap. 21. 15.]

21 Then God created the great whales, and
every thing living and moving, which the wa-
ters brought forth in abundance according to
their kind, and every feathered fowle according to
his kind: and God saw that it was good.

22 Then God blessed them, saying, Bring
forth fruite and multiply, and fill the waters in
the seas, and let the fowle multiply in the earth.

23 So the evening and the morning were
the sixth day.

24 ¶ Moreover God said, Let the earth bring
forth the living thing according to his kind,
cattell, and that which creepeth, and the beast of
the earth according to his kind, and it was so.

25 And God made the beast of the earth ac-
cording to his kind, and the cattell according to
his kinde, and every creeping thing of the earth
according to his kind: and God saw that it was
good.

26 Furthermore God said, ¶ Let vs make man
in our image according to our likenesse, and let
them rule over the fish of the sea, and over the
fowle of the heaven, and over the beasts, and over
all the earth, and over every thing that creepeth
and moveth on the earth.

27 ¶ Thus God created the man in his image:
in the image of God created he him: he created
them male and female.

28 And God blessed them, and God sayd to
them, ¶ Bring forth fruit, and multiply, and fill
the earth, and subdue it, and rule over the fish of
the sea, and over the fowle of the heaven, and over
every beast that moveth upon the earth.

29 And God sayd, Behold, I have giuen vnto
you ¶ every herbe bearing seed, which is upon all
the earth, and every tree, wherein is the fruite of
a tree bearing seede: ¶ that shall be to you for
meate.

30 Likewise to every beast of the earth, and
to every fowle of the heaven, and to every thing
that moveth upon the earth, which hath life in
it, I have giuen every greene herbe for meate, and
it was so.

31 ¶ And God saw all that hee had made, and
loe, it was very good: ¶ So the evening and the
morning were the sixth day.

forth in abundance every creeping thing that
hath life: and let the fowle fly upon the earth
in the open firmament of the heaven.

21 Then God created the great whales, and
every thing living and moving, which the wa-
ters brought forth in abundance according to
their kind, and every feathered fowle according to
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34 ¶ And God saw all that hee had made, and
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35 ¶ And God saw all that hee had made, and
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36 ¶ And God saw all that hee had made, and
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37 ¶ And God saw all that hee had made, and
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38 ¶ And God saw all that hee had made, and
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39 ¶ And God saw all that hee had made, and
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40 ¶ And God saw all that hee had made, and
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41 ¶ And God saw all that hee had made, and
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42 ¶ And God saw all that hee had made, and
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45 ¶ And God saw all that hee had made, and
loe, it was very good: ¶ So the evening and the
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46 ¶ And God saw all that hee had made, and
loe, it was very good: ¶ So the evening and the
morning were the sixth day.

47 ¶ And God saw all that hee had made, and
loe, it was very good: ¶ So the evening and the
morning were the sixth day.

was in the earth, and every herbe of the field, be-
fore it grew: for the Lord God had not caused it
to raine upon the earth, neither was there a man
to till the ground,

6 But a myst went vp from the earth, and wa-
tered all the earth.

7 ¶ The Lord God also made the man of
the dust of the ground, and breathed in his face
breath of life, and the man was a living soule.

8 And the Lord God planted a garden East-
ward in Eden, and there he put the man whome
he had made.

9 (For out of the ground made the Lorde
God to grow every tree pleasant to the sight, and
good for meate: the tree of life also in the
middle of the garden, and the tree of knowledge
of good and of euill.)

10 And out of Eden went a riuer to water the
garden, and from thence it was diuided, and be-
came into foure heads.

11 The name of one is Pishon: the same
compasseth the whole land of Hauilah, where is
gold.

12 And the gold of that land is good: there is
Bdelium, and the Onyx stone.

13 And the name of the second riuer is Gi-
hon: the same compasseth the whole land of
Cush:

14 The name also of the third riuer is Hid-
dekel: this goeth toward the East side of Assy-
ria: and the fourth riuer is Perath)

15 ¶ Then the Lord God tooke the man, and
put him into the garden of Eden, that he might
dress it and keepe it.

16 And the Lord God commanded the man
saying, ¶ Thou shalt eate freely of every tree of
the garden.

17 But of the tree of knowledge of good and
euill, thou shalt not eat of it: for in the day that
thou eatest thereof, thou shalt die the death.

18 Also the Lorde God sayde, It is not good
that the man should be himself alone: I wil make
him an helpe meete for him.

19 So the Lorde God formed of the earth
every beast of the field, and every fowle of the
heaven, and brought them vnto the man to see
how he would call them: for howsoever the man
named the liuing creature, so was the name
thereof.

20 The man therefore gaue names vnto all
cattell, and to the fowle of the heaven, and to eu-
ery beast of the field: but for Adam found he not
an helpe meete for him.

21 ¶ Therefore the Lord God caused an hea-
uie sleepe to fall upon the man, and he slept: and
he took one of his ribs, and closed vp the flesh in
stead thereof.

22 And the rib which the Lord God had ta-
ken from the man, made hee a woman, and
brought her to the man.

23 Then the man sayd, ¶ This now is bone of
my bones, and flesh of my flesh. She shall be called
woman, because she was taken out of man.

24 ¶ Therefore shall man leaue his father and
his mother, and shall cleaue to his wife, and they
shall be one flesh.

25 And they were both naked, the man and
his wife, and were not ashamed.

¶ Mas. 19. 5. mar. 10. 7. 1. cor. 6. 16. ephes. 5. 31. p. So that marriage requireth a greater
duty of vs toward our wiues, then otherwife we are bound to shew to our parties.

q For before sinne entered, all things were honest and comely.

THE

THE

THE

THE

THE

d God onely open-
eth the heauens &
shuteth them, he
sendeth drought
and raine accord-
ing to his good
pleasure.

Or, formed.

e Hee sheweth
whereof mans bo-
dy was created, to
the intent that man
should not glory
in the excellencie
of his owne nature.

Or, 15. 45.

ab some thinke in
Mesopotamia, most
pleasant and abun-
dant in all things.

g Which was a
figure of the life re-
ceiued of God.

h That is, of mis-
erable experience,
which came by
disobeying God.

i Ecclus. 24. 29.

j Which Hauilah
is a countrey ioy-
ning to Persia

k Eastward, and en-
clineth toward the
West.

Or, precious stone,
or perle. Plinie

sayeth it is the name
of a tree.

Or, Ethiopie.

Or, Tyrie.

Or, Assyrie.

Or, Euphrates.

k God would not
haue man idle
though as yet
there was no need
to labour.

l So if man might
know there was a
fouraigine Lord,
to whom he owed
obedience.

† Ebr. raising him
shall eate of.

Or, when hee
n By this death
he meaneeth the
separation of man
from God, who
is our life and
chiefe felicity
and also that our
disobedience the
cause thereof.

† Ebr. before thy.

n By mouing
them to come and
submit them-
selves to Adam.

† Ebr. built.

o Signifying that
mankind was cre-
ated, when the
man was created,
which before was
like an vperfe
building.

* 1. cor. 11. 8.

¶ Or, Mannef be-
cause hee cometh
of man: for in
brew this is mannef
which is woman.

¶ Or, Mannef be-
cause hee cometh
of man: for in
brew this is mannef
which is woman.

¶ Or, Mannef be-
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Because man
in the tenth
Chapter of
watered the
must note it
ses and Tyg
Hebrew, Per
dikel, was
ouer river w
ned together
some heads
at their spr
where story
Persian sea
rey and Ad
this was ca
that is, a g
sure, becau
fulness at
thereof. A
is said
compasseth
Hauilah,
Tyrie, w
omniroy
diuers pla
by sundry
time Dig
places Pa
some Thi
Likewise
ward the
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So that
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THE SITUATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter, of the river that watered the garden, we must note that Euphrates and Tigris, called in Hebrew, Perath & Hiddekel, were called but one river where they joined together, as they had some heads: that is, two at their springs, and two where they fell into the Persian sea. In this country and most plentiful land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Havilah, it is meant of Tigris, which in some countries, as it is, called by divers places was called by sundry names, as some time Diglito, in other places Pashigra, and of some Phasin or Pishon. Likewise Euphrates toward the country of Cush or Ethiopia, or Arabia, was called Gihon. So that Tigris and Euphrates, which were but two rivers, and sometime when they joined together, were called after one name, were according to divers places called by these four names, so that they might seem to have borne four different rivers.



Armenia the great.

The land of Havilah.

The fall of Euphrates.
The fall of Tigris.

The goulfe of the Persian sea.

CHAP. III.

3 The woman seduced by the serpent, & enticeth her husband to sinne. 8 They both sinned from the tree. 14 They three are punished. 15 Christ is promised: 18 Man is cast out of Paradise.

Now the serpent was more subtil then any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God indeed said, Yee shall not eat of every tree of the garden?

2 And the woman said vnto the serpent, We eat of the fruit of the trees of the garden.

3 But of the fruit of the tree which is in the mids of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 Then the serpent said to the woman, Ye shall not die at all.

5 But God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and euill.

6 So the woman (seeing that the tree was good for meat, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge) tooke of the fruit thereof, and did eat, and gaue also to her husband with her, and he did eat.

7 Then the eyes of them both were opened, and they knew that they were naked, and they

sewed figge tree leaues together, and made themselves breeches.

8 Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man & his wife hid themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who said, I heard thy voice in the garden, and was afraid: because I was naked, therefore I hid my selfe.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree wherof I commanded thee that thou shouldest not eate.

12 Then the man said, The woman which thou gavest to mee with mee, shee gaue mee of the tree, and I did eate.

13 And the Lord God saide to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 Then the Lord God layd to the serpent, Because thou hast done this, thou art cursed above all cattel, and above every beast of the field: vpon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life.

15 Hee asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because hee would shew him no mercy.

16 As a vile and contemptible beast, Isa. 64. 25.

† Bdr. things to gird about them to hide their privities, for winds.

h The sinfull conscience flieth Gods presence.

i His hypocrite appeareth in that he hid the cause of his nakedness, which was the transgression of Gods commandment.

k His wickedness and lacke of true repentance appeareth in this that he burdeneth God with his fault, because he had given him a wife.

l In stead of confessing her sinne, shee increaseth it by accusing the serpent.

* W. d. 24.
a As Satan can change himselfe into an Angel of light, so did he abuse the wisdom of the serpent to deceive man.
b God suffered Satan to make the serpent his instrument and to speak in him.
c In doubting of Gods threatening shee yielded to Satan.
* 2. Cor. 11. 3.
d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatenings.
† Bdr. die the death.
e As though he should say, God doeth not forbid you to eat of the fruit, soe that he knoweth that if ye should eate thereof, yee should be like to him. * Eccles. 3. 26.
f Not so much to please his wife, as moved by ambition at her persuasions.
g They began to feele their misery, but they sought not to God for remedy.

¶ Of the incomparable Treasure of
the holy Scriptures, with a prayer
for the true vse of the same.

Est. 1. 3. & 4.
16. reue. 21. 16.
and 22. 17.

Jerem. 23. 18.
Psal. 119. 160.
reue. 2. 7. and
22. 2. psal. 119.
143. 144.
Iohn 6. 35.

Luke 2. 10.

Ephes. 4. 16.

Math. 7. 6.

2. Pet. 2. 12.

Math. 6. 22.

Psal. 119. 37.
73.

Iude 20.

Psal. 119. 11.

Iohn 1. 2.
Psal. 1. 2.

Psal. 94. 23. 23.

Here is the Spring where waters flow,
to quench our heat of sinne:

Here is the Tree where truth doth grow,
to leade our liues therein:

Here is the Iudge that stints the strife,
when mens deuices faile:

Here is the Bread that feeds the life,
that death cannot assaile.

The tidings of Saluation deere,
comes to our eares from hence:

The fortresse of our Faith is heere,
and shield of our defence.

Then be not like the hogge, that hath
a pearle at his desire,

And takes more pleasure of the trowgh
and wallowing in the mire.

Reade not this booke, in any case,
but with a single eye:

Reade not, but first desire Gods grace,
to vnderstand thereby.

Pray still in faith, with this respect,
to fructifie therein,

That knowledge may bring this effect,
to mortifie thy sinne.

Then happy thou, in all thy life,
whatso to thee befallles:

Yea, double happy shalt thou be,
when God by death thee calles.

○ Gracious God and most mercifull Father, which hast vouchsafed the rich
and precious Jewell of thy holy Word, assist vs with thy Spirit, that may be
written in our hearts to our euermlasting comfort, to reforme vs, to rewe vs ac-
cording to thine owne image, to build vs vp, and edifie vs into the perfect building
of thy Christ, sanctifying and increasing in vs all heauenly vertues. Grant this, O
mercifull Father, for Iesus Christes sake. Amen.

How to profit by reading of the holy Scriptures

1 Earnestly and vividly pray vnto God that he will vouchsafe to

2 Diligently keep such order of reading the scriptures and prayer as may stand with his calling and state of life, so that

3 Vnderstand to what ende and purpose the Scriptures were written, to

Teach the way of his statutes.

Give vnderstanding.
Direct in the path of his commandments.
At the least, with every daye this treasure be kept.

The time once appointed hereunto after a good entrie, be no otherwise employed.

Superstition be avoided.
At one other time that be done, which is left vndone at any time.

Teache, that we may learne truth.
Improve, that we may be kept from errors.

Correct, that we may be driuen from vice.
Instruct, that we may be fed in the way of well doing.

Comfort, that in trouble we may be comforted in patient hope.

Ps. 119.

Deut. 5. 29

Luke 9. 42.

1 Tim. 3. 16.

1 Tim. 3. 16.

1 Tim. 3. 16.

1 Tim. 3. 16.

1 Tim. 3. 16.

Then

Faith in

one God { Father.
Sonne.

Holy Ghost.

The state of mankind, by

1. Creation.

2. fall and sinne.

3. regeneration in Christ.

The Church and the gouernment thereof.

Before Christ.

Since Christ.

Old.

New.

The word of God written in the Testament

Sacraments { Before Christ.

Since Christ.

The ende and generall iudgement of the

Good.

Wicked.

Common wealthes and gouernments of people, by

Good.

Bad.

Peace and warre.

Prosperitie and plagues.

Quick.

Dead.

Families and things that belong to house hold, in which are

Husbands.

Wives.

Parents.

Children.

Masters.

Seruants.

Godly blessed.

Vngodly plagued.

The private life and doings of euery man in

Riches, povertie.

Nobilitie.

Fauour.

Labour and idlenesse.

Wisdom and follie.

Love and hatred.

Sobriety and incontinencie.

Mirth and sorrow.

Speech and silence.

Pride and humilitie.

Concord and discord.

Remember that Scriptures containe matter concerning

Articles of Christian faith, contained in the common Creede.

First and second table of Gods commandments.

1. Coherence of the text, how it hangeth together.

2. Course of times and ages, with such things as belong vnto them.

3. Maner of speech proper to the Scriptures.

4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

5. Reade interpreters, if he be able.

6. Confesse with such as can open the Scriptures. Acts. 8. 7. 10. 31. 34.

7. Heare preaching, and to proue by the Scriptures that which is taught. 1 Cor. 14. 22.

Refuse all sense of Scripture contrary to the

Marke and consider the

Take opportunitie to

T. GRASSHOP

The names and order of all the Bookes of the Old and New Testament with the number of their Chapters.

Genesis hath Chapters	50	Proverbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The Song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Jeremiah	52
Ioshua	24	Lamentations	5
Judges	21	Ezekiel	48
Ruth	4	Daniel	12
1 Samuel	31	Hosea	14
2 Samuel	24	Joel	3
1 Kings	22	Amos	9
2 Kings	21	Obadiah	1
1 Chronicles	29	Jonah	4
2 Chronicles	36	Micah	7
The prayer of Manasseh, Apocryphe.	10	Nahum	3
Ezra	13	Habakkuk	2
Nehemiah	10	Zephaniah	3
Ester	10	Haggai	2
Job	42	Zechariah	14
Psalmes	150	Malachi	4

The Bookes called Apocrypha.

1. Baruch with the Epistle of Jeremiah	6
2. The Song of the three children	16
3. The story of Susanna	14
4. The Idole Bel and the Dragon	16
5. 1. Maccabees	15
6. 2. Maccabees	35
7. The rest of Esther	10
8. The rest of Daniel	12
9. Ecclesiasticus	31

The Bookes of the New Testament.

1. Matthew	28	1. Timothy	16
2. Mark	16	2. Timothy	16
3. Luke	24	Titus	3
4. John	21	Philemon	1
5. The Epistle to the Romans	16	To the Hebrewes	13
6. 1. Corinthians	16	The Epistle of James	5
7. 2. Corinthians	13	1. Peter	5
8. Galatians	6	2. Peter	3
9. Ephesians	6	1. John	21
10. Philippians	4	2. John	13
11. Colossians	4	3. John	1
12. 1. Thessalonians	5	Jude	1
13. 2. Thessalonians	3	Revelation	22



THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world, and all things therein were created by God; and that man being placed in this great Tabernacle of the world to behold Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his own mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death, and hell. Secondly, that the wicked unthankfull of Gods most excellent benefites, varnished still in their wickednesse, and falling most horribly from sinne to sinne, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, hee assureth us by the examples of Abraham, Isaac, and Jacob, and the rest of the Patriarches, that his mercies neuer faile them, in whom hee thought to bee his Church, and to professe his Name in earth, but in all their afflictions and persecutions he ever assisted them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation and successe thereof might be onely attributed to God, Moses sheweth by the example of Cain, Ishmael, Esau and others, which were notable in mans judgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the friendshipp of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocks and little number, that man in his wisdoms might be confounded, and the Name of God evermore praised.

* This word signifieth the beginning and generation of the creatures.

CHAP. I.

1 God created the heauen and the earth. 2 The light and the darkness. 3 The firmament. 4 He separated the waters from the earth. 5 He created the sunne, the moone, and the starres. 6 He created the fowles, beasts, and creeping things. 7 He created man in his own image, and gave him rule over all creatures. 8 And pronounced blessing for man and beast.

In the beginning God created the heauen & the earth.

2 And the earth was without forme and void, and darkness was vpon the face, and the Spirit of God mooued vpon the waters.

3 Then God sayd, * Let there be light: And there was light.

4 And God saw the light that it was good, and God separated the light from the darkness.

5 And God called the light, Day, and the darkness, he called Night: So the evening and the morning were the first day.

6 * Againe God said, * Let there be a firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were vnder the firmament, from the waters which were aboue the firmament, and it was so.

8 And God called the firmament, * Heauen. So the evening and the morning were the second day.

9 * God said againe, * Let the waters vnder

the heauen be gathered into one place, and let the dry land appeare, and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, * Let the earth bud forth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kind, also the tree that beareth fruit, which hath his seede in it selfe according to his kind: and God saw that it was good.

13 * So the evening and the morning were the third day.

14 * And God said, * Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes, and yeeres.

15 And let them be for lights in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lights: the greater light to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to giue light vpon the earth,

18 And to rule in the day, and in the night, and to separate the light from the darkness: and God saw that it was good.

19 * So the evening and the morning were the fourth day.

20 Afterward God said, Let the waters bring

forth living creatures, as camels, oxen, and beasts of the field, and the fowles of the heauen, and the fishes of the sea, and every creeping thing that creepeth upon the earth, and it was so.

21 And God said, Let man be in our image, after our likeness, and let them have dominion over the fishes of the sea, and over the fowles of the heauen, and over the beasts of the field, and over all the creeping things that creep upon the earth, and over every beast that is upon the earth, and it was so.

a First, all, and before any teypon was, God made heaven and earth standing Wild 114.

b Rulers, & c 114, 5 recta, 18, 1, after 24, 19 and 19, 24.

c As made house and without any creature in it for the waters covered all.

d Discovered, & c. 114, 5 recta, 18, 1, after 24, 19 and 19, 24.

e Discovered, & c. 114, 5 recta, 18, 1, after 24, 19 and 19, 24.

f Discovered, & c. 114, 5 recta, 18, 1, after 24, 19 and 19, 24.

g Discovered, & c. 114, 5 recta, 18, 1, after 24, 19 and 19, 24.

h Discovered, & c. 114, 5 recta, 18, 1, after 24, 19 and 19, 24.

i Discovered, & c. 114, 5 recta, 18, 1, after 24, 19 and 19, 24.

j Discovered, & c. 114, 5 recta, 18, 1, after 24, 19 and 19, 24.

k So that we find it is the only power of Gods word that maketh the earth fruitful which also may be in heaven. This sentence is so interpreted as if it signified that God made all creatures in his own image, and to his glory, and to the praise of his name, but for that they were created by his word, and are preserved by his word, and are subject to his word, and are to be used for his glory, and to the praise of his name. This is the true sense of the text, and it is so interpreted in all the best translations of the Bible.

THE SITUATION OF THE GARDEN OF EDEN.

Though mention is made in the sixth verse of this Chapter of the river that watered the garden, we must note that Euphrates and Tigris, called in Hebrew, Perath and Hiddekel, were called but one river when they joined together, which had four heads that were at their springs, and where they fell into the Persian Sea. In this manner, and most plentiful land, Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Pishon compassed the land of Havilah, it means of Tigris, which in some countries, as it passes by divers places was called by several names, as some time Digliss, in other places Pishon, and of some Pishon or Pishon. Likewise Euphrates toward the country of Cush or Ethiopia, or Arabia, was called Ghil, so that Tigris and Euphrates, which were but two rivers, and sometimes when they joined together, were called after one name, were according to divers places called by these several names, so that they might seem to have been four divers rivers.



Armenia the great

The land of Havilah,

The fall of Euphrates.
The fall of Tigris.

The gulf of the Persian Sea.

CHAP. III.

The woman seduced by the serpent, & seduced her husband to sin. 8. They both flee from God. 10. They there are punished. 15. Christ is promised to the world. 22. Man is cast out of Paradise.

1. *Wisd. 2. 24.*
2. As Satan can change himself into an Angel of light, so did he abuse the wisdom of the serpent to deceive man.
3. God seduced Satan to make the serpent his instrument and to speak in him.
4. In doubting of Gods threatening she yielded to Satan.
5. *Cor. 11. 3.*
6. This is Strains chiefest subtilties to come vs not to feare Gods threatenings.

7. *1. Pet. 3. 18.*
8. As though he should say, God doth not punish you to expiate sin, but to bring you to know that he should be like to him. *2. Pet. 2. 18.*
9. As much to seduce his wife, as moved by ambition at her persuasion. *1. Pet. 2. 18.*
10. They began to feel their misery, but they had not yet God for remedy.

NOW the serpent was more subtil then any beast of the fildes, which the Lord God had made; and he said to the woman, Yea, hath God indeed said, Yee shall not eat of every tree of the garden?
And the woman said vnto the serpent, We eat of the fruite of the trees of the garden.
But of the fruite of the tree which is in the mids of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
Then the serpent said to the woman, Ye shall not die at all.
But God doth know that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and euill.
So the woman (seeing that the tree was good for meat, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge)ooke of the fruit thereof, and did eat, and gaue also to her husband with her, and he did eat.
Then the eyes of them both were opened, and they knew that they were naked; and they

sewed figge tree leaues together, and made themselves breeches.

Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man & his wife hid themselves from the presence of the Lord God among the trees of the garden.

But the Lord God called to the man, and said vnto him, Where art thou?

Who said, I heard thy voice in the garden, and was afraid: because I was naked, therefore I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

Then the man said, The woman which thou gauest to be with mee, shee gaue mee of the tree, and I did eat.

And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattel, and above every beast of the fild: vpon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life.

Here asked the reason of Adams, and of his wife, because he would bring them to repentance, but he asked not the serpent, because he would have him to be a vile and contemptible beast, his dayes

1. *1. Pet. 3. 18.*
2. As though he should say, God doth not punish you to expiate sin, but to bring you to know that he should be like to him. *2. Pet. 2. 18.*
3. As much to seduce his wife, as moved by ambition at her persuasion. *1. Pet. 2. 18.*
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3. As much to seduce his wife, as moved by ambition at her persuasion. *1. Pet. 2. 18.*
4. They began to feel their misery, but they had not yet God for remedy.

15 I will also put enmity betweene thee and the woman, and betweene thy seed and her seed. He shall breake thine head, & thou shalt bruise his heele.

16 ¶ Vnto the woman hee said, I will greatly increase thy sorrowes, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shall be vnto thine husband, and he shall rule over thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, & hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not eat of it): cursed is the earth for thy sake: in sorrow shalt thou eat of it all the daies of thy life.

18 ¶ Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweat of thy face shalt thou eat bread till thou returne to the earth: for out of it wast thou taken: because thou art dust, & to dust shalt thou returne.

20 (And the man called his wives name Heulah, because she was the mother of all liuing.)

21 Vnto Adam also and to his wife did the Lord God make coats of skynnes, and clothed them.

22 ¶ And the Lord God said, Beholde, the man is become as one of vs, to know good and euill. Now left hee put forth his hand, and y take also of the tree of life, and eat, and liue for euer.

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he sent out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shakyn, to keepe the way of the tree of life.

25 Adam depriued of life, left also the signe thereof.

20re; also vnto thee his desire shall be, & thou shalt rule over him.

23 ¶ Then Kain spake vnto Habel his brother: And when they were in the field, Kain roled vp against Habel his brother, and slew him.

24 ¶ Then the Lord sayde vnto Kain, Where is Habel thy brother? Who answered, I cannot tell.

25 Am I my brothers keeper?

26 Again he said, What hast thou done? the voyce of thy brothers blood crieth vnto mee from the earth.

27 Now therefore thou art cursed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand.

28 When thou shalt till the ground, it shall not henceforth yeeld vnto thee her strength: a vagabonde and a runnagate shalt thou be in the earth.

29 ¶ Then Kain said to the Lord, My punishment is greater then I can beare.

30 Beholde, thou hast cast mee out this day from the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoever findeth me shall slay mee.

31 Then the Lord sayd vnto him, Doubtlesse whosoever slayeth Kain, her shall bee punished seven fold. And the Lord set a mark vpon Kain, lest any man finding him, should kill him.

32 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

33 Kain also knew his wife, which conceived and bare Henoch: and he built a citie, and called the name of the citie by the name of his sonne, Henoch.

34 And to Henoch was borne Irad, and Irad begate Mehuliel, and Mehuliel begate Methushael, and Methushael begate Lamech.

35 ¶ And Lamech tooke to him two wives: the name of the one was Adah, and the name of the other Zillah.

36 And Adah bare Iabal, who was the father of such as dwell in tents, and of such as keep cattell.

37 And his brothers name was Iubal, who was the father of all that play on the sharpe and || organs.

38 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of bras and of yron: and the sister of Tubal-kain was Naamah.

39 ¶ Then Lamech sayde vnto his wives, Adah and Zillah, Heare my voyce, ye wives of Lamech: hearken vnto my speech: for I would slay a man in my wound, & a young man in mine hurt.

40 If Kain shall be avenged seven fold, truly Lamech seventy times seven fold.

41 ¶ And Adam knew his wife againe, and she bare a sonne, and then called his name Sheth for God said, Behold, he hath appointed me another seed for Habel because Kain is dead.

42 And to the same Sheth also there was borne a sonne, and hee called his name Enosh. Then began men to call vpon the Name of the Lord.

¶ He mocked at Gods sufferance in Kain, telling another that God would punish him, and yet sheweth howe in another place he began to moue the hearts of the godly to other religions, which a long time by the wicked had bene suppressed.

¶ Since shall sinners mocke the commandment of God.

¶ The doctrine of the first chapter is, that man is a creature of God, and that he is made in the image of God.

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CHAP. V.

1 The genealogie, 2 The age and death of Adam, 3 His first son
vnto Noah and his children. 24 Sheth was taken away.

By giving them
both one name, he
showeth the insepa-
rable conjunction
of man and wife.

Read Cha. 1. 26.

By giving them
both one name, he
showeth the insepa-
rable conjunction
of man and wife.
d Aswel concern-
ing his creation,
as his corruption.
e 1 Chron. 1. 1.

This is the **ll** books of the generations of A-
dam. In the day that God created Adam, in
the **likenesse** of God made he him.

2 Male and female created he them, and blef-
sed them, and called their name **Adam** in the day
that they were created.

3 ¶ Now Adam liued an hundred and thir-
tie yeeres, and begate a childe in his owne **likenesse**
after his image, and called his name **Sheth**.

4 ¶ And the dayes of Adam, after he had be-
gotten **Sheth**, were eight hundred yeeres, and he
begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine
hundred and thirtie yeeres, and he died.

6 And **Sheth** liued an hundred and fife
yeeres, and begate **Enosh**.

7 And **Sheth** liued after he begate **Enosh**, eight
hundred and seven yeeres, and begate sonnes and
daughters.

8 So all the dayes of **Sheth** were **nine hun-**
dred and twelue yeeres: and he died.

9 ¶ Also **Enosh** liued ninety yeeres, and be-
gate **Kenan**.

10 And **Enosh** liued, after he begate **Kenan**,
eight hundred and sixtine yeeres, and begate
sonnes and daughters.

11 So all the dayes of **Enosh** were nine hun-
dred and fife yeeres: and he died.

12 ¶ Likewise **Kenan** liued seuentie yeres, and
begate **Mahalaleel**.

13 And **Kenan** liued, after hee begate **Maha-**
laleel, eight hundred and fourtie yeeres, and be-
gate sonnes and daughters.

14 So all the dayes of **Kenan** were nine hun-
dred and ten yeeres: and he died.

15 ¶ **Mahalaleel** also liued sixtie and fife
yeeres, and begate **Iered**.

16 Also **Mahalaleel** liued, after he begate **Ie-**
red, eight hundred and thirtie yeeres, and begate
sonnes and daughters.

17 So all the dayes of **Mahalaleel** were eight
hundred ninety and fife yeeres: and he died.

18 ¶ And **Iered** liued an hundred sixtie and
two yeeres, and begate **Enoch**.

19 Then **Iered** liued, after he begate **Enoch**,
eight hundred yeeres, and begate sonnes and
daughters.

20 So all the dayes of **Iered** were nine hun-
dred sixtie and two yeeres: and he died.

21 ¶ Also **Enoch** liued sixtie and fife yeres,
and begate **Methuselah**.

22 And **Enoch** walked with God, after he
begate **Methuselah**, three hundred yeeres, and
begate sonnes and daughters.

23 So all the daies of **Enoch** were three hun-
dred sixtie and fife yeeres.

24 And **Enoch** walked with God, & he was
no more seene: for **God** tooke him away.

25 **Methuselah** also liued an hundred eight-
tie and seven yeeres, and begate **Lamech**.

26 And **Methuselah** liued, after hee begate
Lamech, seven hundred eighty and two yeres,
and begate sonnes and daughters.

27 So all the dayes of **Methuselah** were
nine hundred sixtie and nine yeeres, and hee
died.

28 ¶ Then **Lamech** liued an hundred eighty

and two yeeres, and begate a sonne,

29 And called his name, **Noah**, saying, This
same shall **comfort** vs concerning our worke
and sorrow of our hands, as touching the earth,
which the Lord hath cursed.

30 And **Lamech** liued after he begate **Noah**,
five hundred ninety and fife yeeres, and begate
sonnes and daughters.

31 So all the dayes of **Lamech** were seven hun-
dred seuentie and seven yeeres: and he died.

32 And **Noah** was five hundred yeere olde.
And **Noah** begate **Shem**, **Ham**, and **Japheth**.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupte.
6 God repenteth that he made him. 18 Noah and his wife pre-
pared in the Arke, which he was commanded to make.

So when men began to bee multiplied vpon
the earth, and there were daughters borne vn-
to them,

2 Then the **sonnes** of God sawe the daugh-
ters of men that they were faire, and they
took them wiues of all that they **liked**.

3 Therefore the Lord sayde, My spirit shall
not alway **strive** with man, because hee is but
flesh, and his dayes shall bee an hundred and
twentie yeeres.

4 There were **giants** in the earth in those
dayes: yea, and after that the sonnes of God came
vnto the daughters of men, and they had borne
them children, these were mightie men, which in
old time were men of **renoume**.

5 ¶ When the Lord saw that the wickednesse
of man was great in the earth, and all the imagi-
nations of the thoughts of his heart were onely
quill continually,

6 Then it repented the Lorde, that hee had
made man in the earth, and hee was sorry in his
heart.

7 Therefore the Lord sayde, I will destroy
from the earth the man, whome I haue created,
from man to beast, to the creeping thing, and to
the foule of the heauen: for I repent that I haue
made them.

8 But **Noah** found grace in the eyes of the
Lord.

9 ¶ These are the **generations** of **Noah**: **Noah**
was a iust and vpright man in his time: and
Noah walked with God.

10 And **Noah** begat three sonnes, **Shem**, **Ham**,
and **Japheth**.

11 The earth also was corrupt before God for
the earth was filled with **crueltie**.

12 Then God looked vpon the earth, and be-
hold, it was corrupt: for all flesh had corrupt his
way vpon the earth.

13 And God sayd vnto **Noah**, An end of all
flesh is come before me: for the earth is filled with
crueltie: I through them: and behold, I will de-
stroy them with the earth.

14 ¶ Make thee an Arke of **pinetrees**: thou
shalt make **cabinies** in the Arke, and shalt pitch
it within and without with pitch.

15 And thus shalt thou make it: The length
of the Arke shall bee three hundred cubites, the
breadth of it fiftie cubites, and the height of it

three hundred cubites. 10 Or, 1000. 11 Meaning that all were
of one kinde, and therefore they were all destroyed together. 12 Or,
all were corrupt, and therefore they were all destroyed together. 13 Or,
all were corrupt, and therefore they were all destroyed together.

h Lamech had re-
spect to the pro-
mie, Chap. 2. 15,
and desired to see
the deluince
which should be-
fall him, and yet
not a figure there-
of, hee also spake
this by the spirit
of prophecie, be-
cause Noah deli-
uered the Church
and preserved it
by his obedience.

a The children of
the godly, which
began to degen-
erate.
b Those that came
of wicked parres
as of Kain.
c Having more
respect to their
beautie, and to
worldly confide-
rations, then to
their manners and
godlinesse.
d Or, had chosen.
e Because man
could see he
was borne by
Gods lenitie and
long sufferance, where-
by hee thought to
ouercome him,
he would no longer
be his vnto
grace.
f Which term
God gaue man to
repent before he
would destroy the
earth, 1 Pet. 3.
10.

10 Or, 1000.
11 Which vnto
authoritie ouer
others, and did de-
generate from
their piety. 12
When they had
the will.
13 Or, 1000.
14 Or, 1000.
15 Or, 1000.
16 Or, 1000.
17 Or, 1000.
18 Or, 1000.
19 Or, 1000.
20 Or, 1000.

21 Or, 1000.
22 Or, 1000.
23 Or, 1000.
24 Or, 1000.
25 Or, 1000.

d He prometh A-
dams generation
by them which
came of Sheth, to
shew which is the
true Church, and
also wher
God had ouer the
same from the be-
ginning, in that he
continued euer
his graces toward
it by a continuall
succession.
e The chief cause
of long life in the
first age was the
multiplication of
mankind, that
according to Gods
commandment
at the beginning
the world might
be increased with
people, which
might vniuersally
praise his name.

18 Or, 1000.

19 Or, 1000.

20 Or, 1000.

21 Or, 1000.

22 Or, 1000.

23 Or, 1000.

24 Or, 1000.

And

^a Which was the mouth of December.

^b At the end of nine dayes.

^c The rauen is sent forth and returneth.

^d He sendeth the dove.

^e The dove found no rest for the sole of her foot: therefore shee returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand, and received her, and tooke her to him into the Arke.

^f It is like that the rauen did doe so and fro, resting on the Arke, but came not into it, as the dove that was taken in.

^g Or, six.

^h Which was a signe that the waters were much diminished: for the oliues grow not on the high mountains.

ⁱ Called in Ebrew Abib, containing part of March and part of April.

^j Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandment, as he did not enter in without the same: the Arke being a figure of Church, wherein nothing must be done without the word of God.

^k Chap. 1.23 and 9.1.

^l For sacrifices which were as an exercise of their faith, whereby they vied to glorie thanks to God for his benefits.

^m Or, a sweet savour.

ⁿ That is, thereby he sheweth himselfe appeased, and his anger to rest.

^o Chap. 8. 5. mat.

^p 15. 19.

^q The order of nature destroyed by the flood, is restored by Gods promise.

^r 15. 19.

^s The order of nature destroyed by the flood, is restored by Gods promise.

^t 15. 19.

^u The order of nature destroyed by the flood, is restored by Gods promise.

^v 15. 19.

^w The order of nature destroyed by the flood, is restored by Gods promise.

^x The order of nature destroyed by the flood, is restored by Gods promise.

^y The order of nature destroyed by the flood, is restored by Gods promise.

^z The order of nature destroyed by the flood, is restored by Gods promise.

5 And the waters were going and decreasing vntill the tenth moneth: in the tenth moneth, and in the first day of the moneth, were the tops of the mountaines seene.

6 ¶ So after fourtie dayes, Noah opened the windowes of the Arke which he had made,

7 And sent forth a rauen, which went out, going forth and returning, vntill the waters were dried vp vpon the earth.

8 Again he sent a dove from him, that he might see if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foot: therefore shee returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand, and received her, and tooke her to him into the Arke.

10 And he abode yet other seven dayes, and againe he sent forth the dove out of the Arke.

11 And the dove came to him in the evening, and lo, in her mouth was an olive leafe that she had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seven dayes, and sent forth the dove, which returned not againe vnto him any more.

13 ¶ And in the first hundred, and one yeere, in the first day of the first moneth, the waters were dried vp from off the earth: and Noah removed the couering of the Arke, and looked, and behold, the vpper part of the ground was drie.

14 And in the second moneth, in the seven and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 Go forth of the Arke, thou, & thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee every beast that is with thee, of all flesh, both foule and cattell, and every thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, and bring forth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife and his sonnes wiues with him.

19 Every beast, every creeping thing, and every foule, all that mooueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah built an altar to the Lord, and tooke of every cleane beast, and of every cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a sweet savour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of man's heart is evil, when from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter seed time and harvest, and cold and heat, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmation of marriage. 2 Ham's auaritie ouer all creatures. 3 Permission of meats. 4 The power of the sword. 5 The rainbow as the signe of Gods promise. 6 Noah's drunkenness, and mocked of his sonnes, whom he curseth. 7 The age and death of Noah.

And God blessed Noah and his sonnes, and said to them, Bring forth fruit, and multiply, and replenish the earth.

¶ Chap. 1. 28 and 8. 17.

2 Also the feare of you, and the dread of you shall be vpon every beast of the earth, and vpon every foule of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

3 Every thing that moueth and liueth, shall be meat for you: as the Greene herbe, haue I giuen you all things.

4 But flesh with the life thereof, I mean, with the blood thereof, shall ye not eat.

5 For surely I will require your blood, wherein your liues are: at the hande of every beast will I require it: and at the hand of man, even at the hand of a mans brother will I require the life of man.

6 Who so sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.

7 But bring ye forth fruit & multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sons with him, saying,

9 Beholde, I, euen I establish my covenant with you, and with your seed after you.

10 And with every liuing creature that is with you, with the foule, with the cattell, and with every beast of the earth with you, from all that go out of the Arke, vnto every beast of the earth.

11 And my covenant will I establish with you, that from hencefoorth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God saide, This is the token of the covenant which I make betweene mee and you, and betweene every liuing thing that is with you vnto perpetuall generations.

13 I haue set my bowe in the cloude, and it shall be for a signe of the covenant betweene me and the earth.

14 And when I shall couer the earth with a cloud, and the bow shall be seene in the cloud,

15 Then will I remember my covenant which is betweene me and you, and betweene every liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloude, that I may see it, and remember the everlasting covenant betweene God and every liuing thing, in all flesh that is vpon the earth.

17 God said yet to Noah, This is the signe of the covenant, which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth overspread.

20 ¶ Noah also began to be an husbandman, and planted a vineyard.

21 And hee drunke of the wine, and was drunken, and was vncovered in the middle of his tent.

22 And when Ham the father of Canaan saw the nakednesse of his father, hee tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it vpon both their shoulders, and went backward, and covered the nakednesse of their father.

¶ Of whom came the Canaanites that wicked nation, who were the curse of God, for their sinne and contempt of his father.

^a By the vertue of this commandment beasts rage not so much against man as they would, yea, and may seeme to be vnder thereby.

^b By this permission man may with a good conscience vie the creatures of God for his necessitie.

^c Chap. 1. 19.

^d Lewis 17. 14.

^e That is, liuing creatures, and the flesh of beasts that are strangled: and hereby all cruelty is forbidden.

^f That is, I will take vengeance for your blood.

^g Or, neighbour.

^h Mat. 23. 31.

ⁱ Mat. 12. 10.

^j Not only by the magistrate, but oft times God raiseth vp one murderer to kill another.

^k Chap. 1. 27.

^l Therefore to kill man is to deface Gods image, and so iudicium is sorely due to man, but also to God.

^m To assure you that the world shall be no more destroyed by a flood.

ⁿ The children which are not yet borne, are comprehended in Gods covenant made with their fathers.

^o Gen. 54. 9.

^p Herby we see that flood or calamities on the earth are not to be separate from the word.

^q Eccle. 47. 11. 12.

^r When man shall see my bow in the heauen, they shall know that I haue not forgotten my covenant with them.

^s God doth require this of the minister, to confirme Noahs faith so much the more.

^t This denoteth what was the vertue of Gods blessing, when hee said, increase and bring forth.

^u Chap. 1. 28.

^v For Noah began to be an husbandman.

^w This is to be observed, that when hee saw the nakednesse of his father, hee tolde his two brethren without.

^x This is to be observed, that when hee saw the nakednesse of his father, hee tolde his two brethren without.

^y This is to be observed, that when hee saw the nakednesse of his father, hee tolde his two brethren without.

^z This is to be observed, that when hee saw the nakednesse of his father, hee tolde his two brethren without.

^a This is to be observed, that when hee saw the nakednesse of his father, hee tolde his two brethren without.

^b This is to be observed, that when hee saw the nakednesse of his father, hee tolde his two brethren without.

^c This is to be observed, that when hee saw the nakednesse of his father, hee tolde his two brethren without.

^d This is to be observed, that when hee saw the nakednesse of his father, hee tolde his two brethren without.

^e This is to be observed, that when hee saw the nakednesse of his father, hee tolde his two brethren without.

father with their faces backward: so they sawe
not their fathers nakednes.

24 Then Noah awoke from his wine, and
knew what his younger sonne had done vnto him

25 And said, Cursed be Canaan, a seruant
of seruants shall he be vnto his brethren.

26 He said moreover, Blessed be the Lord God
of Shem, and let Canaan be his seruant.

27 God $\|$ perswade Iapheth, that hee may
dwell in the tents of Shem, and let Canaan bee
his seruant.

28 And Noah liued after the flood three
hundred and fiftie yeeres.

29 So all the dayes of Noah were nine hun-
dred and fiftie yeeres: and he died.

And the sonnes of Noah, and were separated from the Church, should bee ioynd
to the same by the perswasion of Gods Spirit, and preaching of the Gospel.

CHAP. IX.

1 The increase of mankind by Noah and his sonnes, 10 The so-
gunning of Cities, Jewes, and nations.

NOW these are the generations of the sonnes
of Noah, Shem, Ham, and Iapheth: vnto
whom sonnes were borne after the flood.

2 The sonnes of Iapheth were Gomer, and
Magog, and Madai, and Iauan, and Tubal, and
Melchec and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and
Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tar-
shish, Kittim, and Dodanini.

5 Of these were the $\|$ yles of the Gentiles di-
uiden in their lands, every man after his tongue,
and after their families in their nations.

6 Moreover the sonnes of Ham were Cush,
and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba, and Haui-
lah, and Sabtah, and Razmah, and Sabrocha: also
the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to
be a mighty in the earth.

9 He was a mightie hunter before the Lord,
Wherefore it is said, As Nimrod the mightie
hunter before the Lord.

10 And the beginning of his kingdom was
Babel, and Erech, and Accad, and Calneh, in the
land of Shinar.

11 Out of that land came Assur, and builded
Nineueh, and the $\|$ cities Rehoboth, and Calah:

12 Resin also betwene Nineueh and Calah:
this is a great citie.

13 And Mizraim begate Ludim, and Ana-
nim, and Lechaim, and Naphthim.

14 Phut also, and Canaan (out of whom
came the Philistims) and $\|$ Caphthims.

15 Also Canaan begate Zidon his first borne,
and Heth.

16 And Iebusi, and Emori, and Oirgassi,
17 And Hiti, and Arki, and Sini,

18 And Aruach, and Zamari, and Hamathi:
and afterward were the families of the Cana-
nites spread abroad.

19 Then the border of the Chanaanites was
from Zidon, as thou goest toward Gerar vnto Az-
zah, and as thou goest vnto Sodoma and Gomo-
rah, and Admah, and Zeboiim, vnto Laish.

20 These are the sonnes of Ham according to
their families, according to their tongues in
their countreys, and in their nations.

21 Vnto Shem also the father of all the

sonnes of Eber, and elder brother of Iapheth
were children borne.

22 The sonnes of Shem were Elam, and Al-
thur, and Arpachshad, and Laid, and Aram.

23 And the sonnes of Aram, Uz, and Hul, and
Gether, and Mash.

24 Also Arpachshad begate Shelah, and She-
lah begate Eber.

25 Vnto Eber also were borne two sonnes:
the name of the one was Peleg: for in his dayes
was the earth diuided: and his brother was
Joktan.

26 Then Joktan begate Almodad, and She-
leph, and Hazarmauth, and Terah.

27 And Hadoram, and Vzai, and Diklah,
28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Jobab: all
these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as
thou goest vnto Sephar, a mount of the East.

31 These are the sonnes of Shem, according
to their families, according to their tongues in
their countreys and nations.

32 These are the families of the sonnes of No-
ah, after their generations among their people:
and out of these were the nations diuided in the
earth after the flood.

CHAP. XI.

1 The building of Babel was the cause of the confusion of tongues.
2 The age & generation of Shem vnto Abram, 11 Abram
departeth from Ur, with his father Terah, Sarai, and Lot. 12
The age and death of Terah.

THEN the whole earth was of one language,
and one speech.

2 And as they went from the East, they
found a plains in the land of Shinar, and there
they abode.

3 And they said one to another, Come, let vs
make bricke, and burne as in the fire, for they had
bricke for stone, and flume had: they in heart
were one.

4 Also they said, Goe to, let vs build a
citie and a tower: whose top may reach vnto the
heauen, that we may get vs a name, lest we be
scattered vpon the whole earth.

5 But the Lord came downe, to see the
citie and tower, which the sonnes of men build-
ed.

6 And the Lord said, Behold, the people are
one, and they all haue one language, and this
they begin to doe, neither can they now be stop-
ped from whatsoeuer they haue imagined to doe.

7 Come on, let vs come downe, and there
confound their language, that they one perceiue
not anothers speech.

8 So the Lord scattered them from thence
vpon all the earth, and they left off to build the
citie.

9 Therefore the name of it was called $\|$ Ba-
bel, because the Lord did there confound the
language of all the earth: from thence then did
the Lord scatter them vpon all the earth.

10 These are the generations of Shem:
Shem was an hundred yeere olde, and begate Ar-
pachshad two yeere after the flood.

signifying the greatnes & certaintie of the punishment. 1 By this great plague
of the confusion of tongues appeareth Gods horrible iudgement against man
pride and vainglory. 2 Chron. 1. 17. 3 He returneth to the
genealogie of Shem, to come to the historie of Abram, wherein the Church of
God is described, which is Moyses principall purpose.

Of whom came
the Hebrewes
1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

This diuision
came by the di-
uinitie of langu-
ges, as appeareth
Chap. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Of whose came
the Hebrewes
1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

In the year
hundredth & thirty
after the flood,
Terah, Nimrod,
and his company
came from
Armenia, where
the Akke River
Which was af-
terward called
Caldea.

They were
moved with pride
and ambition,
thinking to pre-
ferre their own
glory to Gods
honour.

Meaning that
he declared by
this, that hee
knew their wicked
enterprize
for Gods power
is euery where,
and doeth as he
seeth need de-
sired.

God speaketh
this in derision,
because of their
foolish perswasion
and enterprize.
He speaketh so
though heooke
counsell with his
owne wisdom,
and power: to wit,
with the Sunne
and holy Ghost.

By this great plague
of the confusion of
tongues appeareth
Gods horrible iudgement
against man
pride and vainglory.
2 Chron. 1. 17. 3
He returneth to the
genealogie of Shem,
to come to the historie
of Abram, wherein
the Church of God
is described, which
is Moyses principall
purpose.

11. And

11 And Shear had after her begate Arpach-
 had five hundred yeres, and begate sonnes and
 daughters.
 12 Also Arpach had liued six & thirty yeres,
 and begate Shelah.
 13 And Arpach had liued after he begate She-
 lah, four hundred and three yeres, and begate
 sonnes and daughters.
 14 And Shelah liued thirtie yeres, and begate
 Eber.
 15 So Shelah liued after he begate Eber four
 hundred and three yeres, and begate sonnes and
 daughters.
 16 Likewise Eber liued four and thirty yeres;
 and begate Peleg.
 17 So Eber liued after he begate Peleg four
 hundred and thirty yeres; and begate sonnes and
 daughters.
 18 And Peleg liued thirtie yeres, and begate
 Reu.
 19 And Peleg liued after he begate Reu two
 hundred and nine yeres, and begate sonnes and
 daughters.
 20 Also Reu liued two and thirtie yeres, and
 begate Serug.
 21 So Reu liued after hee begate Serug two
 hundred and seven yeres, and begate sonnes and
 daughters.
 22 Moreover Serug liued thirty yeres, and be-
 gate Nahor.
 23 And Serug liued after he begate Nahor two
 hundred yeres, and begate sonnes and daugh-
 ters.
 24 And Nahor liued nine and twentie yeres,
 and begate Terah.
 25 So Nahor liued after he begate Terah, an
 hundred and nineteene yeres, and begate sonnes
 and daughters.
 26 So Terah liued seventy yeres, and begate
 Abram, Nahor, and Haran.
 27 Now these are the generations of Terah:
 Terah begate Abram, Nahor, & Haran: and Ha-
 ran begate Lot.
 28 Then Haran died before Terah his father
 in the land of his nativity, in Vr of the Cal-
 dees.
 29 So Abram and Nahor tooke them wiues:
 The name of Abrams wife was Sarai, and the
 name of Nahors wife Milcah, the daughter of
 Haran, the father of Milcah, and the father of
 Isaac.
 30 But Sarai was barren, and had no child.
 31 Then Terah tooke Abram his sonne, and
 Lot the sonne of Haran his sonnes sonne, and Sa-
 rai his daughter in law, his sonne Abrams wife:
 and they departed together from Vr of the Cal-
 dees, to goe into the land of Canaan, and they
 came to Haran, and dwelt there.
 32 So the dayes of Terah were two hundredth
 and five yeres, and Terah died in Haran.

C H A P. XII.

1 Abram by Gods commandment goeth to Canaan. 2. Shrieth
 against the Chaldees. 3. He buildeth an altar for exercise and ad-
 oration of his faith among the infidels. 4. Because of the
 dearth he goeth into Egypt. 5. Pharaohs wife is seduced, and is
 punished.
 6. The Lord had sayde vnto Abram, 7. Get
 thee out of thy country, and from thy kinned,
 and from thy fathers house vnto the land that I
 will shew thee.
 8. From the hood
 to this time were
 four hundredth
 twenty and three
 yeres. 9. In appoyning him no other place, hee proueth so much more his
 faith and obedience.

1 And I will make of thee a great nation: &
 will bless thee, and make thy name great; and
 thou shalt be a blessing.
 2 I will also bless them that curse thee, and
 curse them that curse thee, and in thee shall all fa-
 milies of the earth be blessed.
 3 So Abram departed, when as the Lord spake
 vnto him, and Lot went with him. And Abram
 was seuenie and five yeres old, when he depar-
 ted out of Haran.
 4 Then Abram tooke Sarai his wife, and Lot
 his brother's sonne, and all their substance that
 they possessed, and the foules that they had
 gotten in Haran, and they departed to goe to
 the land of Canaan, and to the land of Canaan
 they came.
 5 So Abram passed through the land vnto
 the place of Shechem, & vnto the plaine of Mo-
 reh (and the Canaanite was then in the land).
 6 And the Lord appeared vnto Abram, and
 said, Vnto thy feede will I giue this land. And
 there builded he an altar vnto the Lord, which
 appeared vnto him.
 7 Afterward removing thence vnto a moun-
 taine Eastward from Beth-el, he pitched his tent
 hauing Beth-el on the West side, and Hai on the
 East, and there he built an altar vnto the Lord,
 and called on the Name of the Lord.
 8 Againe Abram went forth going and
 journeying toward the South.
 9 Then there came a famine in the land:
 therefore Abram went down into Egypt to so-
 iourne there: for there was a great famine in the
 land.
 10 And when he drewe nere to enter into
 Egypt, he saide to Sarai his wife, Beholde now,
 I knowe that thou art a faire woman: to look
 upon:
 11 Therefore it will come to passe that when
 the Egyptians see thee, they will say, Shee is his
 wife: so will they kill me: but they will keepe thee
 aliuie.
 12 Say, I pray thee, that thou art my sister:
 that I may fare well for thy sake, and that my
 life may be preserved by thee.
 13 Now when Abram was come into Eg-
 ypt, the Egyptians beheld the woman: for shee
 was very faire.
 14 And the Princes of Pharaoh saw her, and
 commended her vnto Pharaoh: so the woman
 was taken into Pharaohs house.
 15 Who intrusted Abram well for her sake,
 and he had sheepe, and beemes, and hee asses, and
 men seruants, and maide seruants, and shee asses,
 and camels.
 16 But the Lord plagued Pharaoh and his
 house with great plagues, because of Sarai A-
 brams wife.
 17 Then Pharaoh called Abram, and saide,
 Why hast thou done this vnto mee? Wherefore
 diddest thou not tell me, that she was thy wife?
 18 Why saidst thou, Shee is my sister, that I
 should take her to bee my wife? Now therefore
 behold thy wife take her, and goe thy way.
 19 And Pharaoh gaue him a commandment
 concerning him, and they conueyed him forth
 and his wife, and all that he had.
 20 So the intent that Pharaoh had, hee kept him
 in his person, or person.

C H A P. XIII.

1 Abram departeth out of Egypt. 2. He buildeth an altar to the Name
 of the Lord. 3. Lot departeth from him. 4. The wickednes

e The world shall
 recover by thy
 seed, which is
 Christ, the blessing
 which they lost in
 Adam.
 d Meaning, as
 well seruants as
 cattell.
 e He wanted to
 and strowe in the land
 before he could
 finde a setting
 place, that God
 exerciseth the faith
 of his children.
 f Or, ake grow.
 g Which was a
 cruel and rebel-
 lious nation, by
 whom God kept
 his promise continually
 exercised.
 h It was not y-
 enough for him to
 worship God in
 his heart, but he
 was compelled to
 declare by out-
 ward profession
 his faith before
 men, whereof this
 altar was a signe.
 i Because of the
 troubles that he
 had among that
 wicked people.
 j And so feared
 the name of God, and
 reuerenced his
 idolatry.
 k That the child-
 dren of God may
 looke forus re-
 in this world, but
 must wait for the
 heavenly rest and
 quietness.
 l This was a new
 trial of Abrams
 faith: whereby we
 see that the end
 of our affliction
 is the beginning
 of another.
 m By this we may
 learne not to re-
 vail ourselues
 nor to put oursel-
 ves in danger to sin-
 ne, for we are
 verie so, able to
 saye as Pharaoh
 did, I have recei-
 ued her as my
 wife, and shee
 hath brought me
 into this land.
 n To be his wife.
 o The Lord toke
 the defence of this
 poore stranger, a-
 gainst a mighty
 king, and shew-
 ed his power
 over him, to shew
 his power.

uc

† *Ebr. If I take from thee a child, &c. vnde 1 Sam. 14. 44*

‡ *He would not that his liberality should be hurtful to others.*

have lift vp mine hand vnto the Lorde the most high God possessor of heauen and earth,
 23 † That I will not take of all that is thine, so much as a threed or shoe latchet, lest thou shouldest say, I haue made Abram rich,
 24 ‡ Saue onely that, which the young men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

1 *The Lord is Abrahams defence and reward. 6 He is iustified by faith. 13 The promise and deliuerance out of Egypt is declared 18 The land of Canaan is promised the fourth time.*

† *Or, the Lord spake to Abram.*

* *Numb. 13. 6. † Psal. 18. 6.*

‡ *His feare was not onely left he should not haue children, but lest the promise of the blessed seed should not be accomplished in him.*

* *Rom. 4. 18*

* *Rom. 4. 3.*

* *Galat. 3. 6.*

* *Gen. 15. 6.*

* *Chap. 11. 18.*

b *This is a particular motion of Gods Spirit, which is not lawfull for all to follow, in asking signes: but was permitted to some by a peculiar motion, as to Gideon and Elisha.*

c *This was the old custome in making covenants, Ier. 34. 18. to the which God added these conditions, that Abrahams posteritie should be as stone in plecter, but after they should be coupled together: also that it should be a stande, but yet deuioured.*

† *Ebr. a feast of great darkness. † Psal. 7. 6.*

* *Exod. 11. 40.*

d *Counting from the birth of Isak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.*

† *Or, after four hundred years.*

e *Though God suffer the wicked for a time, yet his vengeance shall reach vpon them, when the measure of their wickednesse is full.*

* *Chap. 13. 7. and 23. 3. and 26. 4.*

* *Gen. 4. 5.*

* *1. Cor. 4. 11.*

* *Chap. 9. 26.*

† *Ebr. Perab.*

¶ *From these things, the word of the Lord came vnto Abram in a vision, saying, Feare not Abram, I am thy buckler, and thine exceeding great reward.*

2 And Abram saide, O Lord God, what wilt thou giue mee, seeing I gee childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no seed: wherefore loe, a seruant of mine house shall be mine heire.

4 Then behold, the word of the Lord came vnto him saying, This man shall not bee thine heire, but one that shall come out of thine owne bowels, he shall be thine heire.

5 Moreover he brought him forth and said, I looke vp now vnto heauen, and tell the starres if thou be able to number them: and he said vnto him, so shall thy seed be.

6 And Abram beleued the Lord, and hee counted that to him for righteousness.

7 Againe hee said vnto him, I am the Lord, that brought thee out of Vr of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, whereby shall I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of three yeeres old, and a shee goat of three yeeres olde, and a ram of three yeeres olde, a turtle doue also and a pigeon.

10 So he took all these vnto him, and diuided them in the midst, and layd every piece one against another: but the birds diuided he not.

11 Then foules fell on the carcases, & Abram drone them away.

12 And when the sunne went downe, there fell an heauy sleepe vpon Abram: and loe, a very fearful darkness fell vpon him.

13 Then he said to Abram, Know for a surety, that thy sonne shall be a stranger in a land that is not theirs, & serue hundred yeeres, and shall serue them: and they shall intreat them euill.

14 Notwithstanding, the nation whom they shall serue, will I iudge: and afterward shall they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, and shalt be buried in a good age.

16 And in thy fourth generation they shall come hither againe: for the wickednesse of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darkness: & behold, a smoking furnace, and a firebrand, which went betweene those pieces.

18 In that same day the Lord made a covenant with Abram, saying, Vnto thy seed haue I giuen this land: from the river of Egypt vnto the great river, the river Euphrates.

19 The Kenites, and the Kenezites, and the Kadmonites,
 20 And the Hittites, and the Perizzites, and the Rephaims,
 21 The Amorites also, and the Canaanites, and the Girgashites, and the Iebusites.

CHAP. XVI.

1 *Sarai bringeth her own maid Hagar to Abram, which conceiveth and despiseth her dame: 6 And being handled, Sarai 7 The Angel comforteth her. 11. 12 The name and manner of her sonne. 13 Shee calleth vpon the Lord, whom shee despiseth was.*

Now Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Behold now, the Lord hath restrained mee from childe-bearing. I pray thee goe in vnto my maid: it may be that I shall receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrams wifetooke Hagar her maid the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 And he went in vnto Hagar, and she conceived: and when she saw that shee had conceived, her dame was despised in her eyes.

5 Then Sarai said to Abram, Thou dost me wrong. I haue giuen my maid into thy bosome, and the seed that shee hath conceived, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maid is in thine hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 But the Angel of the Lord found her beside a fountaine of water in the wilderness by the fountaine in the way to Shur,

8 And hee said, Hagar Sarais maid, whence comest thou? and whither wilt thou goe? And she said, I flee from my dame Sarai.

9 Then the Angel of the Lorde sayd to her, Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lorde sayd vnto her, I will so greatly increase thy seed, that it shall not be numbered for multitude.

11 Also the Angel of the Lord sayd vnto her, See, thou art with child, and shalt beare a sonne, and shalt call his name Ishmael: for the Lorde hath heard thy tribulation.

12 And he shall be a wilde man: his hand shall be against every man, and every mans hand against him: and he shall dwell in the presence of all his breshren.

13 Then she called the name of the Lord that spake vnto her, Thou God lookest on me: for she said, Haue I not also here looked after him that seeth me?

14 Wherefore the Well was called, Beer-labai-roi: loe, it is betweene Kadesh and Bered.

15 And Hagar bare Abram a sonne, and Abram called his sonnes name which Hagar bare, Ishmael.

16 And Abram was fourscore and five yeeres old, when Hagar bare him Ishmael.

CHAP. XVII.

1 *Abrams name is changed to conforme him to the promise. 2 The land of Canaan is the first time promised. 13 Abram*

† *It seemeth that she had refused to Gods promise, which could not be accomplished without sinne.*

b *The fault in binding Gods power to the common order of nature, as though God could not giue her children in her old age.*

† *Or, peradventure † Ebr. be handled*

c *This punishment declareth what they gaue that attempt any thing against the word of God.*

† *Ebr. mine inwardly is troubled.*

† *Or, yea.*

d *Which was Christ, as appeareth with 13. and Chap. 18. 2.*

e *God testifieth some state of people in their misery, but comforteth them comfort.*

† *Or, after and was as a wilde ass.*

† *These are the maelices that be a peculiar people by themselves, and not portion of another people.*

† *The Arabian, but owne distinct, and acknowledged Gods graces, who was present with her every where.*

† *Chap. 15. 10. Or, as well as Ishmael and Isaac.*

1. Pet. 3. 4.

1 Or. hid.
2 Zeb. 8. 6.

† 1. Pet. Na.

h Iehouah the E-
brew word which
wee call Lord,
sheweth that this
Angel was Christ
for this word is
only applied to
God.
* Chap. 12. 3. and
22. 18.
i He sheweth that
fathers ought both
to know Gods
iudgements, and to
declare them to
their children.
k God speaketh
after the fashion of
men: that is, I will
enter into iudgement
with good
adulter.
l For our finnes
cry for vengeance
though none ac-
cuse vs.

† 2. Pet. 2. 1. In-
deed
m God declareth
that his iudgements
were done
with great mercy,
forasmuch as all
were to corrupt,
that not only fifty
but ten righteous
men could not be
found there, and
also that the wicked
are spared for the
righteous sake.
n Hereby wee
learne, that the
nearer we approach
vnto God, the
more doth our mi-
serable estate ap-
peare, & the more
are we humbled.
o If God refused
not the prayer for
the wicked Sodo-
mites, even to the
sixt request, how
much more will he
grant the prayers
of the godly for
the afflicted.
Church

saying, After I am waxed old, *and my lord also,
shall I haue lust?

13 And the Lord said vnto Abraham, Where-
fore did Sarah thus laugh, saying, Shall I certainly
beare a child, which am old?

14 (Shall any thing bee || *hard to the Lord?
at the time appointed will I returne vnto thee, e-
uen according to the time of life, and Sarah shall
haue a sonne.)

15 But Sarah denied, saying, I laughed not: for
shee was afraide. And hee said, † It is not so: for
thou laughedst.

16 ¶ Afterward, the men did rise vp from
thence, and looked toward Sodom: and Abraham
went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abra-
ham that thing which I doe,

18 Seeing that Abraham shall be in deed a great
and a mighty nation, and *all the nations of the
earth shall be blessed in him?

19 For I know him: that he wil command his
sonnes & his houshold after him, that they keepe
the way of the Lord to do righteousness & iudge-
ment, that the Lord may bring vpon Abraham,
that he hath spoken vnto him.

20 Then the Lord said, Because the cry of So-
dom and Gomorrah is great, and because their sin
is exceeding grievous,

21 I will *goe downe now, and see whether
they haue done altogether according to that cry,
which is come vnto mee: and if not, that I may
know.

22 And the men turned thence, and went to-
ward Sodom: but Abraham stood yet before the
Lord.

23 Then Abraham drewe neere, and sayd,
Wilt thou also destroy the righteous with the
wicked?

24 If there be fiftie righteous within the city,
wilt thou destroy and not spare the place for the
fiftie righteous that are therein?

25 Be it farre from thee from doing this thing,
to slay the righteous with the wicked: and that
the righteous should be euen as the wicked, be it
farre from thee. Shall not the Iudge of all the
world † doe right?

26 And the Lord answered, If I shall finde in
Sodom = fiftie righteous within the citie, then
will I spare all the place for their sakes.

27 Then Abraham answered and said, Behold
now, I haue begun to speake vnto my Lord, and I
am *but dust and ashes.

28 If there shall lacke fise of fiftie righteous,
wilt thou destroy all the citie for fise? And hee
said, If I finde there fise and fourtie, I will not
destroy it.

29 And he yet spake to him againe, and sayd,
What if there shall be found fortie there? Then he
answered, I will not doe it for forties sake.

30 Again he sayd, Let not my Lord now bee
angry that I speake. What if thirty bee found
there? Then he said, I wil not doe it, if I finde
thirty there.

31 Moreover he said, Behold now, I haue be-
gun to speake vnto my Lord, What if twenty be
found there? And he answered, I will not destroy
it for twentys sake.

32 Then he said, Let not my Lord be now an-
gry, and I will speake but this *once, What if ten
be found there? And hee answered, I will not de-
stroy it for tens sake.

33 ¶ And the Lord went his way, when hee
had left communing with Abraham, and Abra-
ham returned vnto his place.

CHAP. XIX.

3 Lot receiveth two Angels into his house. 4 The fiftie iustes of
the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed.
26 Lots wife is made a pillar of salt. 33 Lots daughters lie
with their fis, of whom come Moab and Ammon.

And in the euening there came two * Angels
to Sodom: and Lot sate at the gate of So-
dom, and Lot sawe them, and rose vp to meete
them, and he bowed himselfe with his face to the
ground.

2 And he said, See my lords, I pray you turne
in now into your seruants house, and tarie all
night, and * wash your feet, and yee shall rise vp
early and goe your wayes. Who said, Nay, but we
will abide in the streete all night.

3 Then he pressed vpon them earnestly, and
they turned in to him, and came to his house, and
hee made them a feast, and did bake vneleuened
bread, and they * did eate.

4 But before they went to bed, the men of the
citie, euen the men of Sodom compassed the house
round about, from the yong euen to the old, & all
the people from all quarters.

5 Who crying vnto Lot said to him, Where
are the men, which came to thee this night? bring
them out vnto vs, that we may know them.

6 Then Lot went out at the doore vnto them,
and shut the doore after him,

7 And said, I pray you, my brethren, doe not
so wickedly.

8 Behold now, I haue two * daughters, which
haue not knowen man: them will I bring out
now vnto you, and doe to them as seemeth you
good: onely vnto these men doe nothing: † for
wherefore are they come vnder the shadow of my
roofe.

9 Then they sayde, Away hence: and they
sayd, Hee is come alone as a stranger, and shall
hee iudge and rule? wee will nowe deale worse
with thee then with them. So they pressed sore
vpon Lot * himselfe, and came to breake the
doore.

10 But the men put forth their hand, and pul-
led Lot into the house to them, and shut to the
doore:

11 * Then they smote the men that were at
the doore of the house, with blindness, both small
and great, so that they were wearie in † seeking
the doore.

12 ¶ Then the men sayde vnto Lot, Whom
hast thou yet here? either sonne in lawe, or thy
sonnes or thy daughters, or whatsoever thou hast
in the citie, bringe out of this place.

13 For we will destroy this place, because the
crye of them is great before the Lord, and the
Lord hath sent vs to destroye it.

14 Then Lot went out and spake vnto his
sonnes in law, which he married his daughters, and
said, Arise, get you out of this place: for the Lord
will destroy the citie, but hee is come to his sonnes
in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels
hasted Lot, saying, Arise, take thy wife & thy two
daughters: which are here, lest thou be destroyed
in the punishment of the citie.

16 And as he * prolonged the time, the men
caught both him & his wife, and his two daugh-
ters.

a Wherein wee see
Gods provident
care in preferring
his: albeit he re-
uerceth not him-
selfe to all alike:
for Lot had but
two Angels, and
Abraham three.
* Chap. 18. 4.

b That is, he pray-
ed them so in-
stantly.

c Not for that
they had mer-
cite, but because
the time was net
yet come that
they would re-
ueale themselves.
d Nothing is more
dangerous then to
dwell where sinne
reigneth: for re-
conspirab all.

e He deserueth
praise in defend-
ing his guests, but he
is to be blamed in
seeking vniuall
meanes.
f That I should
preferre them
from all others.

* 1. Pet. 3. 7.

* Wisd. 19. 10.

† 2. Pet. 2. 15.

g This prometh
that the Angels
are ministers, so
well to execute
Gods wrath, as to
declare his favour.
* Chap. 18. 20.

h Or, should marrie.

† 1. Pet. 3. 7.

h The mercy of
God striueth to
ouercome mans
sinnes in follow-
ing Gods calling.

* Wisd. 1. 6.

ters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the citie.

1 He willed him to flee from Gods iudgements, and not to be fery to depart from that rich country, and full of vaine pleasures.

17 ¶ And when they had brought him out, the Angel said, Escape for thy life: I looke not behinde thee, neither carie thou in all the plaine: escape into the mountaine, lest thou bee destroyed.

18 And Lot sayde vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto mee in saving my life: and I cannot escape in the mountains, lest some euill take me, and I die.

20 See nowe this citie heereby to flee vnto, which is a little one: Oh let me escape thither: is it not a little one, and my soule shall liue?

21 Then he said vnto him, Behold, I haue receiued it thy request also concerning this thing, that I wil not ouerthrow this citie, for the which thou hast spoken.

22 Hasten thee, save thee there: for I can doe nothing till thou be come thither. Therefore the name of the citie was called ^m Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 ¶ Then the Lord ^rained vpon Sodom and vpon Gomorah, brimstone & fire from the Lord out of heauen,

25 And ouerthrewe those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and she became a ^p pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stood before the Lord.

28 And looking toward Sodom & Gomorah, and toward all the land of the plaine, behold, hee sawe the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrewe the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he feared to tarie in Zoar, but dwelt in a caue, hee and his two daughters.

31 And the elder said vnto the younger, Our father is old, and there is not a man in the ^r earth to come in vnto vs: after the manner of all the earth.

32 Come, wee will make our father ^r drinke wine, and lie with him, that we may preferue seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder said to the younger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and go thou and lie with him, that we may ^r preferue seed of our father.

35 So they made their father drinke wine that night also, & the younger arose, and lay with him: but he perceived not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with child by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day.

38 And the younger bare a sonne also, and shee called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

cest, so were they and their posteritie vile and wicked. ¶ That is, sonne of my people: signifying that they rather reioyced in their sin, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproveth the king. 4 And the king Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the king and his are healed.

Afterward Abraham departed thence toward the South-countrey, and dwelled betwene Cadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and said to him, Behold, thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lord, wilt thou lay euen ^d the righteous nation?

5 Said he not vnto mee, She is my sister? yea, and she her selfe said, He is my brother: with an vpright minde, and innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I knowe that thou diddest this euen with an vpright minde, and I kept thee also, that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a ^p Prophet, and hee shall pray for thee, that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things ^r vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee, and on my ^k kingdome this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech said vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay me for my wifes sake.

12 Yet in very deed thee is my ^r sister: for shee is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused mee to wonder out of my fathers house, I said then to her, This is thy kindest that thou shalt shew vnto me in all places where we come. ¶ Say thou of mee, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gave them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Beholde, my land is before thee, dwell where it pleaseth thee.

16 Likewise

¶ Thus God permitted him to fall most horribly in the solitary mountaine, whom the wickednesse of Sodom could not overcome.

¶ Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

¶ That is, sonne of my people: signifying that they rather reioyced in their sin, then repented for the same.

a Which wastoward Egypt.

b Abraham had now twise fallen into this fault: such is mans frailtie.

c So greatly God detesteth the breach of marriage.

d The infidels confessed that God would not punish but for just occasion: therefore,

whensoever hee punisheth, the occasion is iust.

e As one falling by ignorance, and not doing euill of purpose.

f Not thinking to do any man harme.

g God by his holy Spirit reteineth them that offend by ignorance, that they fall not vnto greater incontinencie.

h That is, one, to whom God reuengeth himselfe familiarly.

i For the prayer of the godly is of force towards God.

k The wickednesse of the King bringeth Gods wrath vpon the whole realme.

l He sheweth that no honestly can be hoped for where the feare of God is not.

m By sister, he meaneth his consanguine, and by daughter, Abrahams neece, Chap. 11. 29. for so the Hebrewes vse these words.

n Chap. 12. 13.

o Or, as thy enemy.

p Meaning in the countrey, which the Lord had now destroyed.

q For except he had bene ouercome with wine, he would neuer haue done that.

r Meaning in the countrey, which the Lord had now destroyed.

s Meaning in the countrey, which the Lord had now destroyed.

t Meaning in the countrey, which the Lord had now destroyed.

u Meaning in the countrey, which the Lord had now destroyed.

v Meaning in the countrey, which the Lord had now destroyed.

w Meaning in the countrey, which the Lord had now destroyed.

x Meaning in the countrey, which the Lord had now destroyed.

y Meaning in the countrey, which the Lord had now destroyed.

z Meaning in the countrey, which the Lord had now destroyed.

k Though it be little, yet it is great enough to save my life: wherein he offendeth in choosing another place, when the Angel had appointed him.

l Because Gods commandment was to destroy the city, and to save Lot.

m Which before was called Belah, Chap. 14. 6.

n Thus 19. 33. 35. 37. 19. 37. 50. 40.

o 16. 49. 50. 11. 11. 11. 11. 11. 11. 11. 11.

p As touching the body onely, and this is a notable monument of Gods vengeance to all them that passed that way.

q Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked.

r Meaning in the countrey, which the Lord had now destroyed.

s Meaning in the countrey, which the Lord had now destroyed.

t Meaning in the countrey, which the Lord had now destroyed.

u Meaning in the countrey, which the Lord had now destroyed.

v Meaning in the countrey, which the Lord had now destroyed.

w Meaning in the countrey, which the Lord had now destroyed.

x Meaning in the countrey, which the Lord had now destroyed.

y Meaning in the countrey, which the Lord had now destroyed.

z Meaning in the countrey, which the Lord had now destroyed.

aa Meaning in the countrey, which the Lord had now destroyed.

ab Meaning in the countrey, which the Lord had now destroyed.

ac Meaning in the countrey, which the Lord had now destroyed.

ad Meaning in the countrey, which the Lord had now destroyed.

ae Meaning in the countrey, which the Lord had now destroyed.

¶ Then the third day Abraham lift vp his eyes, and saw the place a farre off,

¶ And said vnto his seruants, Abide you here with the asse: for I and the child will goe yonder and worship, and come againe vnto you.

¶ Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne; and hee cooke the fire in his hand, and the knife: and they went both together.

¶ Then spake Izhak vnto Abraham his father, and said, My father. And he answered Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

¶ Then Abraham answered, My sonne, God will provide him a lambe for a burnt offering: so they went both together.

¶ And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his sonne, and laid him on the altar vpon the wood.

¶ And Abraham stretching forth his hand, tooke the knife to kill his sonne.

¶ But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham, And he answered, Here am I.

¶ Then he said, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine only sonne.

¶ And Abraham lifting vp his eyes, looked, and behold, there was a ram behinde him caught by the hornes in a bush: then Abraham went and tooke the ram, and offered him for a burnt offering in the stead of his sonne.

¶ And Abraham called the name of that place, Iehovah lirez: as it is said this day, In the mount will the Lord be seene.

¶ And the Angel of the Lord cryed vnto Abraham from heauen the second time,

¶ And sayd, By my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine only sonne,

¶ Therefore will I surely blesse thee, and will greatly multiply thy feede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy feede shall possesse the gate of his enemies.

¶ And in thy feede shall all the nations of the earth be blessed, because thou hast obeyed my voice.

¶ Then turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt in Beer-sheba.

¶ And after these things one told Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

¶ To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of Aram.

¶ And Chesed, and Hizo, and Pildash, and Jidlaph, and Bethuel.

¶ And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

¶ And his concubine called Reumah, shee bare also Tebah, and Gahan, and Thahash, and Maachah.

CHAP. XXIII.

¶ Abraham lamented the death of Sarah, & hee bought a field to be a burying place, of the Hittites. ¶ The equate of Abraham. ¶ Sarah was buried in Machpelah.

¶ When Sarah was an hundredth twentie and seven yeeres old (so long liued shee)

¶ Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan, And Abraham came to mourne for Sarah and to weepe for her.

¶ Then Abraham rose vp from the sight of his corps, & talked with the Hittites, saying,

¶ I am a stranger, and a forreiner among you: giue me a possession of buriall with you, that I may bury my dead out of my sight.

¶ Then the Hittites answered Abraham, saying vnto him,

¶ Heare vs, my lord: thou art a prince of God among vs: in the chiefest of our sepulchres burie the dead: none of vs shall forbid thee his sepulchre, but thou maiest bury thy dead therein.

¶ Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

¶ And he communed with them, saying, If it be your minde, that I shal bury my dead out of my sight, heare me, and intreat for mee to Ephron the sonne of Zohar.

¶ That he would giue me the caue of Machpelah, which he hath in the end of his helde: that he would giue it me for as much money as it is worth for a possession to bury in among you.

¶ (For Ephron dwelt among the Hittites.) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his city saying,

¶ No, my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: even in the presence of the sonnes of thy people giue I it thee to bury thy dead.

¶ Then Abraham bowed himselfe before the people of the land,

¶ And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

¶ Ephron then answered Abraham, saying vnto him,

¶ My lord, hearken vnto me: the land is worth five hundred shekels of siluer: what is that betwene mee and thee? bury therefore thy dead.

¶ So Abraham hearkened vnto Ephron, and Abrahā weied to Ephron the siluer, which he had named in the audience of the Hittites, even foure hundred siluer shekels of currant money among marchants.

¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, even the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure.

¶ Vnto Abraham for a possession, in the sight of the Hittites, even of all that went in at the gates of his cite.

¶ And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

¶ Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall by the Hittites.

CHAP. XXIII.

¶ Abraham caused his seruants to swear to take a wife for Izhak in his owne land. ¶ The seruants praye to God.

e He doubted not, but God would accomplish his promise, though he should sacrifice his sonne.

d The onely way to overcome all temptation is to rest vpon Gods providence. e For it is like that his father had declared to him Gods commandment, whereunto he shewed himselfe obedient. f James 2.21.

f That is, by thy true obedience thou hast declared thy lively faith. g Or, and hast not withholden thine only sonne from me. h Or, thy sonne, thy only sonne. i Or, the Lord will freer provide. k The name is changed to shew that God doeth both see and provide secretly for him, and also evidently in time convenient. l Gen. 22.1. Gen. 22.1. Gen. 22.1. m Signifying that there is no greater then he. n Or, holds. o Chap. 19.3. and 22.18. p Gen. 22.22. q Gen. 22.22. r Gen. 22.22.

j Or, of the Syrians.

k Concubine is often mistaken in the good part for the woman which were inferior to the wives.

¶ For the years of the life of Sarah.

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

b That is, when he had mourned: so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

c Or, in your soul.

d For double cause because one was within another, & also in full siluer.

e Meaning all the citizens and inhabitants.

f To shew that he had them in good estimation and reuerence.

g The common shekel is about 20 pence, so then 400 shekels mount to 8000 pound 6 shillings and 8 pence after 5 shilling stealing the ounce.

h Or, swears.

i That is, all the people confirmed the sale.

32 His faith toward his master. 30 The friends of Rebekah commit the matter to God. 38 They ask her consent and she agrees. 37 And is married to Isaac.

¶ *Abraham comes into Egypt.*

¶ *Chap. 12. 19.*

a Which ceremony declared the servants obedience towards his master, and the masters power over the servant.
b This sheweth that an othe may be required in a lawfull cause.
c He would not that his sonne should marry out of the godly family: for the inconveniences that come by marrying with the vngodly, are set forth in sundry places of the Scriptures.
d Left he should lose the inheritance promised.

¶ *Chap. 12. 7. & 13. 15. & 13. 18. and 26. 4.*

¶ *Abraham's journey.*

¶ *Dr. Mesopotamia, or Syria of the two floods: to wit, of Tigris and Euphrates.*

c That is, to Charran.

¶ *Abraham bows their knees.*

f He groundeth his prayer vpon Gods promise made to his master.

¶ *Dr. cause me to increase.*

g The seruante moued by Gods Spirit, desired to be assured by a signe, whether God prospered his journey or no.

h God giueth good successe to all things that are vnderaken for the glory of his Name and according to his word.
i Here is declared that God euer heareth the prayers of his, and granteth their requests.

¶ *Abraham's lord.*

Now Abraham was old, and stricken in yeres, and the Lorde had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer al that he had, ^a Put now thine hand vnder my thigh, ³ And I will make thee ^b sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites, among whom I dwell.

4 But thou shalt go vnto my ^c country, & to my kinned, and take a wife vnto my sonne Izhak.

5 And the seruant said to him, What if the woman wil not come with me to this land? shall I bring thy sonne againe vnto the lande from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne ^d thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that sware vnto me, saying, ^a Vnto thy seede wil I giue this land, he shall fend his Angel before thee, and thou shalt take a wife vnto my son from thence.

8 Neuertheless if the woman wil not follow thee, then shalt thou be [†] discharged of this mine othe: onely bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke tenne camels of the camels of his master, and departed: (for hee had all his masters goods in his hand:) and so hee arose, and went to ¶ Aram Naharaim, vnto the ^e citie of Nahor.

11 And he made his camels [†] to lie down without the city by a well of water, at euentide about the time that the women come out to draw water.

12 And he said, O ^f Lord God of my master Abraham, I beseech thee, ¶ send me good speed this day, and shew mercy vnto my master Abraham.

13 Loe, I stand by the well of water whiles the mens daughters of this city come out to draw water.

14 ¶ Grant therefore that the maid, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if shee say, Drinke, and I will giue thy camels drinke also: may bee shee that thou hast ordeined for thy seruant Izhak: and thereby shal I know that thou hast shewed mercy on my master.

15 ¶ And now yer hee had left speaking, behold, ^h Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the mayde was very faine to looke vpon a virgine and vnknewen of man) and she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke [†] fir: and she hastned, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, shee said, I will draw water for thy camels also: vntill

they [†] haue drunken enough.

20 And shee powred out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and held his peace, to know whether the Lord had made his journey prosperous or not.

22 And when the camels had left drinking, the man tooke a golden [¶] ^k abillment of ^l halfe a ^{shekel} weight, and two bracelets for her hands, of ten shekels weight of gold:

23 And he said, Whose daughter art thou? tell mee, I pray thee, Is there rouse in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreover she said vnto him, We haue litter also and prouender enough, & rouse to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercy ^m and his truth from my master: for when I was in the way, the Lord brought mee to my masters brethrens house.

28 And the maide ran and tolde them of her mothers house according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene the eareings & the bracelets in his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus said the man vnto mee, then he went to the man, and loe, ⁿ he stood by the camels at the well.

31 And he sayd, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & rouse for the camels?

32 ¶ Then the man came into the house, and ^o he vnshaddled the ^p camels, and brought litter and prouender for the camels, and water to wash his feet, and the mens feet that were with him.

33 Afterward the meate was set before him: but he said, I ^q will not eate, vntill I haue sayd my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant.

35 And the Lorde hath ^r blessed my master wonderfully, that he is become great: for he hath giuen him sheepe, and beeuies, and siluer, & golde, and men seruants, and maid seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when she was olde, and vnto him hath he giuen all that he hath.

37 Now my master made mee sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the ^s Canaanites, in whose land I dwell.

38 But thou shalt goe vnto my ^t fathers house and to my kinned, & take a wife vnto my sonne.

39 Then I sayd vnto my master, What if the woman will not follow me?

40 Who answered mee, The Lorde, before whom I walke, wil fend his Angel with thee, and prosper thy journey, and thou shalt take a wife for my sonne of my kinned and my fathers house.

41 Then shalt thou bee discharged of ^u mine othe, when thou comest to my kinned: and if they giue thee not one, thou shalt bee free from mine othe.

42 So I came this day to the well, and sayd, O Lord,

¶ *Abraham made an end of drinking.*

¶ *Dr. carrying.*

k God permitted many things both in apparel & other things which are now forbid: specially when they appertaine not to our mortification; l The golden shekel is here meant, and not that of silver.

m He boasteth not his good fortune (as doe the wicked) but acknowledged that God hath dealt mercifully with his master in keeping promise.

n For he waited on Gods hand, who had now heard his prayer.

o To wit, Laban. p The gentle intertainment of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters business to their owne necessity.

r To blest, signifyeth here to enrich, or increase with substance, as the text in the same verse declareth.

s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage.

t Meaning, among his kindred, as verse 40.

u Which by mine authority I caused thee to make.

107. w. 1.
verse 13.

107. shewd.

x Signifying that
this prayer was
not spoken by the
mouth, but only
meditate in his
heart.

y He sheweth
what is our duty
when we have re-
ceived any bene-
fit of the Lord.
116. in the way of
truth.

z If you will free-
ly and faithfully
give your daugh-
ter to my masters
sonne.

a That is, that I
may provide else-
where.

b So soone as they
perceive that in
Gods ordinance,
they yield.

107. shewd.
107. shewd.
107. shewd.

107. shewd.
107. shewd.

107. shewd.
107. shewd.

107. shewd.
107. shewd.

107. shewd.
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107. shewd.
107. shewd.

107. shewd.
107. shewd.

107. shewd.
107. shewd.

107. shewd.
107. shewd.

O Lord, the God of my master Abraham, if thou
now prosper my journey which I goe,

43 Behold, I stand by the well of water: when
a virgin cometh forth to draw water, and I
say to her, Give mee, I pray thee, a little water of
thy pitcher to drinke,

44 And she say to me, Drinkethou, and I will
also draw for thy camels, let her bee the wife,
which the Lorde hath prepared for my masters
sonne.

45 And before I had made an end of speaking
in mine heart, behold, Rebekah came forth,
and her pitcher on her shoulder, and shee went
downe vnto the well, and drew water. Then I said
vnto her, Give me drinke I pray thee.

46 And she made haste, and tooke downe her
pitcher from her shoulder, and said, Drinke, and I
will giue thy camels drinke also. So I dranke, and
she gaue the camels drinke also.

47 Then I asked her, and said, Whose daugh-
ter art thou? And she answered, The daughter of
Bethuel Nahors sonne, whom Milcah bare vnto
him. Then I put the abillment vpon her face,
and the bracelets vpon her hands:

48 And I bowed downe and worshipped the
Lorde, and blessed the Lorde God of my master
Abraham, which had brought mee the right
way to take my masters brothers daughter vnto
his sonne.

49 Now therefore, if ye wil deale mercifully
and truly with my master, tell mee: and if not,
tell mee, that I may turne me to the right hand
or to the left.

50 Then answered Laban and Bethuel, and
said, This thing is proceeded of the Lord: wee
cannot therefore lay vnto thee, neither euill nor
good.

51 Behold, Rebekah is before thee, take her
and goe: that she may be thy masters sonnes wife,
even as the Lord hath said.

52 And when Abrahams servant heard their
words, he bowed himselfe toward the earth vnto
the Lord.

53 Then the servant tooke forth iewels of
silver, and iewels of golde, and rayment, and gaue
to Rebekah also vnto her brother, and to her
mother her gaue gifts.

54 Afterward they did eat and drinke, both he,
and the men that were with him, and taried all
night, and when they rose vp in the morning, hee
said, Let me depart vnto my master.

55 Then her brother and her mother answer-
ed, Let the maid abide with vs, at the least ten
dayes: then shall she goe.

56 But he said vnto them, Hinder you me not,
seeing the Lord hath prospered my journey: send
me away, that I may goe to my master.

57 Then they said, We wil call the maid, and
aske her consent.

58 And they called Rebekah, and said vnto
her, Wilt thou go with this man? And she answer-
ed, I will goe.

59 So they let Rebekah their sister goe, and
her nurse, with Abrahams servant and his men.

60 And they blessed Rebekah, and said vnto
her, Thou art our sister, growe into thousand
thousands, and thy seede possesse the gate of his
enemies.

61 Then Rebekah arose, and her maids, and
rode vpon the camels, and followed the man, and
the servant tooke Rebekah, and departed.

62 Now Izhak came from the way of Beer-
lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to pray in the field
toward the euening: who lift vp his eyes and
looked, and behold, the camels came:

64 Also Rebekah lift vp her eyes, and when
shee saw Izhak, shee lighted downe from the cam-
el.

65 (For shee had sayd to the seruant, Who is
yonder man, that commeth in the field to mee
vs? and the seruant had said, It is my master) So
shee tooke a vaile, and couered her.

66 And the seruant told Izhak all things, that
he had done.

67 Afterward Izhak brought her into the tent
of Sarah his mother, and he tooke Rebekah, and
she was his wife, and he loued her: So Izhak was
comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children.
2 Abraham giueth all his goods to Izhak. 3 Hee dwelt in
the countrey of Ishmael. 4 The birth of Izhak and Esau.
5 Esau selleth his birthright for a mess of pottage.

NOW Abraham had taken him another wife
called Keturah,

2 Which bare him Zimran and Iokhan, and
Medan, and Midian, and Ishbak, and Shuah.

3 And Iokhan begate Sheba, and Dedan:
And the sonnes of Dedan were Ailhurita, and
Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and
Epher, and Hanoeh, and Abida, and Eldaah: all
these were the sonnes of Keturah.

5 And Abraham gaue all his goods to
Izhak,

6 But vnto the sonnes of the concubines,
which Abraham had, Abraham gaue gifts, and
sent them away from Izhak, his sonne (while he
yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which
he liued, an hundredth seuentie and five yeeres.

8 Then Abraham yeelded the spirit, and died
in a good age, an olde man, and of great yeeres,
and was gathered to his people.

9 And his sonnes Izhak and Ishmael buried
him in the caue of Machpelah, in the field of
Ephron sonne of Zoar the Hittite, before
Mamre.

10 Which felds Abraham bought of the
Hittites, where Abraham was buried with Sarah
his wife.

11 And after the death of Abraham God
blessed Izhak his sonne, and Izhak dwelt by
Beer-lahai-roi.

12 Now these are the generations of Ish-
mael Abrahams sonne, whom Hagar the Egyp-
tian Sarahs handmaid bare vnto Abraham.

13 And these are the names of the sonnes of
Ishmael, name by name, according to their kin-
reds, the eldest sonne of Ishmael was Nebaioth,

then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish and Ke-
demah.

16 These are the sonnes of Ishmael, and these
are their names, by their townes and by their ca-
bles: to wit, twelue princes of their nations.

17 And these are the yeeres of the life of Ish-
mael, an hundredth thirty and seven yeeres, and he
yeelded the spirit, and died, and was gathered vn-
to his people.

* Chap. 1. 1. 1. 1.

and 1. 1. 1.

e This was the
exerise of the
godly fathers, to
meditate Gods
promises, and to
pray for the ac-
complishment
thereof.

f The custome
was that a spouse
was brought to
her husband, her
head being coue-
red, in token of
shamefastnesse and
chastitie.

107. shewd.

107. shewd.

107. shewd.

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107. shewd.

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107. shewd.

¶ Or, his lot fell.
g Hee meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16. 13.

¶ Or, Syrian of Mesopotamia.

¶ Or, but one another.
h That is, with child, seeing one shall destroy another.

i For that is the only refuge in all our miseries.
* Rom. 9. 13.

¶ Heb. 12. 3.
maith. 12.

¶ Ebr. a man of the field.

¶ Or, simple and innocent.

¶ Ebr. venison in his mouth.

¶ Or, feed me quickly.

k The reprobate esteeme not Gods benefits, except they seele them presently, & therefore they preferre present pleasures.

¶ Heb. 12. 16.

l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrarie.

a In the land of Canaan.

b Gods providence alwayes watcheth to direct the waies of his children.

¶ Chap. 12. 15, and 25. 18.

18 And they dwelt from Haurah vnto Shur, that is toward Egypt, as thou goest to Asshur. Ishmael dwelt in the presence of all his brethren.

19 Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak.

20 And Izhak was fourtie yeeres old when he tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 But the children strove together within her: therefore shee sayd, Seeing it is so, why am I thus? wherefore she went to aske the Lord.

23 And the Lord said to her, Two nations are in thy wombe, and two manner of people shall be diuided out of thy bowels, & the one people shall be mightier then the other, and the elder shall serue the yonger.

24 Therefore when her time of deliuerance was fulfilled, behold, twins were in her wombe.

25 So he that came out first, was red, and hee was all ouer as a rough garment, and they called his name Esau.

26 And afterward came his brother out, and his hand helde Esau by the heele: therefore his name was called Iakob. Now Izhak was threescore yeeres olde when Rebekah bare them.

27 And the boyes grewe, and Esau was a cunning hunter, and lived in the fields: but Iakob was a plain man, and dwelt in tents.

28 And Izhak loued Esau, for he venisoned his meate, but Rebekah loued Iakob.

29 Now Iakob sod pottage, and Esau came from the field and was wearie.

30 Then Esau said to Iakob, Let mee eate, I pray thee, of that pottage so red, for I am wearie. Therefore was his name called Edom.

31 And Iakob said, Sell mee euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what then is this birthright to me?

33 Iakob then said, Swear to mee euen now. And hee sware to him, and sold his birthright vnto Iakob.

34 Then Iakob gaue Esau bread and pottage of lentiles: and he did eate and drinke, and rose vp and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God provideth for Izhak in the famine. 2 Hee reneweth his promise. 3 The king blameth him for desiring his wife. 4 The Philistims hate him for his riches. 5 Esau stoppeth him, and drinke him away. 6 God comforteth him. 7 He maketh alliance with Abimelech.

And there was a famine in the land beside the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, Goe not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede, I will giue all these countreyes: and I will performe the oath which I sware vnto Abraham thy father.

4 Also I will cause thy seed to multiply as the

starres of heauen, and will giue vnto thy seed all these countreyes, and in thy seed shall all the nations of the earth be blessed.

5 Because that Abraham obeyed my voice, and kept mine ordinance, my commandments, my statutes, and my lawes.

6 So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for he feared to say, She is my wife, lest, said hee, the men of the place should kill me, because of Rebekah: for shee was beautifull to the eie.

8 So after hee had bene there long time, Abimelech king of the Philistims looked out at a window, and loe, he sawe Izhak sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and said, Loe, shee is of a suretie thy wife, and why sayest thou, Shee is my sister? To whom Izhak answered, Because I thought thus, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an hundred fold by estimation: and so the Lord blessed him.

13 And the man waxed mightie, and still increased, till he was exceeding great.

14 For he had flocks of sheepe, and herds of cattell, and a mightie housholde: therefore the Philistims had enuie at him.

15 Insomuch that the Philistims stopped and filled vp with earth all the wells, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayd vnto Izhak, Get thee from vs, for thou art mightier then wee a great deale.

17 Therefore Izhak departed thence, and pitched his tent in the valley of Gerar, & dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of liuing water.

20 But the herdmen of Gerar did strue with Izhaks herdmen, saying, The water is ours: therefore called he the name of the well Essek, because they were at strife with him.

21 Afterward they digged another well, and strue for that also, and hee called the name of it Sitnah.

22 Then he remooued thence, & digged another well, for the which they strove not: therefore called he the name of it, Rehoboth, and said, Because the Lord hath now made vs roome, wee shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, and said, I am the God of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seede for my seruants Abrahams sake.

** Chap. 12. 3. & 15. 18. & 18. 18. & 22. 18. and 28. 14.*

c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like, for as God made this promise of his free mercie, so doth the confirmation thereof proceede of the same fontaine.
d Whereby wee see that feare and distrust is found in the most faithfull.

e Or shewing some familiar signe of loue, whereby it might be knowne that shee was his wife.
f In all ages men were perwaded that Gods vengeance should light vpon wedlocke breakers.
g Or, an hundred measures.

¶ Ebr. he went forth going and increasing.

g The malicious enuie alwaies the graces of God in others.

h The Ebrewe word signifieth flood, or valley, where water as a ny time runneth.

¶ Or, springing.

¶ Or, contention, strife.

¶ Or, hatred.

¶ Or, largesse, roome.

God assurcth Izhak against all feare, by rehearsing the promise made to Abraham.

k. To signifie that
he would serue
none other God,
but the God of
his father Abra-
ham.

25 Then hee built an altar there and called
vpon the name of the Lord, and there spread his
tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Ge-
rar, and Ahuzzath one of his friends, and Phichol
the captaine of his armie.

27 To whom Izhak said, Wherefore come ye
to me, seeing ye hate me and haue put mee away
from you?

28 Who answered, Wee sawe certainly that
the Lord was with thee, and wee thought thus,
Let there bee now an oath betweene vs, euen be-
tweene vs and thee, and let vs make a couenant
with thee.

29 ¶ If thou shalt doe vs no hurt, as wee haue
not touched thee, and as we haue done vnto thee
nothing but good, and sent thee away in peace:
thou now, the blessed of the Lord, doe this.

30 Then hee made them a feast, and they did
eate and drinke.

31 And they rose vp betimes in the morning,
and sware one to another: then Izhak let them
goe, and they departed from him in peace.

32 And that same day Izhaks seruants came
and tolde him of a well which they had digged,
and said vnto him, We haue found water.

33 So hee called it Shubah: therefore the
name of the cite is called Beer-sheba vnto this
day.

34 ¶ Now when Esau was fourtie yeere olde,
hee tooke to wife Iudith, the daughter of Beeri an
Hittite, and Basemath the daughter of Elon, an
Hittite also.

35 And they were of a grieue of minde to Iz-
hak and to Rebekah.

CHAP. XXVII.

¶ Izhak gathered the blessing from Esau by his mothers counsel.
Esau was weeping because his father had blessed him. 41 Esau
hated Izhak and threatened to kill him. 43 Rebekah feared
Izhak's anger.

And when Izhak was olde, and his eyes were
dim, (so that he could not see) he called Esau
his eldest son, and said vnto him, My sonne. And
he answered him, I am here.

¶ Then he said, Behold, I am now olde and
know not the day of my death:

¶ Wherefore now, I pray thee, take thine in-
struments, thy quier and thy bowe, and get thee
to the fildes, that thou maiest take me some ve-
nison.

¶ Then make mee fauourie meate, such as I
loue, and bring it me, that I may eate, and that my
soule may blesse thee, before I die.

¶ (Now Rebekah heard, when Izhak spake
to Esau his sonne) and Esau went into the fildes to
hunt for venison, and to bring it.

¶ Then Rebekah spake vnto Izhak her
sonne, saying, Behold, I haue heard thy father tal-
king with Esau thy brother, saying,

Bring mee venison, and make mee fauourie
meate, that I may eate and blesse thee before the
Lord, afore my death.

¶ Now therefore, my sonne, heare my voice
in that which I command thee.

¶ Get thee now to the flocks, and bring me
thence two good kids of the goates, that I may
make pleasant meate of them for thy father, such
as he loueth.

¶ Then thou shalt bring it to thy father, and
he shall eat, to the intent that hee may blesse thee

before his death.

¶ But Iakob said to Rebekah his mother,
Beholde, Esau my brother is rough, and I am
smooth,

¶ My father may possibly feele me, and I shall
seeme to him to be a mocker: so shal I bring a
curse vpon me, and not a blessing.

¶ But his mother said vnto him, ¶ Vpon me
be thy curse, my sonne: onely heare my voyce, and
goe and bring me them.

¶ So he went and fet them, and brought them
to his mother: and his mother made pleasant
meate, such as his father loued:

¶ And Rebekah tooke faire clothes of her el-
der sonne Esau, which were in her house, and clo-
thed Iakob her younger sonne:

¶ And she covered his hands and the smooth
of his necke with the skinned of the kiddes of the
goats.

¶ Afterward she put the pleasant meate and
bread, which she had prepared, in the hand of her
sonne Iakob.

¶ And when he came to his father he said,
My father. Who answered, I am here: who art
thou, my sonne?

¶ And Iakob said to his father, ¶ I am Esau
thy first borne, I haue done as thou badest me a-
rise, I pray thee: sit vp and eat of my venison, that
thy soule may blesse me.

¶ Then Izhak said vnto his sonne, How hast
thou found it so quickly, my sonne? Who said,
Because the Lord thy God brought it to mine
hand.

¶ Again said Izhak vnto Iakob, Come neere
now that I may feele thee, my sonne, whether
thou be that my sonne Esau or not.

¶ Then Iakob came neere to Izhak his fa-
ther, and he felt him, and said, The voice is Iaa-
kobs voice, but the hands are the hands of Esau.

¶ (For he knew him not, because his hands
were rough as his brother Esaus hands: wherefore
he blessed him.)

¶ Again he said, Art thou that my sonne Es-
au? Who answered, Yea.

¶ Then said he, Bring it me hither, and I will
eat of my sonnes venison, that my soule may blesse
thee. And he brought it to him, and he ate also he
brought him wine, and he dranke.

¶ Afterward, his father Izhak said vnto him,
Come neere now, and kisse me, my sonne.

¶ And he came neere and kissed him. Then he
smelled the fauour of his garments, and blessed
him, and said, Behold, the smell of my sonne is
as the smell of a fildes, which the Lord hath
blessed.

¶ God giue thee therefore of the dewe of
heauen, and the fannesse of the earth, and plentie
of wheate and wine.

¶ Let people bee thy seruants, and nations
bow vnto thee: be lord ouer thy brethren, and
let thy mothers children honour thee. Cursed be
he that curseth thee, and blessed be he that blas-
seth thee.

¶ And when Izhak had made an ende of
blessing Iakob, and Iakob was scarce gone out
from the presence of Izhak his father, then came
Esau his brother from his hunting.

¶ And he also prepared fauourie meate, and
brought it to his father, and said vnto his father,
Let my father arise and eat of his sonnes venison,
that thy soule may blesse me.

¶ But

1 The Ebrewes in
swearing begine
commonly with If,
& vnderstand the
rest, that is, that
God shall punish
him that breaketh
the othe: here the
wicked shew that
they are afraid
lest that come to
them, which they
would doe to o-
thers.

¶ Or, who,
for, the well of the
oath.

¶ Chap. 27. 46.
¶ For dissimulation
and rebellion.

¶ Izhak said.

¶ Izhak said.

a The carnall af-
fection which he
bore to his sonne,
made him forget
that which God
spake to his wife,
Chap. 23. 9.

b This fabulie
is blame worthy
because he should
haue raised ill
Gods name perfor-
med his promise.

¶ Izhak before his
death.
¶ For, as though I
would decline in it,
I will take the
danger on me.
c The assurance
of Gods decree
made her bolde.

d Although Iaa-
kob was assured
of his blessing by
faith, yet he did
enill to seeke it by
lies, and the more
because he abused
Gods name there-
unto.

e This doctoreth
that he suspected
something, yet
God would not
hane his decree
altered.

¶ Izhak said.

¶ Heb. 12. 20.

33 But his father Izhak said vnto him, Who art thou? And he answered, I am chy sonne, *even* thy first borne Esau.

1 In perceiving his error by appointing his beere against Gods sentence pronounced before.

10 *Or, sufficiently.*

33 Then Izhak was stricken with a marvellous great feare, and sayd, Who, and where is hee that hunted venison, and brought it mee, and I haue eate of all before thou camest? and I haue blessed him, therefore he shall be blessed.

34 When Esau heard the words of his father, he cryed out with a great cry and bitter, out of measure, and sayd vnto his father, Bless me, *even* me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

11 In the Chap. 25. he was so called because he held his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiver.

12 For Izhak did this as he was the minister and Prophet of God.

13 *Or, I am also (thy sonne)*

14 *Heb. 12. 17.*

36 Then hee sayde, Was he not iustly called I Iakob? for hee hath deceiued mee these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he said, Hast thou not reserved a blessing for me?

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him thy lord, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau sayd vnto his father, Hast thou but one blessing, my father? besse mee, *||* *even* me also, my father: and Esau lifted vp his voyce, and wept.

39 Then Izhak his father answered, and said vnto him, Behold, the fatnesse of the earth shall be thy dwelling place, and thou shalt haue of the dew of heauen from aboue.

15 Because thine enemies shall be round about thee.

16 Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to liberty.

17 *Obadi. 1. 10.*

18 Hypocrites onely abstaine from doing euill for feare of men.

19 He hath good hope to recouer his birthright by killing thee.

40 And by thy sword shalt thou liue, and shalt be thy brothers seruant. But it shall come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

41 Therefore Esau hated Iakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, *The dayes of mourning for my father will come shortly, then I will slay my brother Iakob.

42 And it was told to Rebekah of the words of Esau her elder sonne, and shee sent and called Iakob her yonger sonne, and said vnto him, Behold, thy brother Esau is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban.

44 And tary with him a while vntill thy brothers fiercenesse be swaged,

45 And till thy brothers wrath turne away from thee, and hee forget the things, which thou hast done to him: then will I send, and take thee from thence: Why should I be *2* deprived of you both in one day?

20 For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked sonne.

21 *Chap. 26. 35.*

22 Which were Esaus wines.

23 Hereby shee perswaded Izhak to agree to Iakobs departing.

46 Also Rebekah said to Izhak, *I am weary of my life for the daughters of Heth. If Iakob take a wife of the daughters of Heth like these of the daughters of the land, what auaileth it me to liue?

CHAP. XXVIII.

1 Izhak for hiddest Iakob to take a wife of the Canaanites. *2* Iakob taketh a wife of the daughters of Ishmael against his fathers will. *3* Iakob in the way to Haran seeth a ladder reaching to heauen. *4* Christ is promised. *5* Iakob maketh of God onely meate and clothing.

Then Izhak called Iakob and blessed him, and charged him, and sayd vnto him, Take not a wife of the daughters of Canaan.

24 This second blessing was to confirme Iakobs faith. I left hee should thinke that his father had given it without Gods motion.

1 Arise, *get thee to Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

25 *Heb. 12. 17.*

26 *Chap. 24. 10.*

2 And God *||* all sufficient blese thee, and make thee to increase, and multiply thee, that thou mayest be a multitude of people.

27 *Or, almighty.*

3 And giue thee the blessing of Abraham, *even* to thee and to thy seede with thee, that thou mayest inherite the lande (wherein thou art a stranger) which God gaue vnto Abraham.

4 Thus Izhak sent forth Iakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iakobs and Esaus mother.

5 When Esau saw that Izhak had blessed Iakob, and sent him to Padan Aram, to set him a wife thence, and giuen him a charge when hee blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

28 The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling.

6 And that Iakob had obeyed his father and his mother and was gone to Padan Aram:

7 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

8 Then went Esau to Ishmael and tooke Iyn to the wiues, which he had, Mahalath the daughter of Ishmael Abrahams sonne, the sister of Nabath, to be his wife.

29 *Before hee*

30 *minde.*

31 Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the enuill.

9 Now Iakob departed from Beer-sheba, and went to Haran,

10 And hee came vnto a certaine place, and taried there all night, because the sunne was downe, and tooke of the stones of the place, and layde vnder his heade, and slept in the same place.

11 Then he dreamed, and beholde, there stood a ladder vpon the earth, & the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

12 And beholde, the Lord stood aboue it, and sayde, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, *will I giue thee and thy seede.

32 Christ is the ladder whereby God and man are ioyned together, and by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, and we by him ascend into heauen.

13 And thy seede shall bee as the dust of the earth, and thou shalt spread abroad *to the West, and to the East, and to the North, & to the South, and in thee and in thy seede shall all the families of the earth be blessed.

14 And loe, I am with thee, and will keepe thee whithersoever thou goest, and wil bring thee againe into this land: for I will not forsake thee vntill I haue performed that that I haue promised thee.

15 Then Iakob awoke out of his sleepe, and said, Surely the Lord is in this place, and I was not aware.

16 And he was afraid, and said, How feareful is this place! this is none other but the house of God, and this is the gate of heauen.

33 He felt the force of this promise only by faith: for all his life time he was but a stranger in this land.

34 *Deut. 12. 10.*

35 *Chap. 24. 35.*

36 *Chap. 24. 35.*

37 *Chap. 24. 35.*

38 *Chap. 24. 35.*

39 *Chap. 24. 35.*

40 *Chap. 24. 35.*

41 *Chap. 24. 35.*

42 *Chap. 24. 35.*

43 *Chap. 24. 35.*

44 *Chap. 24. 35.*

45 *Chap. 24. 35.*

46 *Chap. 24. 35.*

47 *Chap. 24. 35.*

48 *Chap. 24. 35.*

49 *Chap. 24. 35.*

50 *Chap. 24. 35.*

17 Then Iakob rose vp early in the morning, and tooke the stone that hee had layde vnder his head, and set it vp as a pillar, and poured oyle vpon the top of it.

18 And he called the name of that place Beth-el: notwithstanding the name of the citie was at the first called Luz.

19 Then Iakob vowed a vowe, saying, If God will be with me, and will keepe me in this journey which I goe, and will giue mee bread to eate, and clothes to put on:

51 To be a righteous brace only of the virtue shewed vnto him.

52 *Chap. 24. 35.*

53 *Chap. 24. 35.*

54 *Chap. 24. 35.*

55 *Chap. 24. 35.*

56 *Chap. 24. 35.*

57 *Chap. 24. 35.*

58 *Chap. 24. 35.*

59 *Chap. 24. 35.*

60 *Chap. 24. 35.*

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.
22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

23 *Laakob conceiued in Laban & serued seven yeeres for Rahel. 24 Leah brought to birth in stead of Rahel. 25 He serued seven yeeres for Rahel 26 Leah conceiued & beareth foure sonnes.*

Then Laakob lift vp his fete and came into the East country.

2 And as he looked about, behold, there was a well in the feld, and loe, three flockes of sheepe lay thereby (for at that wel were the flocks watered), and there was a great stone vpon the welles mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Laakob sayde vnto them, My brethren, whence be ye? And they answered, We are of Haran.

5 Then he said vnto them, Know yee Laban the sonne of Nahor? Who sayd, Wee know him.

6 Again he sayd vnto them, Is he in good health? And they answered, He is in good health, and behold, his daughter Rahel commeth with the sheepe.

7 Then he said, Loe, it is yet his day, neither is it time that the cattell should bee gathered together: water ye the sheepe and goe feede them.

8 But they sayd, Wee may not vntill all the flockes be brought together, and will we roll the stone from the welles mouth, that wee may water the sheepe.

9 While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And as soone as Laakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Laakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Laakob kissed Rahel, and lift vp his voyce and wept.

12 (For Laakob tolde Rahel that he was her fathers brother, and that hee was Rebekahs sonne) then she ran and told her father.

13 And when Laban heard tell of Laakob his sisters sonne, hee ran to meete him, and embraced him, and kissed him, & brought him to his house: and he told Laban all these things.

14 To whom Laban sayd, Well, thou art my bone, and my flesh, and hee abode with him the space of a moneth.

15 For Laban said vnto Laakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shall be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

17 And Leah was tender eyed, but Rahel was beauefull and faire.

18 And Laakob loued Rahel, and said, I will serue thee seven yeeres for Rahel thy younger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Laakob serued seven yeeres for Rahel, and they seemed vnto him but a fewe dayes, be-

cause he loued her.

21 Then Laakob said to Laban, Giue me my wife, that I may goe in to her, for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the evening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Bilhah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to mee? did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the manner of this place to giue the younger before the elder.

27 Fulfil seven yeeres for her, and we will also giue thee this for the sernice, which thou shalt serue me yet seven yeeres more.

28 Then Laakob did so, and fulfilled her seven yeeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seven yeeres more.

31 When the Lord saw that Leah was despised, hee made her fruitful: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And she conceived againe & bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called his name Simeon.

34 And she conceived againe & bare a sonne, and said, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreover she conceived againe and bare a sonne, saying, Now will I praye the Lord: therefore she called his name Iudah, and there bearing.

CHAP. XXX.

40 *Rahel and Leah bring both barres, give their maidens vnto their husbands, and they beare him children. 41 Leah giueth mandrakes to Rahel that Laakob might lie with her. 42 Laban is enriched for Laakobs sake. 43 Laakob is made very rich.*

And when Rahel saw that shee bare Laakob no children, Rahel enuied her sister, and said vnto Laakob, Giue me children, or els I die.

2 Then Laakobs anger was kindled against Rahel, & he said, Am I in Gods stead, which hath withholden from thee the fruit of the wombe?

3 And she said, Behold my maide Bilhah goe into her, and shee shall beare vpon my knees, and I shall haue children also by her.

4 Then shee gaue him Bilhah her maide to wife, and Laakob went in to her.

5 So Bilhah conceived & bare Laakob a son.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called shee his name Dan.

7 And Bilhah Rahels maide conceived againe, and bare Laakob the second sonne.

8 Then Rahel said, With thee excellent wrestlings

12. my dayes are full.

1. The cause why Laakob was deceived was, that in old time the wife was couered with a vail, when she was brought to her husband, in signe of chastitie and hamefastnesse.

1. Hee esteemed more the promise that he had of Laakobs sernice, then either his promise or the manner of the country, though he alleged some for his excuse.

1. He opened his wombe.

1. This declareth that of times they which are despised of men, are favoured of God.

1. Heeby appeareth that she had recourse to God in her affliction. 2. For children are a great cause of mutual loue betweene man and wife.

1. Or, enuied. 2. Thus, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

a That is, he went forth on his iourney.

12. To the land of the children of the East.

b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to call euen strangers, brethren.

d. Or, is hee in peace? by the which word the Hebrews signifie all prosperitie.

1. Or, system.

e. That is, the cause why he departed from his fathers house, and what he saw in the way.

f. Thus, 1. of my blood, and kindred.

10. Hee was rich.

g. Meaning, after that the yeeres were accomplished.

lings haue I wrestled with my sister, and haue gotten the ypper hand: and shee called his name Naphtali.

9 And when Leah saw that she had left bearing, she tooke Zilpah her maid, & gaue her Iakob to wife.

10 And Zilpah Leahs maid bare Iakob a son.

11 Then sayd Leah, ^d A company commeth: and shee called his name Gad.

12 Againe, Zilpah Leahs maide bare Iakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me: and shee called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate haruest, and found ^e mandrakes in the field, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayd Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iakob came from the field in the evening, and Leah went out to meete him, and said, Come in to me, for I haue ^f bought and paid for thee with my sonnes mandrakes: and he slept with her that might.

17 And God heard Leah, and shee conceived, and bare vnto Iakob the fift sonne.

18 Then sayd Leah, God hath giuen me my reward, because I gaue my ^g maid to my husband: and shee called his name Issachar.

19 After Leah conceived againe, and bare Iakob the sixt sonne.

20 Then Leah sayd, God hath endowed mee with a good dowrie: now will mine husband dwell with mee, because I haue borne him fixe sonnes: and shee called his name Zebulun.

21 After that, she bare a daughter, and shee called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and ^h opened her wombe.

23 So shee conceived and bare a soune, and sayd, God hath taken away my ⁱ rebuke.

24 And shee called his name Ioseph, saying, The Lord will giue mee yet another sonne.

25 ¶ And alsoone as Rahel had borne Ioseph, Iakob sayd to Laban, Send me away, that I may go vnto my place and to my country.

26 Giue mee my wiues and my children, for whom I haue serued thee and let me go: for thou knowest what seruice I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, ^j say: I haue ^k perceiued that the Lord hath blessed me for thy sake.

28 Also he sayd, Appoint vnto me thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest what seruice I haue done thee, and in what taking thy cattell hath bene ^l vnder me.

30 For the litle that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee ^m by my coming: but now when shall ⁿ I trauell for mine owne house also?

31 Then he sayd, What shall I giue thee? And Iakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for mee, I will returne, feed, and keepe thy sheepe.

32 I will passe thorow all thy flocks this day,

and ^o separate from them all the sheepe with litle spots and great spots, and all ^p blacke lambes among the sheepe, and the great spotted, and litle spotted among the goats: and it shall bee my wages.

33 So shall my ^q righteousnes answere for me hereafter, when it shall come for my reward before thy face, and every one that hath not litle or great spots among the goats, and blacke among the sheepe, the same shall be ^r theft with me.

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore ^s he tooke out the same day the hee goats that were particoloured and with great spots, and all the shee goats with litle and great spots, and all that had white in them, and all the ^t blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iakob. And Iakob kept the rest of Labans sheepe.

37 ¶ Then Iakob ^u tooke rods of greene poplar, and of hafell, and of the chefnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters and waterings troughes, when the sheepe came to drie. ^v ke, before the sheepe: (for they were in heat when they came to drinke)

39 And the sheepe ^w were in heat before the rods, and ^x afterward brought forth yong of particolour, and with small and great spots.

40 And Iakob parted these lambes, and turned the faces of the flocke towards ^y these lambes particoloured, and all maner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselves, and put them not with Labans flocke.

41 And in every ramming time of the ^z stronger sheepe, Iakob layed the rods before the eyes of the sheepe in the gutters, that they might conceive before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feeble were Labans, and the stronger Iakobs.

43 So the man increased exceedingly, and had many flockes, and maid seruants, & men seruants, and camels, and asses.

CHAP. XXXI.

¹ Laban childrens women are against Iakob. ² God comman-
deth him to returne to his country. ³ The care of God for
Iakob. ⁴ Rahel stealeth her fathers idols. ⁵ Laban follow-
eth Iakob. ⁶ The couenaunt betwene Laban and Iakob.

NOW he heard the ^a words of Labans sonnes, saying, Iakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Iakob behelde the countenance of Laban ^b that it was not towards him as ^c in times past:

3 And the Lord had said vnto Iakob, Turne againe into the land of thy fathers, and to thy kinned, and I will be with thee.

4 Therefore Iakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not toward me ^d as it was wont, and the ^e God of my father hath bene with mee.

6 And yee know that I haue serued your fa-
ther with all my might.

¹ Or, separate them.
² Or, yet.

ⁱ That which shall
hereafter be thus
spotted.

^k God shall testi-
fie for my righte-
ous dealing by re-
warding my la-
bours.

^l Or, commensurate.

^o Or, Laban.

^p Or, rod, or brown.

^q Iakob here in-
vied no deceit: for
it was Gods com-
mandement, as he
declareth in the
next chapter, verse
9. and 11.

^r Or, conceived.

^s As they which
tooke the ramme
about September,
and brought forth
about March: so
the feeblen in
March, and lambs
in September.

^d That is, God
doth increase me
with a multitude
of children: for so
Iakob doth ex-
pound this name
Gad, Chap. 49. 29.

^e Which is a
kinde of herbe,
whose roote hath
a certaine like-
nesse of the figure
of a man.

^f Or, buying I haue
bought.

^g In stead of ac-
knowledging her
fault, shee boasteth
as if God had re-
warded her there-
fore.

^h Or, made her
fruitfull.

ⁱ Because fruit-
fulness came of
Gods blessing,
who sayd, Increase
and multiply:
her renesse was
counted as a
curse.

^j Or, tried by ex-
perience.

^k Or, with me.

^l Or, as my host.
^m The order of
nature requireth,
that euery one
provide for his
owne familie.

^a The children
vettered in words
that which the fa-
ther dissembled in
heart, for the co-
uenaunt thinke that
whatsoever they
cannot search, is
plucked from them.
^b Or, and is not be-
tween him, as yester-
day, and yesterday.
^c Or, as yesterday
and before yester-
day.
^d The God whom
my father wor-
shipped.

7 But

Or, many times.

• This declares that the thing which Laban did before, was by Gods commandment, and not through deceit.
Or, called.

• This Angel was Christ, which appeared to Iakob in Beth-el and hereby appeareth he had taught his wives the feare of God: for he telleth as though they knew this thing.
• Chap. 28. 18.
• For they were given to Iakob in recompense of his service: which was a kinde of sale.

• For in the word here signifieth, because Laban calleth them gods, ver. 36.
Or, went away privately from Laban.
Or, Euphrates.

Or, his folks and friends.
Or, joynted with him.

• I have from you.

• He was in the forest, and there he would not acknowledge the God of his fathers.

7 But your father hath deceived me, & changed my wages || ten times: but God suffered him not to hurt me.

8 If he thus sayd, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, The particoloured shall be thy reward, then bare all the sheepe particoloured.

9 Thus hath God taken away your fathers || substance, and given it me.

10 ¶ For in raiming time I lifted vp mine eyes, and saw in a dreame, & behold, the hee goats leaped vpon the shee goats: that were particoloured with little and great spots spotted.

11 And the Angel of God sayd to me in a dreame, Iakob. And I answered, Lo, I am here.

12 And he sayd, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are particoloured, spotted with little & great spots: for I haue sent all that Laban doeth vnto thee.

13 ¶ I am the God of Beth-el, where thou * anoyntedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey, and return vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and sayd vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth he not count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches which God hath taken from our father, is ours and our childrens: now then, whatsoever God hath sayd vnto thee, doe it.

17 ¶ Then Iakob rose vp, and set his sonnes and his wives vpon camels.

18 And hee caried away all his flockes, and all his substance, which he had gotten, to wit, his riches, which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to shere his sheepe, then Rahel stole her fathers * idoles.

20 Thus Iakob || stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So he fled with all that he had, and he rose vp, and passed the || river, and set his face toward mount Gilead.

22 And the third day after was it told Laban that Iakob fled.

23 Then hee tooke his || brethren with him, and followed after him seven dayes journey, and tooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iakob: for I ought saue good.

25 ¶ Then Laban tooke Iakob, and Iakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban said to Iakob, What hast thou done? || thou hast euen stolen away mine heart, and caried away my daughters: as though they had bene taken captiues with the sword.

27 Wherefore didst thou flee so secretly, and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrel and with harpe?

28 But thou hast not suffered mee to kisse my sonnes, and my daughters: now thou hast done foolishly in doing so.

29 I am || able to doe you euil: but the God

of your father spake vnto me yesternight, saying, Take heed that thou speake not to Iakob: for I ought saue good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Iakob answered, and said to Laban, Because I was afraid, & thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, || let him not lue. Search thou before our brethren what I haue of thine, and take it to thee, but Iakob wist not that Rahel had stolen them.

33 Then came Laban into Iakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entered into Rahels tent.

34 (Now Rahel had taken the idols, and put them in the camels || litter, and sate downe vpon them) and Laban searched all the tents, but found them not.

35 Then said shee to her father, ¶ My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon me: so he searched, but found not the idoles.

36 ¶ Then Iakob was wroth, and chode with Laban: Iakob also answered, and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twenty yeere haue I bene with thee: thine ewes & thy goats haue not cast their yong, and the rams of thy flocke haue I not eaten.

39 ¶ Whatsoeuer was torne of beasts, I brought it not vnto thee, but made it good myselfe: of mine hand diddest thou require it, whether it was stolen by day, or stolen by night.

40 I was in the day continued with heat, and with frost in the night, and my || sleepe departed from mine eyes.

41 Thus haue I bene twentie yeeres in thine house, and serued thee fourescore yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the * feare of Izhak had bene with mee, surely thou haddest sent me away now emptie: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and sayd vnto Iakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore come and let vs make a couenant, I and thou, which may bee a witness betweene me and thee.

45 Then tooke Iakob a stone, and sent vp as a pillar.

46 And Iakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it || Jegar-sahadutha, and Iakob called it * Galed.

48 For Laban sayd, This heape is witnesse betweene me and thee this day: therefore he called the

Or, let him lue.

Or, straw, or sack.

¶ But let not anger bee in the eyes of my lord.

Or, I have eaten.

¶ The shee turne taken by prey.
Ezek. 22. 18.

Or, I slept not.

• That is, the God whom Izhak did feare and reuerence.

• His conscience reprimed him of his misbehaviour toward Iakob, and therefore mooued him to seeke peace.

Or, the heape of witness.

• The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

Or, watchmen.
To punish the trespasser.
Or, hid.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iakob.

a Behold, how the idolaters mingle the true God with their fained gods.
o Meaning by the true God whom Izhak worshipped
Or, meate.
p We see that there is euer some seed of the knowledge of God in the hearts of the wicked.

** Chap. 48. 16.*
a He acknowledged Gods benefactors, who for the preservation of his, sendeth hostes of Angels.
Or, sent.

b He renounced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

c Albeit he was comforted by the Angels, yet the infirmities of the flesh doth appeare.

** Chap. 31. 23.*
f *Mr. I am left when all thy mercies.*
d That is, poore and without all prouision.
e Meaning, he will put all to death: this prouerb cometh off them which kill the bird together with her young ones.

the name of it Galeed.

49 Also he called it Mizpah, because he said, The Lord looke betwene mee and thee, when we shall be departed one from another,

50 If thou shalt vex me daughters, or shalt take away wives beside my daughters: there is no man with vs, behold, God is witness betwene me and thee.

51 Moreover Laban said to Iakob, Behold this heape, and behold the pillar, which I haue set betwene me and thee.

52 This heape shall be witness, and the pillar shall be witness, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of Nahor, and the God of their father be iudge betwene vs: but Iakob sware by the feare of his father Izhak.

54 Then Iakob did offer a sacrifice vpon the mount, and called his brethren to eat bread: and they did eat bread, and taried all night in the mount.

55 And early in the morning Laban rose vp and kissed his founes and his daughters, & blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iakob by his Angels. *9. 10.* Hee prayeth vnto God confessing his vniuersal sinne. *13.* Hee sendeth presents vnto Esau. *24. 25.* He wrestled with the Angel who nameth him Israel.

NOW Iakob went forth on his journey, and the Angels of God met him.

2 And when Iakob saw them, he said, This is Gods hoste, and called the name of the place Mahanaim.

3 Then Iakob sent messengers before him to Esau his brother, vnto the land of Seir into the country of Edom:

4 To whom he gaue commandement, saying, Thus shall ye speake to my lord Esau: Thy seruant Iakob sayeth thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beeuves also and asses, sheepe, and men seruants, and women seruants, and haue sent to shew my lord, that I may find grace in thy sight.

6 So the messengers came againe to Iakob, saying, We came vnto thy brother Esau, and he also cometh against thee and foure hundred men with him.

7 Then Iakob was greatly afraid, and was fore troubled, and diuided the people that was with him, and the sheepe, and the beeuves, and the camels into two companies.

8 For he said, If Esau come to the one company and smite it, the other company shall escape.

9 Moreover Iakob said, O God of my father Abraham, & God of my father Izhak, Lord which hast faidest vnto me, Returne vnto thy country, and to thy kindred, and I will do thee good.

10 I am not worthy of the least of all the mercies, and all the truth, which thou hast shewed vnto thy seruant: for with my staffe came I ouer this Iorden, and now haue I gotten two bands.

11 I pray thee deliuer mee from the hande of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the mother vpon the children.

12 For thou saydest, I will surely doe thee

good, and make thy seede as the sand of the sea, which cannot be numbered for multitude.

13 And he taried there the same night, and tooke of that which came to hand, a present, for Esau his brother:

14 Two hundred shee goats, and twentie hee goates, two hundred ewes and twentie rammes:

15 Thirty milch camels with their colts, forty kine, and ten bullockes, twentie she asses and ten foales.

16 So he deliuered them into the hand of his seruants euery droue by themselves, and said vnto his seruants, Passe before me, and put a space betwene droue and droue.

17 And he commanded the foremost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruants art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy seruants Iakobs: it is a present sent vnto my lord Esau: and behold, he himselfe also is behind vs.

19 So likewise commanded he the second, and the third, & all that followed the droues, saying, After this maner ye shall speake vnto Esau, when ye find him.

20 And ye shall say moreover, Behold, thy seruant Iakob cometh after vs (for he thought, I will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will accept me.)

21 So went the present before him: but he taried that night with the companie.

22 And he rose vp the same night, and tooke his two wives and his two maids, and his eleuen children, and went ouer the foord Iabbok.

23 And he tooke them and sent them ouer the riuier, and sent ouer that he had.

24 Now when Iakob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he sawe that he could not preuaile against him: therefore hee touched the hollow of his thigh, and the hollow of Iakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me goe, for the morning appeareth: Who answered, I will not let thee goe except thou bleste me.

27 Then said he vnto him, What is thy name? And he said, Iakob.

28 Then sayd hee, Thy name shall be called Iakob no more, but Israel: because thou hast had power with God, thou shalt also preuaile with men.

29 Then Iakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? and hee blessed him there.

30 And Iakob called the name of the place, Peniel: for he said he, I haue sene God face to face, and my life is preserved.

31 And hee laye sofe to him as he passed Peniel, and he halted vpon his thigh.

32 Therefore the children of Israel ate not of the sinewe that shynke in the hollow of the thigh, vnto this day: because hee touched the sinewe that shynke in the hollow of Iakobs thigh.

CHAP. XXXIII.

1 Esau and Iakob meet: and are reconciled. *11* Esau receiveth his gift. *13* Iakob buyeth a possession. *20* And buildeth an altar.

f Not distrustful: Gods assistance, but using such means as God had giuen him.

g He thought he no losse to depart with these goods, to the intent he might follow the vocation wherunto God called him.

h That is, God in forme of man. *i* For God afflicteth his with the one hand, and upholdeth them with the other.

** Heb. 12. 4.*

** Chap. 35. 10.*

k God gaue Iakob both power to overcome and also the praise of the victorie.

l *Or, my sinews*
disloosed.
1 The sinewell saueroureth their tentations, that they feele the sinew thereof, so the inward that they should not glory, but in their humilitie.

And

a That if the one part were assailed, the other might escape.

b By this gesture she partly did reverence to his brother, & partly prayed to God to mitigate Elaus wrath.

c Iacob and his familie are the image of Church under the yoke of covenants which for here are brought into subjection.

d In that that his brother embraced him so lovingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

e Or gift.

f By carnal inclination.

g He promised that which as yet was not to be done.

h Or, just.

i Or, Iacob was so much in love with Dinah, that he called the thing which it signified, broken that God had graciously delivered him.

k This explication is not to be given to youth.

And as Iacob lift vp his eyes, and looked behold, Esau came, and with him foure hundred men: and he a divided the children to Leah, and to Rachel, and to the two maids.

2 And he put the maides, and their children foremost, and Leah and her children after, and Rachel and Ioseph hindermost.

3 So he went before them and b bowed himselfe to the ground seven times, vntill hee came neere to his brother.

4 Then Esau ranne to meete him, and imbraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes and saw the women, and the children, and saide, Who are these with thee? And hee answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maids neere, they and their children, and c bowed themselves.

7 Leah also with her children came neere and made obeisance: and after Ioseph and Rachel drew neere, and did reuerence.

8 Then he said, What meanest thou by al this droug, which I met? Who answered, I haue sent it, that I may find fauour in the sight of my lord.

9 And Esau said, I haue enough, my brother: keepe that thou hast to thy selfe.

10 But Iacob answered, Nay, I pray thee, if I haue found grace now in thy sight, then receiue my present at mine hand: for d I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my blessing, that is brought thee: for God hath had mercie on me, and therefore I haue all things: so he e compelled him, and he tooke it.

12 And he saide, Let vs take our iourney and goe, and I will go before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes & kine with yong vnder mine hand: and if they should overdriue them one day, all the flocke would die.

14 Let now my lord go before his seruant, & I will driue softly, according to the pace of the cattell, which is before me, & as the children be able to endure, vntill f I come to my lord vnto Seir.

15 Then Esau said, I will leave then some of my folke with thee. And he answered, What needest this? let me find grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Iacob went forward toward Succoth, and built him an house, and made bootches for his cattell: therefore he called the name of the place h Succoth.

18 ¶ Afterward Iacob came safe to Shechem a city, which is in the land of Canaan, whē he came from i Padan Aram, and pitched before the city.

19 And there he bought a parcell of ground, where he pitched his tent at the hand of the sons of Hamor Shechems father, for an hundred pieces of money.

20 And he set vp there an altar, and called sir, The mightie God of Israel.

CHAP. XXXIII.

a Dinah is rescued. b Hamor asketh her in marriage for his sonne. c The Shechemites are circumcised at the request of Iacob's sonnes, and the perfumation of Hamor. d The murder done in revenge. e Iacob reprooueth his sonnes.

T Hen Dinah the daughter of Leah, which she bare vnto Iacob, a went out to see the

daughters of that country.

2 Whom when Shechem the sonne of Hamor the Hiuite, lord of that country saw, he took her, and lay with her, and † defiled her.

3 So his heart claue vnto Dinah the daughter of Iacob: and he loued the maide, and † spake kindly vnto the maide.

4 Then saide Shechem to his father Hamor, saying, b Get me this maid to wife.

5 (Now Iacob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the field: therefore Iacob helde his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iacob to commune with him.

7 And when the sonnes of Iacob were come out of the field and heard it, it grieved the men, and they were very angry, because hee had wrought villenie in Israel, in that he had lien with Iacob's daughter: † which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make i affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And ye shal dwell with vs, and the land shal be before you: dwell and doe your businesse in it, and haue your possessions therein.

11 Shechem also said vnto her father, and vnto her brethren, ¶ Let me finde fauour in your eyes, and I will giue whatsoever you shall appoint me.

12 † Aske of me abundantly both dowrie and gifts, and I will giue as ye appoynt me, so that yee giue me the maid to wife.

13 Then the sonnes of Iacob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they said vnto them, c We cannot doe this thing, to giue our sister to an vncircumcised man: for that were d a reproofe vnto vs.

15 But in this will we consent vnto you, if ye will be as we are, that every man child among you be e circumcised:

16 Then wee will giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, then will we take our daughter & depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to doe the thing, because he loued Iacob's daughter: he was also the † most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his son went vnto the f gate of their citie and communed with the men of their citie, saying,

21 These men are g peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath roome enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not h their flocks and their substance and all their cattell be ours? onely let vs consent brein vnto them, and they will dwell with vs.

24 And vnto Hamor and Shechem his sonne hearkened all that went out of the gate of his citie:

† Hee humbled her

† Hee saies to the heart of the maide.

b This proueth that the consent of parents is requisite in marriage: seeing the very infidels did also observe it as a thing necessary.

† Or, folly. † I say, and it shall not be so done.

† Or, marriage

† Or, grant my request. † I say, multiply greatly the dowry.

c They made the holy ordinance of God a means to compass their wicked purpose. d As it is abomination for them that are baptized to loyne with infidels. e Their fault is the greater in that they make religion a cloak for their craft.

† Or, most honorable.

f For the people vnto assemble there, and inlince was also ministered. g Thus many pretend to speake for a publicke profit, when they onely speake for their own priuate gain and commoditie.

h That they lacke no kind of provision, which proficte their owne commodities before the common wealth.

tie: and all the men children were circumcised, even all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sonnes of Iaakob, ⁱ Simeon and Leui, Dinahs brethren tooke either of them his sword, and went into the citie boldly, and ^k slew ^l euery male.

26 They slewe also Hamor and Shechem his sonne with the ^j edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Again, the other sonnes of Iaakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beeces, and their asses, and whatsoever was in the citie, and in the fields.

29 Also they caried away captiue and spoiled all their goods, and all their children, and their wiues, and all that was in the houses.

30 Then Iaakob said to Simeon and Leui, Yee haue troubled mee, and made mee ^h stinke among the inhabitants of the land, ⁱ for the Canaanites, as the Perizzites, and I being fewe in number, they shall gather themselves together against me, and slay mee, and so shall I and my house bee destroyed.

31 And they answered, Should he abuse our sister as a whore?

CH. A. P. XXXV.

1 ^a Iaakob at Gods commaundement goeth vp to Beth-el; to build an Altar. 2 He reformeth his busshold. 3 God maketh the enemies of Iaakob afraid. 4 Delorah dieth. 5 The land of Canaan is promised him. 6 Rachel dieth in labour. 7 Reuben lieth with his fathers concubine. 8 The sonnes of Iaakob. 9 The death of Izhak.

Then ^a God said to Iaakob, Arise, goe vp to Beth-el, and dwell there, and make there an Altar vnto God, that appeared vnto thee, ^b when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his household and to all that were with him, Put away the strange gods that are among you, and ^c cleanse your selues, and change your garments.

3 For we will rise and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hands, & all their earrings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the ^d feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

6 ^e So came Iaakob to Iux, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an Altar, and ^f had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke: and he called the name of it, ^g Allon Bachuth.

9 ^h Again, the God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreover God said vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but ⁱ Israel shall be thy name: and hee called his name Israel.

11 Again, the God said vnto him, I am God: all

sufficient. Growe, and multiply: a nation and a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee, will I giue that land.

13 So God ^j ascended from him in the place where he had talked with him.

14 And Iaakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred drinke offering thereon: also hee powred oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 ^k Then they departed from Beth-el, and when there was ^l about halfe a dayes journey of ground to come to Ephrath, Rachel trauiled, and in trauiailing, she was in perill.

17 And when shee was in paines of her labour, the midwife sayd vnto her, Feare not, for thou ^m shalt haue this sonne also.

18 Then as shee was about to yeelde vp: the ghost (for she died) she called his name Ben-oni, but his father called him Benjamin.

19 Thus ⁿ died Rachel and was buried in the way to Ephrath, which is Bethlehem.

20 And Iaakob set a ^o pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ^p Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, and ^q lay ^r with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rachel: Ioseph and Benjamin.

25 And the sonnes of Bilhah Rahels maid: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

27 ^s Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundred and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was ^t gathered vnto his people, being olde and full of dayes: and his sonnes Esau and Iaakob buried him.

CH. A. P. XXXVI.

1 The wives of Esau. 2 Iaakob and Esau are rich. 3 The genesis of Esau. 4 The finding of mules.

Now these are the generations of Esau, which is Edom.

2 Esau tooke his wives of the ^u daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And ^v Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Iussu, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau tooke his wives & his sonnes, and his daughters, & all the soules of his house, & his flocks, & all his cattel, & all his substance, which

i For they were the chiefe of the company.
k The people are punished with their wicked princes.
l Ebr. mouth of the sword.

m For hee is abhorred.

a God is enera hand to succour his in their troubles.
b Chap. 18: 13.

b That by this outward ake they should shew their inward repentance.

c For therein was some signe of superstitition, as in tablets and Agnus dei.

d Thus notwithstanding the incommence that came before, God delivered Iaakob.

e Chap. 18: 19.

f For, sake of lawfulness.

g Chap. 33: 18.

h For, Almightie.

e As God is sayd to defend, when he sheweth some signe of his presence: so is he said to attend, when the vision is ended.

f The Ebrewe word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes journey.

g Chap. 18: 7.

g The ancient fathers used this remouie to tell their hope of the resurrection to come, which was not generally received.

h This teacheth that the fathers were not chosen for their merits, but by Gods only mercies, whose election by their faultes was not changed.

i Chap. 49: 4.

k Chap. 25: 31.

a This genealogie doeth shew that Esau was blessed temporally, and that his fathers blessing took place in worldly things.

b Besides that, which is shewed in the text, Chap. 25: 31.

c For, sake of lawfulness.

d For, sake of lawfulness.

e For, sake of lawfulness.

f For, sake of lawfulness.

g For, sake of lawfulness.

h For, sake of lawfulness.

i For, sake of lawfulness.

d The more
God sheweth
selfe fauour
his, the more
the malice of
wicked rage
against them.

1990

Not desiring
the will, but
seeking to
appeal to
his brethren.

Or, I am
not desiring
the will, but
seeking to
appeal to
his brethren.

He knew that
God was
in the dream,
but he
understood not
the meaning.

He knew that
God was
in the dream,
but he
understood not
the meaning.

The holy Ghost
concerneth not
mens
faults, as doe
vaine
writers,
which
make vice
venue.

Or, master of
dreams.

Chap. 42. 2.
He let us
know his life.

He let us
know his life.

He let us
know his life.

Their hypocrite
appears in this,
that they feared
man more than
God: and thought
it was no man-
ner, if they shed
not his blood: or
else had an earne-
st to cover their
faint.

He let us
know his life.

He let us
know his life.

Then he told it unto his father and to his
brethren, and his father rebuked him, and said
unto him, What is this dream, which thou hast
dreamed? Shall I and thy mother and thy brethren
come indeed, and fall on the ground before thee?

11 And his brethren enuied him, but his father
|| noted the saying.

12 ¶ Then his brethren went to keepe their
sheeps in Shechem.

13 And Israel said unto Joseph, Does not thy
brethren keepe in Shechem? come and I will send
thee to them.

14 And he answered him, I am here. Then he
said unto him, Goe now, see whether it be well
with thy brethren, and how the stocks prosper,
and bring mee word againe. So he sent him from
the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him, the lot he was
wandering in the field, and the man asked him,
saying, What seekest thou?

16 And he answered, I seek my brethren: tell
me, I pray thee, where they keepe sheeps.

17 And the man said, They are departed hence:
for I heard thee say, Let vs goe vnto Dothan.
Then went Joseph after his brethren, and found
them in Dothan.

18 And when they saw him afar off, they went
before him, and bowed themselves to the ground
before him.

19 For they said one to another, Behold, this
|| dreamer cometh.

20 Come now therefore, and let vs slay him,
and cast him into some pit, and we will say, A
wicked beast hath deuoured him: then we shall see,
what will come of his dreams.

21 ¶ But when Reuben heard that, he deli-
uered him out of their hands, and said, ¶ Let vs not
kill him.

22 Alse Reuben did vnto them, Shedd not
blood: And cast him into the pit that is in the
wildernes, & lay no hand vpon him. ¶ Then said
Reuben, I will be bound for him, if he be not
found: for he might deliuer himself out of their hand,
and returne him to his father againe.

23 ¶ Nowe when Joseph was come vnto his
brethren, they stripped Joseph out of his coat, his
particoloured coat that was vpon him.

24 And they took him, and cast him into a
pit, and the pit was empty, without water in it.

25 Then they saw him downe to eate bread:
and they lift vp their eyes, & looked, and behold,
there came a company of Ishmaelites from Gile-
ad, and their camels laden with spicery & balmes,
and myrrhe, and were going to cary it downe in-
to Egypt.

26 ¶ Then said Reuben vnto his brethren, What
shall we doe? for he is our brother, though we keep
his blood steeled.

27 Come, and let vs sell him to the Ishmaelites,
and let not our hands be vpon him: for he is our
brother, and our flesh: and his brethren obeyed.

28 ¶ Then the Midianites merchant men pas-
sed by, and they drew forth and lift Joseph out
of the pit, and sold Joseph vnto the Ishmaelites for
twenty pices of silver: who brought Joseph into
Egypt.

29 ¶ Afterward Reuben returned to the pit,
and behold Joseph was not in the pit: then he rent
his clothes.

30 And returned to his brethren and said, The
child is not yonder, and I, whether shall I goe?
31 And they took Josephs coat, and killed a

kid of the goats, & dipped the coat in the blood.
32 So they sent that particoloured coat, and
they brought it vnto their father, and said, This
haue we found: see now whether it be thy sonnes
coat, or no.

33 Then he knew it, and said, Is my sonnes
coat: a wicked beast hath deuoured him: Ioseph
is surely torne in pieces.

34 And Iacob rent his clothes, and put sack-
cloth about his loines, and forrowed for his sonne
a long season.

35 ¶ Then all his sonnes, and all his daughters
rose vp to comfort him, but hee would not bee
comforted, but said, ¶ Surely I will goe downe into
the grave vnto my sonne mourning: so his father
wept for him.

36 And the Midianites sold him into Egypt
vnto Potiphar, an Eunuch of Pharaoh, and he
|| chiefe steward.

CHAP. XXXVII

1 The marriage of Iudah. 2 The traffick of Er and Onan, and
the vengeance of God that comes thereupon. 3 Iudahs wife
his daughter in law Tamar. 4 Tamar is lodged in his house for
her wantonnesse. 5 The birth of Pharez and Zarah.

¶ Nd at that time Iudah went down from his
brother, and turned in to a man called Hirah
an Adullamite.

2 And Iudah saw there the daughter of a man
called Shuah a Canaanite: and he took her to
wife, and went in vnto her.

3 So she conceived and bare a sonne, and he
called his name Er.

4 And she conceived againe, & bare a sonne,
and she called his name Onan.

5 Moreover, she bare yet a sonne, whom shee
called Shelah: and Iudah was at Cherub when she
bare him.

6 Then Iudah took a wife to Er, his first
borne sonne, whose name was Tamar.

7 ¶ Now Er the first borne of Iudah was
wicked in the sight of the Lord: therefore the Lord
slew him.

8 ¶ Then Iudah said vnto Onan, Goe in vnto
thy brothers wife, & doe the office of a kinsman
vnto her, and raise vp seed vnto thy brother.

9 And Onan knew that the seed should not
be his: therefore when hee went in vnto his
brothers wife, hee spilled it on the ground, lest hee
should giue seed vnto his brother.

10 And it was wicked in the eyes of the Lord,
which hee did: wherefore he slew him also.

11 ¶ Then said Iudah to Tamar his daughter in
law, Remaine a widow in thy fathers house, till
Shelah my sonne growe vp (for he thought thus,
Lest hee die as well as thy brethren.) So Tamar
remained in her fathers house.

12 ¶ And in processe of time after the daugh-
ter of Shuah Iudahs wife died. Then Iudah when
he had left mourning, went vp to his shee-
pers to Timnah, hee and his neighbour Hirah the
Adullamite.

13 And it was told Tamar, saying, Behold, thy
father in law is gone vp to Timnah, to sheere his
sheepe.

14 Then shee put her widows garments off
from her, and covered her with a veil, and wrap-
ped her selfe, and late downe in the way to Timnah,
which is by the way to Adullam, because she saw
that Shelah was grown, and shee was not giuen
vnto him to wife.

15 When Iudah saw her, hee iudged her an
whore.

To wit, the
fingers which
were first.

Chap. 44. 28.

Or, I will
mourn
for him so long as
I live.

1 Which word
doth not alway
signifie him that is
gilded, but also
him that is in
some his dignity,
as Joseph was of
the growth.

2 The marriage of Iudah. 3 The traffick of Er and Onan, and
the vengeance of God that comes thereupon. 4 Iudahs wife
his daughter in law Tamar. 5 Tamar is lodged in his house for
her wantonnesse. 6 The birth of Pharez and Zarah.

3 Moses describeth
the genealogie of
Iudah, because the
Messias should
come of him.

1 Chron. 2. 1. 2.
b) Which almitie
newtestament
was condemned
of God.

¶ Tamar 2. 19.

1 The marriage of Iudah. 2 The traffick of Er and Onan, and
the vengeance of God that comes thereupon. 3 Iudahs wife
his daughter in law Tamar. 4 Tamar is lodged in his house for
her wantonnesse. 5 The birth of Pharez and Zarah.

¶ Tamar 2. 19.

¶ Tamar 2. 19.

c) This order was
for the preferreth
of the first, for
the first begotten
by the second bro-
ther should haue
the same and in-
heritance of the
first, which is in
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ment abolished.

¶ Tamar 2. 19.

¶ Tamar 2. 19.

¶ Tamar 2. 19.

¶ Tamar 2. 19.

¶ Tamar 2. 19.

And he returned to the way towards her, and said, Come, I pray thee, let me be witness for thee: know not that she was his daughter in law? And she answered, What wilt thou give me for to be with me? **Y.** Then said hee, I will send thee a kid of the

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19 Then she rose, and went, and hid her vail
from her, and put on her widows raiment. 1717
20 Afterward Joseph told a part of the goings
by the hand of his daughter, but the adulteress
for to receive his pledge from the woman's hand:
he found her not. 1718

24 Then asked he the men of that place, saying, Where is the whore that is in Enaim by the way side? And they answered, There was no whore here.

23. They came therefore to Tumbuk-shu, and
 24. and found no shelter, and also the king of the
 25. place said that there was no whorehouse.
 26. Then the king said, Let her take her horse, let
 27. her be returned to her father's house, and let
 28. her be married to her father's son, and let her
 29. be found her.

24 Now this thing cometh up, but told in-
dah, dying. Tamar thy daughter in law, hath
pined the whole night, with fasting and where
there is great with child. Then I told him, saying
unto him, north and the her be, saying, reborn?
25 When he was brought down, she first to
her father in law, dying. By the man unto whom
she came, for man, and I with child, and said
also, Look, now, this which I have, she said
now, now, the child is the work? 7

1 That is, their
wages are exact to
measure one thing
10

27. "Now when the time was come that it should be delivered, I told him the same thing. In the morning he was with me, and he said: 'And when he was in the city, he put out his hand, and the multitude caught him and said: "About his hand, saying, 'This is come of us.'"

55. But when he plucked his hand back
 going, lo, his brother came out, and the *midwife*
 said: "How hast thou broken the breach upon
 thee?" and his name was called "Pharaoh."

30. And afterward came out his brother that had the roll given about his hand, and his name was called Zarah.

CHAP. XXIX

7 I shall be false to Potiphar. 8 God prospereth him. 9 Potiphar
will commend him. 10. 20 He was accused and cast in prison.

21 Now Joseph was brought down into Egypt
and Potiphar an Eunuch of Pharaohs (a
chief steward an Egyptian) bought him at
hand of the Ishmeelites which had brought him
thither.

him, and that the Lord made all that he did, to prosper in his hand.

And from that time that hee had made him ruler over his house and over all that he had, the Lord ⁴ blessed the Egyptians house for Josephs sake : and the blessing of the Lord was upon all that he had in his house and in the field.

16 Therefore he left all that he had in Joseph's hand, & took account of nothing ~~that was~~ ^{but} ~~himself~~ ^{him}; And only of the bread which he did eat. And Joseph was a faire person, and well favoured.

Now therefore after these things, his ma-
sters with a filthy eye upon Joseph, and his
wife with a filthy eye upon him, plotted to-
gether, and said, and find us his master's wife
in the house with him, but hath committed at the
first, to his hand. I be witten and so.

9 There is no man greater in this house than I
neither have I taken any thing from the big cal
thee because thou art the wife how then could I
this dress work and and I sin against a God

10 And albeit she spake to Ioseph day by day
yet hee burdened not vnto her to lie with him,
to be in her company.

11 Then on a certaine day Slope came in
the house to doe his businesse, and there was
man of the household in the house. Slope came in
and there was the man of the household in the house.
Slope came in and there was the man of the household in the house.
Slope came in and there was the man of the household in the house.

13 Now when she saw that he had taken his
 gem in her hand, and was fled out,
 3084 She called unto them that were at her house,
 and tolde them, saying, Behold, hee hath brought

and he said I was a good girl and I was
the first to have slept with me but I cried with
loud sobs and now had my yd 23 and 24
but I am still here and I will stay by my own

and cried, he left her garment with me, and I
away, and weeping I said, I know not where he is.
So she laid up his garment by her mouth.
lord came home.

words saying, "The Hebrew service which I then brought into vogue has done much for me."

19 Then when his mother heard of words of
wife which she told him, saying, After this man
did thy seruante to me, his anger was kindled.

But the Lord was with Joseph, and he prospered, and he was in the full

he prison.

Joseph had all the prisoners that were in

And the keeper of the prison looked
nothing that was under his hand, feeling that
I loved as with him, I loved as before I had
Lord made it so proper.

1954

c Because God prospered him and so he made religion prosper

his profit.
d The wicked
are blessed by the
company of the
godly.

For he was afflicted that all things should prosper well: therefore he

18 he and drunke and
 19 took no care.
 20 ¶ In this word
 21 he declareth the
 22 summe whereunto
 23 all his seruings

all her batteries
did tend.

g The feare of
God preserved
him against her
continuall ten-

...the ...
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[Faint, illegible markings]

Office of the Secretary of the Navy

h This declareth
that where inco-
tinencie is there
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treme impuden-
cie and craft.

ed,

1000

His evil interest in the pulpit may be gathered of the Psalm.

1848.
 DO + *Elv. Machinist*
 of *Villa Fran.*
 of *Sord.*
 k That is, noon

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grison.

11:12 And he restored the chief butler, two his
underlings, who gave the cup into Pharaoh's hand.

1944

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the more you
have their inward
parts

and up the full water for him

21 And when they had eaten them vp it could
not be known that they had eaten them, but they
were still as euill fauoured, as they were at the be-
ginning: so did I awake.

22 Moreover I saw in my dream, and behold,
seven eares sprang out of one stalk, full and faire:

23 And seuen eares withered, thinne, and
blasted with the East wind, sprang vp after them.

24 And the thinne eares deuoured the seven
good eares. Now I haue tolde the footebill yet,
and none can declare it vnto me.

Both his dream
and to stand

25 ¶ Then Ioseph answered Pharaoh, & said,
Pharaohs dreames are one. God hath shewed
Pharaoh what he is about to doe.

26 The seven good kine are seven yeeres, and
the seven good eares are seven yeeres: this is one
dream.

27 Likewise the seven thinne and euill fauou-
red kine that came out after them, are seven yeeres:
and the seven emptic eares blasted with the East
wind, are seven yeeres of famine.

the thing which I
told thee

28 This is the thing which I tolde thee vnto
Pharaoh, that God hath shewed vnto Pharaoh,
what he is about to doe.

for the
and for the

29 Behold, there come seven yeeres of great
plentie in all the land of Egypt.

30 Againe, there shall arise after them seven
yeeres of famine: & that all the plentie shall bee
forgotten in the land of Egypt, and the famine
shall consume the land.

the famine
the famine

31 Behold, that the plentie shall be knowen in the
land by reason of this famine, that shall come af-
ter it: for it shall be exceeding great.

the famine
the famine

32 And therefore the dream was doubled
vnto Pharaoh the second time, because the thing
is established by God: and God hath tolde to per-
fect it.

the famine
the famine

33 Now therefore let Pharaoh provide for a
man of vnderstanding and wisdom, & set him
ouer the land of Egypt.

the famine
the famine

34 Let Pharaoh make and appoint officers o-
uer the land, and let vs vp the sheppar of the land
of Egypt in the seven plentious yeeres.

the famine
the famine

35 Also let them gather vp the fooles of these
good yeeres that come, and lay vp corne vnder
the hand of Pharaoh for food, in the cities: & let
them keepe it.

the famine
the famine

36 So the fooles shall bee for the prouision of
the land against the seven yerres of famine, which
shall be in the land of Egypt, that the land perish
not by famine.

the famine
the famine

37 ¶ And the saying pleased Pharaoh and all
his seruants.

the famine
the famine

38 Then said Pharaoh vnto his seruants, Can
we finde such a man as this, in whom is the Spi-
rit of God?

the famine
the famine

39 Then Pharaoh said to Ioseph, For as much
as God hath shewed thee all this, there is no
man of vnderstanding, or of wisdom like vnto
thee.

the famine
the famine

40 Thou shalt be ouer mine house, and er thy
word shall all my people bee armed, onely in
the Kings throne will I be aboue thee.

the famine
the famine

41 Moreover Pharaoh said to Ioseph, Behold,
I haue set thee ouer all the land of Egypt.

the famine
the famine

42 And Pharaoh tooke off his ring from his
hand, and put it vpon Iosephs hand, and traied
him with the name of fine linnen, and put a golden
chain about his necke.

the famine
the famine

43 So he set him vpon the best chariot that

he had, and they cried before him. A-
brech, and placed him ouer all the land of E-
gypt.

44 Againe Pharaoh said vnto Ioseph, I am
Pharaoh, and without thee shall no man lift vp
his hand or his foot in all the land of Egypt.

45 And Pharaoh called Iosephs name Iaph-
nath-paneah: and he gave him to wife Asenath
the daughter of Poti-pherah, prince of On: asien
went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph was thirtie yeeres old when
he stood before Pharaoh King of Egypt: and Iose-
ph departing from the presence of Pharaoh,
went throughout all the land of Egypt.

47 And in the seven plentious yeeres the earth
brought forth store.

48 And he gathered vp all the food of the se-
uen plentious yeeres, which were in the land of
Egypt, and laid vp food in the cities: the food of
the field, that was round about euery cite, laid he
vp in the same.

49 So Ioseph gathered wheat, like vnto the
sand of the sea in multitude out of measure, until
he left nothing left in the land without measure.

50 Now vnto Ioseph were borne two sonnes
(before the yeeres of famine came) which Asen-
ath the daughter of Poti-pherah, prince of On
bare vnto him.

51 And Ioseph called the name of the first
borne Manasse: for God said he had made me
forget all my labour and all my sorrows: he
hath holden me in his right hand.

52 Also he called the name of the second
sonne Ephraim: for God said he had made me
fruitfull in the land of mine affliction.

53 ¶ So the seven yeeres of the plentie that
was in the land of Egypt were ended.

54 Then began the seven yeeres of famine to
come, according as Ioseph had said: and the fa-
mine was in all lands, but in all the land of Egypt
was bread.

55 At the length all the land of Egypt was af-
famed: and the people cryed to Pharaoh for
bread. And Pharaoh said vnto all the Egyptians,
Go to Ioseph: what he saith to you do ye.

56 When the famine was vpon all the land,
Ioseph opened all the store wherein he had wheat,
and sold vnto the Egyptians: for the famine waxed
in the land of Egypt.

57 And all countreys came to Egypt to buy
corne of Ioseph, because the famine was sore in all
lands.

10r James to Egypt
to Joseph.

C H A P. XLII

Iosephs brethren came into Egypt to buy corne, & they
stood before Ioseph, and he said vnto them, What
do ye returne to their father to see him?

¶ Hen Iacob saw that there was food in E-
gypt, and Iacob said vnto his sonnes, Why
gaze ye one vpon another?

¶ And hee said, Behold, I haue heard that
there is food in Egypt: ¶ Oe you downe thither,
and buy vs foode of the land, that wee may liue and
not die.

¶ So went Iosephs ten brethren downe to
buy corne of the Egyptians.

¶ But Benjamin Iosephs brother would not
Iacob send with his brethren: for hee said, Left
death should befall him.

¶ And the sonnes of Israel came to buy food
among them that came: for there was famine in
the land of Canaan.

6 Now

in figure of ho-
nour, which word
some expound,
tender father, or
father of the King,
or knoole downe.

10r James to Egypt
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10r James to Egypt
to Joseph.

6 Now Ioseph was gouernour of the land, who solde to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph saw his brethren, hee knew them, and made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come yee? Who answered, Out of the land of Canaan, to buy vitaille.

8 (Now Ioseph knew his brethren, but they knew not him.)

9 And Ioseph remembered the dreames, which he dreamed of them, & he said vnto them, Ye are spies, and are come to see the weakenesse of the land.

10 But they said vnto him, Nay, my lord, but to buy vitaille thy seruants are come.

11 Wee are all one mans sonnes: wee meane truly, and thy seruants are not spies.

12 But he said vnto them, Nay, but ye are come to see the weakenesse of the land.

13 And they sayd, We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and behold, the yongest is this day with our father, and one is not.

14 Againe Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby yee shall be proued: by the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

16 Send one of you which may set your brother, and yee shall bee kept in prison, that your words may be proued, whether there be truth in you: or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and lue: for I feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe yee, cary foode for the famine of your houses:

20 But bring your yonger brother vnto me, that your wordes may be tried, and that yee die not: and they did so.

21 And they said one to another, We haue verily sinned against our brother, in that we saw the anguish of his soule, when hee besought vs, and wee would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, Sinne not against the child, and ye would not heare? and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he spake vnto them by an interpreter.)

24 Then he turned from them, and wept, and turned to them againe, & communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 So Ioseph commanded that they should fill their sackes with wheate, and put every mans money againe in his sacke, and giue them vitaille for the iourney: and thus did he vnto them.

26 And they layd their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, hee spied his money: for lo, it was in his sacks mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart failed them, and they were astoni-

shed, and sayd one to another, What is this, that God hath done vnto vs?

29 And they came vnto Iacob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the countrey.

31 And we sayd vnto him, Wee are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrey sayd vnto vs, Hereby shall I know if ye be true men: Leau one of your brethren with me, and take foode for the famine of your houses, and depart,

34 And bring your yongest brother vnto me, that I may know that yee are no spies, but true men: so will I deliuer you your brother, and yee shall occupie in the land.

35 And as they emptied their sackes, beholde, every mans bundle of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iacob their father said to them, Ye haue robbed mee of my children: Ioseph is not, and Simeon is not, and ye wil take Benjamin: all these things are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shal bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

13 Iacob suffereth Benjamin to depart with his children. 13 Simeon is delivered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

Now great a famine was in the land. 2 And when they had eaten vp the vitaille which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an oath, saying, Neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, wee will goe downe, and buy thee foode:

5 But if thou wilt not send him, we will not goe downe: for the man said vnto vs, I looke not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt you so euill with me, as to tell the man, whether yee had yet a brother or no?

7 And they answered, The man asked straitly of our selues and of our kindred, saying, Is your father yet alieue? haue ye any brother? And we told him according to these words: could we know certainly, that he would say, Bring your brother downe?

8 Then sayd Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may lue, and not die, both we, and thou, and our children.

9 I will bee suretie for him: of mine hand shall thou require him. If I bring him not to thee, and set him before thee, then let me beare the

Or, cannot be found.

Or, light upon me. For they seemed not to be touched with any loue toward their brethren, which increased his sorrow: and partly as appeareth he suspected them for Ioseph.

This was a great temptation to Iacob to suffer so great famine in that land where God had promised to bless him.

Chap. 43. 2.

Chap. 43. 2.

Or, of our estate and condition. For so the mouth of these words: that is, that thing which he asked us.

Chap. 44. 31. Iacob said I will be suretie for him.

e This dissimbling is not to be followed, nor any particular fancies of the fathers not approved by Gods word.

Chap. 37. 2.

Iacob answered, I will be suretie for him.

Or, is dead.

d The Egyptians which were idolaters, vied to swear by their kings lifes but God forbid death to swear by any but him: yet Ioseph dwelling among the wicked, smellth of their corruptions. e And therefore am true and iust.

Chap. 43. 5.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

Chap. 37. 21. g God will take vengeance vpon vs, and measure vs with our owne measure.

h Or, an interpreter. For between them. h Though hee showed himselfe rigorous, yet his brotherly affection remayned.

i Or, went out. i Because their conscience accused them of their sin, they thought God would haue brought them to trouble by this money.

the blame for ever.

10 For except we had made this taryng, double-
lesse by this we had returned the second time.

11 Then their father Israel said vnto them, If
it must needs be so now, doe thus: take of the best
frutes of the land in your vessels, and bring the
man a present, a litle rosen, and a litle hony, spi-
ces and myrrhe, nuts, and almonds:

12 And take double money in your hand,
and the money that was brought againe in your
sacks mouthes: cary it againe in your hand, lest
it were some oversight.

13 Take also your brother and arise, and goe
againe to the man.

14 And God Almightye giue you mercy in
the sight of the man, that hee may deliuer you
your other brother, and Benjamin: for I shall be
robbed of my child, as I haue bene.

15 ¶ Thus the men tooke this present, & tooke
twice so much money in their hand with Benia-
min, and rose vp, and went downe to Egypt and
stood before Ioseph.

16 And when Ioseph sawe Benjamin with
them, he said || to his steward, Bring these men
home and kill meate, and make ready: for the
men shall eat with me at noone.

17 And the man did as Ioseph bade, and
brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs
house, they were afraid, and said, Because of
the money that came in our sacks mouthes at
the first time, are we brought, that he may picke
a quartell against vs, and lay some thing to our
charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs steward,
and communed with him at the doore of the
house.

20 And said, Oh sir, we came in deed downe
under at the first time to buy food.

21 And as wee came to an Inne and opened
our sacks, behold euery mans money was in his
sacks mouth, even our money in full weight, but
we haue brought it againe in our hands.

22 Also other money haue we brought in our
hands to buy food, but we cannot tell, who put
our money in our sacks.

23 And he said, Peace be vnto you, feare not
your God, and the God of your father hath gi-
uen you that treasure in your sacks, I had your
money: and he brought forth Simeon to them.

24 So the man led them into Iosephs house,
and gaue them water to wash their feet, and gaue
their asses provender.

25 And they made ready their present against
Ioseph came at noone: (for they heard say, that
they should eate bread there.)

26 When Ioseph came home, they brought
the present into the house to him, which was in
their hands, and bowed downe to the ground
before him.

27 And he asked them of their prosperitie,
and said, Is your father the old man, of whom ye
told me, in good health? is he yet alieue?

28 Who answered, Thy seruant our father is
in good health, he is yet alieue: and they bowed
downe, and made obeysance.

29 And he lifting vp his eyes, beheld his brother
Benjamin, his mothers sonne, and sayd, Is
this your younger brother of whom ye told me?

30 And he said, God be mercifull vnto thee my son.
31 And Ioseph made haste (for his brethren

was inflamed toward his brother, and fought
where to wepe) and entred into his chamber, and
wept there.

32 Afterward he washed his face, & came out,
and refrained himselfe, and said, See on my meate.

33 And they prepared for him by himselfe
and for them by themselves, and for the Egyp-
tians which did eate with him, by themselves, be-
cause the Egyptians might not eate bread with
the Ebrewes: for that was an abomination vn-
to the Egyptians.

34 So they sat before him: the eldest accord-
ing to his age, and the yongest according vnto
his youth: & the men marueiled among themselves.

35 And they tooke meales from before him,
and sent to them: but Beniamins meale was fise
times so much as any of theirs: and they dranke,
and had of the best drinke with him.

CHAP. XLIIII.

1 Ioseph accuseth his brethren of theft. 22 Judah offereth him-
selfe to be seruant for Benjamin.

¶ Forward hee commanded his steward, say-
ing, Fill the mens sacks with food, as much
as they can cary, and put euery mans money in
his sacks mouth.

2 And put my cup, I meane, the silver cup,
in the sacks mouth of the yongest, and his come
money. And he did according to the commande-
ment that Ioseph gaue him.

3 And in the morning the men were sent
away, they, and their asses.

4 And when they went out of the city, not
fare off Ioseph sayd to his steward, Vp, follow
after the men: and when thou dost ouertake
them, say vnto them, Wherefore haue ye rewar-
ded euill for good?

5 Is that not the cup, wherein my lord drin-
keth? and in the which hee doeth diuine and
prophesie? ye haue done euill in so doing.

6 ¶ And when hee ouertooke them, hee sayd
those words vnto them.

7 And they answered him, Wherefore sayth
my lord such wordes? God forbid that thy ser-
uants should doe such a thing.

8 Behold, the money which we found in our
sacks mouthes, we brought againe to thee out of
the land of Canaan: how then should we liale
out of thy lords house silver or gold?

9 With whosoever of thy seruants it be found,
let him die, & we also will be my lords bondmen.

10 And he said, Now then let it be according
vnto your words: he with whom it is found, shall
be my seruant, and ye shall be blamelesse.

11 Then at once euery man tooke downe his
sack to the ground, & euery one opened his sack.

12 And hee searched, and began at the eldest
and left at the yongests: and the cup was found in
Beniamins sack.

13 Then they rent their clothes, and laded
euery man his asse, & went againe into the cite.

14 ¶ So Judah and his brethren came to Iosephs
house: (for he was yet there.) and they fell
before him on the ground.

15 Then Ioseph sayd vnto them, What age is
this, which ye haue done? know ye not that such
a man as I, can diuine and prophesie?

16 Then said Judah, What shall we say vnto my
lord? what shall we speake? & how can we iustifie
ourselues? God hath found out the wickednes
of thy seruants: behold, wee are seruants to my
lord, both we, & he, with whom the cup is found:

¶ Ebr. bread.
b To signifie his
disguise.

1 The nature of
the superstitious is
to condeme all
other in respect of
themselves.

¶ Sometime this
word signifieth to
be drunken, but
here it is meant,
that they had e-
nough, and dranke
of the best wine.

¶ We may see
by this example
vnto any valowall
practise, seeing
God hath coman-
ded vs to walke
in simplicity.

¶ Because the
people thought he
could discerne, he
attributed to him
selfe that know-
ledge: or else he
feareth that hee
confered with
soothsayers, for
which simulation
is worthy to be
reproued.

¶ Ebr. seruants.

¶ To signifie how
greatly the thing
displeased them,
and how sore they
were for it.

¶ If wee remem-
ber the cause of
our affliction, let
vs looke to the
secret counsell of
God, who puni-
sheth vs iustly for
our sinnes.

17 But he answered, God forbid, that I should doe so, but the man, with whom the cup is found, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and said, O my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, *Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is old, and a yong^r childe, which hee begate in his age: and his brother is dead, and hee alone is left of his mother, and his father loueth him.

21 Now thou saidest vnto thy seruants, Bring him vnto mee, that I may set mine eye vpon him.

22 And we answered my lord, The child can not depart from his father: for if he leaue his father, his father would die.

23 Then saidest thou vnto thy seruants, *Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little food,

26 Then wee answered, We cannot go downe, but if our yongest brother go with vs, then will we go downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my wife bare me two sonnes,

28 And the one went out from me, and I said, Of a suretie he is torne in *pieces, and I saw him not since.

29 Now yee take this also away from mee: if death take him, then yee shall bring my gray head in sorow to the graue.

30 Now therefore, when I come to thy seruant my father, and the childe be not with vs, (seeing that his life dependeth on the childes life)

31 Then when hee shall see that the childe is not come, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorow to the graue.

32 Doublesse thy seruant became suretie for the childe, to my father and said, *If I bring him not vnto thee againe, then I will beare the blame vnto my father for ever.

33 Now therefore, I pray thee, let me thy seruant abide for the childe, as a seruant to my lord, and let the childe goe vp with his brethren.

34 For how can I goe vp to my father, if the childe be not with mee, vnlesse I would see the euill that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himself knowne to his brethren. 2 He sheweth that all was done by Gods providence. 3 Pharaoh commaundeth him to stand for his father. 4 Ioseph exhorteth his brethren to concord. 5 Iacob reioiceth.

¶ Then Ioseph could not refraine himselfe before al that stood by him, but he cried, *Haue forth every man from me. And there carried not one with him, while Ioseph uttered himselfe vnto his brethren.

2 And he wept, and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Io-

seph: doeth my father yet liue? But his brethren could not answer him, for they were astonished at his presence.

4 Again, Ioseph said to his brethren, Come neere, I pray you, to mee. And they came neere. And hee said, *I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not sad, neither grieved with your selues, that ye sold me hither: For God did send me before you for your preferuation.

6 For now two yeeres of famine haue bene thorow the land, and fise yeeres are behinde, wherein neither shall bee earing nor harvest.

7 Wherefore God sent me before you to preserve your posteritie in this land, and to saue you aliue by a great deliuerance.

8 Now then you sent not mee hither, but God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler thorowout all the land of Egypt.

9 Hesse you and goe vp to my father, and tell him, Thus sayth thy sonne Ioseph, God hath made me lord of all Egypt: come downe to mee, tarie not.

10 And thou shalt dwel in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe; and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fise yeeres of famine) least thou perish through pouertie, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that my mouth speaketh to you.

13 Therefore tel my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, & wept, and Benjamin wept on his necke.

15 Moreover, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, goe to the land of Canaan.

18 And take your father, and your households, and come to me, and I will give you the best of the land of Egypt, and ye shall eate of the fat of the land.

19 And I commaunded thee, This do ye. Take you charrets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also regard not your stulle for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charrets according to the commaundement of Pharaoh: hee gaue them victuall also for the iourney.

22 Hee gaue them all, noue except attires of raiment: but vnto Benjamin hee gaue three hundred pieces of siluer, and fise asses of raiment.

23 And vnto his father I likewise hee took on hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread, and meat for his familie.

24 So hee sent his brethren away, and they departed.

e Equall in authority, or next vnto the king.
* Chap. 42. 13, 16.

f The child of his old age.

g Or, I may see him.

* Chap. 43. 3.

h Or, hee with vs.

i Rabel bare to Iacob, Ioseph and Benjamin.
* Chap. 37. 33.

g Ye shall cause me to die for sorow.

h Or, his stulle is bound to his stulle.

* Chap. 44. 3.

i Meaning, hee had rather remaine there prisoner, then returne and see his father in heauineffe.

a Not that he was ashamed of his kindred, but that hee would cause his brethrens fault.

* Mat. 7. 13.

b This example teacheth that we must by all meanes comfort them, which are truly humbled and wounded for their finnes.
* Chap. 50. 30.

c Abiet God de- test sinne, yet he turneth mans wickednesse to serue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

† Or, vnto.

e The most plentiful ground.
f The chiefeest fruits and commodities.

† Or, let not your stulle be your affliction.

† Or, hee sent as much, as was siluer for the asses laden with wheate.

Joseph had
loved the
doe toward him,
he would not that
they should accuse
one another.

As one between
hope and fear.

a Whereby hee
both signified that
he was called the
true God, and also
that he kept in his
heart the possession
of Canaan,
from whence per-
petuating
thereby my poster-
ity. In my posterity
I shall have mine
eye when thou
shalt be both de-
scribed to him
that thou shalt dis-
cuss the children of
the Canaanites
which hee had
said in 17. 21.

And 1. 2. 3. 4. 5.
Joseph 17. 21.

And 1. 2. 3. 4. 5.
Joseph 17. 21.

1. 2. 3. 4. 5.

And 1. 2. 3. 4. 5.
Joseph 17. 21.

And 1. 2. 3. 4. 5.
Joseph 17. 21.

And 1. 2. 3. 4. 5.
Joseph 17. 21.

And 1. 2. 3. 4. 5.
Joseph 17. 21.

And 1. 2. 3. 4. 5.
Joseph 17. 21.

parted: and he said vnto them, Fall not out by
the way.

25 ¶ Then they went vp from Egypt, and
came vnto the land of Canaan vnto Iakob their
father,

26 And told him, saying, Ioseph is yet aliue,
and hee also is gouernour ouer all the land of E-
gypt, and Iakob heart failed: for he beleueed
them not.

27 And they told him all the words of Ioseph,
which he had said vnto them: but when he saw
the charers, which Ioseph had sent to carie him,
then the spirit of Iakob their father reuiued.

28 And Israel said, I haue enough: Ioseph my
sonne is yet aliue: I will go and see him yer I die.

CHAP. XLVI.

29 ¶ God saith vnto Iakob of his journey into Egypt. 27 The number
of his familie when he went into Egypt. 28 Ioseph meeteth
his father. 29 Hee teacheth his brethren what to answer to
Pharaoh.

¶ Then Israel tooke his journey with all that he
had, and came to Beer-sheba, and offered sa-
crifices vnto the God of his father Izhak.

3 And God spake vnto Israel in a vision by
night, saying, Iakob, Iakob. Who answered, I
am here.

4 Then hee said, I am God, the God of thy
father: feare not to goe downe into Egypt: for I
will there make of thee a great nation.

5 I will be got downe with thee into Egypt,
and I will also bring thee vp againe, and Ioseph
shall put his hand vpon thine eyes.

6 Then Iakob rose vp from Beer-sheba: and
the sonnes of Israel caried Iakob their father,
and their children, and their wies, in the charers,
which Pharaoh had sent to carie him.

7 And they tooke their catel & their goods,
which they had gotten in the land of Canaan,
and came into Egypt, Iakob & Iakob and all his
red with him.

8 His sonnes and his sonnes sonnes with him,
his daughters and his sonnes daughters, and all
his feed brought hee with him into Egypt.

9 ¶ And these are the names of the children
of Israel, which came into Egypt, vnto Iakob
and his sonnes: Reuben Iakobs first borne.

10 And the sonnes of Reuben: Hanoch, and
Phallu, and Hetron, and Carmi.

11 ¶ And the sonnes of Simeon: Iemuel, and
Iamud, and Ohad, and Iachin, and Zohar, & Shaul
the sonne of a Canaanitish woman.

12 ¶ Also the sonnes of Levi: Gershon, Ko-
hath, and Merari.

13 ¶ Also the sonnes of Iudah: Er, & Onan,
and Shelah, and Pharez, and Zerah: (but Er and
Onan died in the land of Canaan) and the sonnes
of Pharez were Hetron and Hamul.

14 ¶ Also the sonnes of Issachar: Tola, and
Phuiah, and Job, and Shimron.

15 ¶ Also the sonnes of Zebulun: Sered, and
Eliu, and Ishuel.

16 These be the sonnes of Leah, which shee
bare vnto Iakob in Padan Aram, with his
daughter Dinah. All the bulers of his sonnes
and his daughters were thare and three.

17 ¶ Also the sonnes of Gad: Zephion, & Hagi,
Shun, and Ieshon, Eri, and Arodi, and Areli.

18 ¶ Also the sonnes of Asher: Imnah, and
Isachar, and Iudith, and Berish, and Serah their sister,
and the sonnes of Naphtali: Guni, and Ishmael,
and the sonnes of Dan: Hushim.

Leban sent to Leah his daughter: and these three
bare vnto Iakob, vnto sixtene soules.

19 The sonnes of Rahel Iakobs wife, were
Ioseph and Benjamin.

20 ¶ And vnto Ioseph in the land of Egypt,
were borne Manasseh, and Ephraim, which A-
senath the daughter of Poti-pherah prince of On
bare vnto him.

21 ¶ Also the sonnes of Benjamin: Belah,
and Becher, and Ashbel, Gera, and Naaman, Ehi,
and Rosh, Mippim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were
borne vnto Iakob, fouretee soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and
Guni, and Iezer, and Shilleu.

25 These are the sonnes of Bilhah, which La-
ban gave vnto Rahel his daughter, and shee bare
these to Iakob, in all, seuen soules.

26 All the soules that came with Iakob in-
to Egypt, which came out of his loines (beside
Iakobs sonnes wies) were in the whole, three-
score and sixe soules.

27 ¶ Also the sonnes of Ioseph, which were
borne him in Egypt, were two soules: so that all
the soules of the house of Iakob, which came in-
to Egypt, are seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph,
to direct his way vnto Goshen, and they
came into the land of Goshen.

29 Then Ioseph made ready his charer, and
went vp to Goshen to meete Israel his father, and
presented himselfe vnto him, and fel on his necke,
and wept vpon his necke a good while.

30 And Israel said vnto Ioseph, Now let mee
die, since I haue seene thy face, and that thou art
yet aliue.

31 Then Ioseph said to his brethren, and to
his fathers house, I will goe vp and shew Pha-
raoh, and tell him, My brethren and my fathers
hoofe, which were in the lande of Canaan, are
come vnto me.

32 And the men are shepherds, and because
they are shepherds, they haue brought their sheep
and their cattell, and all that they haue.

33 And if Pharaoh call you, and aske you,
What is your trade?

34 Then yee shall say, Thy seruants are men
occupied about cattell, from our childhood euen
vnto this time, both we and our fathers: that ye
may dwell in the land of Goshen: for every sheepe
keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

¶ Iakob cometh before Pharaoh, and sheweth him his appoynt-
ment. 11 The land of Goshen is giuen him. 20 The children of Israel
haue living of the King. 28 Iakob saith vnto his sonnes, 30
Ioseph testifieth vnto his brethren.

¶ Then came Ioseph and told Pharaoh, and
said, My father, and my brethren, and their
sheepe, and their cattell, and all that they haue,
are come out of the land of Canaan, and behold,
they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, e-
uen five men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What
is your trade? And they answered Pharaoh, Thy
seruants are shepherds, both we and our fathers.

4 They said moreover vnto Pharaoh, For to
sojourn in the land are we come for thy seruants
haue no pasture for their sheepe, so fore is the si-
nauaine land of Canaan. Now therefore we pray
thee

Chap. 41. 30.

1 Chron. 7. 6. and
8. 1.

Gen. 46. 26.

Gen. 46. 26.

Gen. 46. 26.

Gen. 46. 26.

He was not a-
shamed of his fa-
ther and kindred,
though they were
of base condition.

f God suffereth
the world to hate
his chare they way
forsake the sith
of the world, and
cleare to him.

a That the King
might be assured
they were come,
and seeing ma-
ner of people
they were.

then for thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there bee men of skill among them, make them rulers over my cattell.

7 Ioseph also brought Iakob his father, and set him before Pharaoh. And Iakob saluted Pharaoh.

8 Then Pharaoh sayde vnto Iakob, How olde art thou?

9 And Iakob said vnto Pharaoh, The whole time of my pilgrimage is an hundred and thirty yeeres: fewe and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iakob tooke leaue of Pharaoh, and departed from the presence of Pharaoh:

11 And Ioseph placed his father & his brethren, and gave them possession in the land of Egypt in the best of the land, *vnto* in the land of Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, *vnto* the yong children.

13 Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt and the land of Canaan were famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought, and Ioseph laid vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayde, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then sayd Ioseph, Bring your cattell, and I will giue you for your cattell, if your money bee spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flocks of sheepe, and for the herds of cattell, and for the asses: so hee fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and sayd vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we, and our land? buy vs and our land for bread, and we and our land will be bond to Pharaoh: therefore giue vs seed, that wee may liue and not die, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was sore vpon them: so the land became Pharaohs.

21 And he remooued the people vnto the cities, from one side of Egypt euery to the other.

22 Only the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eat their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, I haue sseed for you: lowe therefore the ground.

24 And of the increase yee shall giue the fifth part vnto Pharaoh, and four parts shall be yours for the sseed of the fildes, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, except the land of the Priests only, which was not Pharaohs.

27 And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iakob liued in the lande of Egypt seuentene yeeres, so that the whole age of Iakob was an hundred fourtie and seven yeeres.

29 Now when the time drew nere that Israel must die, he called his sonne Ioseph, and sayd vnto him, If I haue now found grace in thy sight, put thy hand vnder my thigh, and deale mercifully and truly with me, bury me not: I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt cary me out of Egypt, and bury me in their buriall. And he answered, I will do as thou hast sayd.

31 Then hee sayde, Swear vnto mee. And he sware vnto him. And Israel worshipped towards the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visited his sick father. 2 Iakob receiueth Gods promise. 3 He receiveth Iosephs promise at his death. 4 He preferreth the younger. 5 He prophesieth about returning to Canaan.

Againe after this, one sayd to Ioseph, Lo, thy father is sicke: then hee tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one told Iakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and saie vpon the bed.

3 Then Iakob sayde vnto Ioseph, God Almighty appeared vnto me at Luz in the land of Canaan, and blessed me.

4 And he sayd vnto me, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy sseed after thee for an everlasting possession.

5 And now thy two sonnes Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy lineage, which thou hast begotten after them shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Nowe when I came from Padan, I died vpon mine hand in the land of Canaan, by the way when I was but halfe a dayes iourney of ground to come to Ephraim: and I buried her there in the way to Ephraim, the land of Bethlehem.

8 Then Israel beheld Iosephs sonnes and said, Who are these?

h Pharaoh in providing for idolatrous Priests, shall be a cōdemnation to all them which neglect the true ministers of Gods word.

i Herob he protested that he died in the faith of his father, teaching his children to hope for the promised land. k He reioiced that Ioseph had promised him, and seeing himselfe vpon his pillow, praised Gods word. 1 Chron. 29. 10.

l Ioseph more cherishest than his children should be receiued into Iakobs family, which was the Church of God, then to many all the treasures of Egypt. 107. ad. iusticia. 108. ad. 10.

m Which is true in the carnal Israel, and the coming of Christ. In the spiritual for ever. 109. ad. 10.

n 107. ad. 10.

4. *Then was light as water: thou shalt not be
excellent, because thou wertest vp to thy
fathers bed: thou diddest thou defile my bed, my
chamber is gone.*

28 ¶ All these are the twelve tribes of Israel,
and thus their father spake unto them, and bled

sed them: every one of them blessed he with a-
uerall blessing.

29 And he charged them, and said vnto them,
I am ready to be gathered vnto my people: *bur-
rie me with my fathers in the caue, that is in the
field of Ephron the Hittite,

30 In the caue that is in the field of Machpe-
lah beside Mamre, in the land of Canaan: which
caue Abraham bought with the field of Ephron
the Hittite for a possession to bury in.

31 There they buried Abraham and Sarah his
wife: there they buried Izhak and Rebekah his
wife: and there I buried Leah.

32 The purchase of the field and the caue that
is therein, was bought of the children of Heth.

33 Thus Iakob made an ende of giuing
charge to his sonnes, and *plucked vp his feet in-
to the bed, and gaue vp the ghost, and was ga-
thered to his people.

CHAP. L.

13 Iakob is buried. 19 Ioseph forgiveth his brethren. 23 Re-
surrexeth his childrens children. 25 He dieth.

Then Ioseph fell vpon his fathers face, & wept
vpon him, and kissed him.

2 And Ioseph commaunded his seruants the
physicians to embaume his father, and the phy-
sicians embaumed Israel.

3 So fourtie dayes were accomplished (for so
long did the dayes of them that were embaumed
last) and the Egyptians bewailed him ^{seuentie} dayes.

4 And when the dayes of his mourning were
past, Ioseph spake to the house of Pharaoh, say-
ing, If I haue now found fauour in your eyes,

5 I pray you, in the eares of Pharaoh, & say,
My father made me *swear, saying, Let I
die, burie me in my grave, which I haue made me
in the land of Canaan: now therefore let me goe,
I pray thee, and bury my father, and I will come
again.

6 Then Pharaoh sayd, Goe vp and bury thy
father, as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and
with him went all the seruantes of Pharaoh, both
the elders of his house, and all the elders of the
land of Egypt.

8 Likewise all the house of Ioseph, and his
brethren, and his fathers house: onely their chil-
dren, and their sheepe, and their cattel, left they in
the land of Goshen.

9 And there went vp with him both charets
and horsemen: and they were an exceeding great
company.

10 And they came to Goren Atad, which is
beyond Iorden, and there they made a great and
exceeding sore lamentation: and he mourned for
his father seuen dayes.

11 And when the Canaanites the inhabitants
of the land, sawe the mourning in Goren Atad,
they sayd, This is a great mourning vnto the E-
gyptians: wherefore the name thereof was called
¶ Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as
he had commaunded them:

13 ¶ For his sonnes caried him into the land of
Canaan, and buried him in the caue of the field of
Machpelah, which caue * Abraham bought with
the field, to be ¶ a place to burie in, of Ephron the
Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, he and
his brethren, and al that went vp with him to bu-
rie his father, after that he had buried his father.

15 And when Iosephs brethren saw that their
father was dead, they said, ¶ It may be that Ioseph
will hate vs, and will pay vs againe all the euill
which we did vnto him.

16 Therefore they sent vnto Ioseph, saying,
Thy father commaunded before his death, say-
ing,

17 Thus shal ye say vnto Ioseph, Forgiue now,
I pray thee, the trespasse of thy brethren, and their
sinne: for they rewarded thee euill. And now, we
pray thee, forgieue the trespasse of the seruants of
thy fathers * God. And Ioseph wept when ¶ they
spake vnto him.

18 Also his brethren came vnto him, and fell
downe before his face, and said, Behold, we be thy
seruants.

19 To whom Ioseph said, Feare not for ¶ I am
not I vnder ¶ God?

20 When yee thought euill against mee, God
disposed it to good, that he might bring to passe,
as it is this day, and saue much people alieue.

21 Feare not now therefore, I will nourish you
and your children: and he comforted them, and
spake ¶ kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fa-
thers house: and Ioseph liued an hundred and
ten yeeres.

23 ¶ And Ioseph saw Ephraims children, euen
vnto the third generation: also the sonnes of Ma-
chir the sonne of Manasse were brought vp on
Iosephs knees.

24 And Ioseph said vnto his brethren, ¶ I am
readie to die, and God will surely visite you, and
bring you out of this land, vnto the land which
he sware vnto Abraham, vnto Izhak, and vnto
Iakob.

25 And Ioseph tooke an othe of the children
of Israel, saying, ¶ God wil surely visit you, and
ye shall carry my bones hence.

26 So Ioseph died, when hee was an hundred
and ten yeeres old: and they embaumed him and
put him in a chest in Egypt.

THE SECOND BOOKE OF Moses, called Exodus.

THE ARGVMENT.

After that Iakob by Gods commandement, Gen. 46. 3. had brought his familie into Egypt, where
they remained for the space of four hundred yeeres, and of seuentie persons grew to an infinite
number, so that the King and the Countrey grudged, and endeavored both by crueltie and cruell slaues
rie to suppress them: the Lord according to his promise, Gen. 15. 14. had compassion of his Church
and delivered them, but plagued their enemies in most strange and sundry sorts. And it was thus
the tyrannie of the wicked increased against his Church, the more did his mercie increase
against them: till Pharaoh and his armie were drowned in the same Sea, which gave an euerlasting
passage to the children of God. But as the ingratitude of man is great, so did they immediately forget
Gods

Gods wonderful benefites: and albeit he had giuen them the Passouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmuring, and grudging against him and his ministers: sometimes moued with ambition, sometimes for lacke of drinke or meate to content their lusts, sometimes by idolatry, or such like. Wherefore God visited them with scourges, rodde and plagues, that by his corrections they might seeke him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God leaue them to the ende, whom he hath once begun to loose he punisheth them not according to their desires, but dealt with them in great mercie, and euer with new benefites laboured to ouercome their malice: for he still gouerned them, and gaue them his word and Law, both suffering the manner of seruing him, and also the forme of Iudgements and ciuill policie, to the intent that they should not serue God after their own inuention, but according to that order which his eternall wisdome had appointed.

CHAP. I

1 The children of Iacob that came into Egypt. 2 The new Pharaoh opposed them. 3 The promise of God to Iacob. 4 The first commandment to the midwives. 5 The first of the Hebrews are commended to be cast into the river.

NOW these are the names of the children of Israel, which came into Egypt (every man & his household came thither with Iacob) Reuben, Simeon, Levi, and Judah,

Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad, and Asher.

So all the soules that came out of the loynes of Iacob, were seuentie soules: Ioseph was in Egypt already.

Now Ioseph died and all his brethren, and that whole generation.

And the children of Israel brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mighty, so that the land was full of them.

Then there rose vp a new king in Egypt, who knew not Ioseph.

And he said vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

Come, let vs worke wisely with them, lest they multiply, and it come to passe, that if there bee warre, they ioyne themselves also vnto our enemies, and fight against vs, and get them out of the land.

Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: & they built the cities Pithom & Raames for the treasures of Pharaoh.

But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

Wherefore the Egyptians by crueltie caused the children of Israel to serue.

Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the fildes, with all manner of bondage, which they layd vpon them most cruelly.

Moreover, the king of Egypt commanded the midwives of the Hebrew women (of which the ones name was Shiphrah, and the name of the other Puah)

And said, When ye do the office of a midwife to the women of the Ebrewes, and see them on their stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

Notwithstanding, the midwives feared God, and did not as the king of Egypt commanded them, but preferred aliuie the men children.

Then the king of Egypt called for the midwives, and said vnto them, Why haue ye yet done thus, and haue preferred aliuie the men children?

And they answered Pharaoh, saying,

cause the Ebrew women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come to them.

God therefore prospered the midwives, and the people multiplied, and were very mighty.

And because the midwives feared God, therefore he made them houses.

Then Pharaoh charged all his people, saying, Every man-child that is borne, cast ye into the riuer, but reserve euery maid-child aliuie.

CHAP. II

1 Moses is borne, and cast into the river. 2 He is taken up of Pharaohs daughter, and kept. 3 His sister Miriam. 4 He is nursed by his mother. 5 The first of the Hebrews are commended to be cast into the river.

THEN there went a man of the house of Levi, and tooke to wife a daughter of Levi.

And the woman conceived and bare a sonne: and when she saw that he was faire, she hid him three moneths.

But when she could no longer hide him, she tooke for him an arke made of reede, and daubed it with slime and with pitch, and layd the child therein, and put it among the bulrushes by the riuers brinke.

Now his sister stood afarre off, to wat what would come of him.

Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she saw the arke among the bulrushes, shee sent her maide to fetch it.

Then she opened it, and saw it was a child: and behold the babe wept, so she had compassion on it, and said, This one of the Ebrewes children.

Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the child?

And Pharaohs daughter said vnto her, Go. So the maide went and called the childes mother.

To whom Pharaohs daughter layd, Take this child away, and nurse for me, and I will reward thee. Then the woman tooke the child, and nursed him.

Now the child grew, and she brought him vnto Pharaohs daughter, & he was as her sonne, and she called his name Moses, because she drew him out of the water.

And in those dayes, when Moses was a growethie went forth vnto his brethren, and looked on their hardens: also he saw an Egyptian smiting an Ebrew one of his brethren.

And he looked round about, and when he saw no man, he slew the Egyptian, and hid him in the sand.

Again he came forth the second day, and beheld two Ebrewes strouing, and he said vnto him that did the wrong, Wherefore smitest thou thy fellow?

g Their disobedience herein was lawfull, but their dissembling euill. h That is, God increased the families of the Israelites by their means.

i When tyrants cannot pteuaile by craft, they burst forth into open rage.

a This Leafe was called Amram, who married Iachabed, Chap. 6. 10.

* Num. 8. 39. 28. 22. 13. 28. 2. 26. 1. 1. 3. 3.

b Committing him to the prouidence of God, whom she could not keepe from the age of the tyrant.

c Mams counsell can not hinder that which God hath decreed: shall come to passe.

d That it, was forty yeere old, Actes 7. 3.

e Pharaoh and his. f Being assured that God had appointed him to deliuer the Israelites, Actes 7. 35.

10. grandfather.

25 So God looked vpon the children of Israel, and God had respect vnto them.

8 Therefore I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land ~~that~~ flourisheth with milke and

22 ¶ For euery woman shall aske of her neighbour, and of her|| that sojourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shall put them on your sonnes, & on your daughters, and shall spoile the Egyptians.

THen Moses answered, and sayd, But loe, they will not belecue mee, nor hearken vnto my voice: for they will say, The Lord hath not appeared

o Because Egypt
was full of idolatry
God would ap-
point them a place
where they should
suffer him purely.
p This example
may not be follo-
wed generally:
though that Gods
commandment
they did it justly,
recommending some-
compensate of their
labours.
* Chap. 11. 22.
and 12. 25.
for, in those days
for sinners.

a God heareth
with Moses dou-
ting, because he
was not altogether
without faith.

Whose cruelty
was intolerable.

3 Most plentiful
of all things.

pared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rod.

3 Then sayd hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand, and caught it, and it was turned into a rod in his hand.

5 Doe this, that they may beleue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when heeooke it out againe, behold, his hand was leproous as snow.

7 Moreouer he sayd, Put thine hand into thy bosome againe. So he put his hand into his bosome againe, and plucked it out of his bosome, and behold, it was turned againe as his other flesh.

8 So shall it bee, if they will not beleue thee, neither obey the voice of the first signe, yet shall they beleue for the voice of the second signe.

9 But if they will not yet beleue these two signes, neither obey vnto thy voyce, then shalt thou take of the water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall be turned to blood vpon the drie land.

10 But Moses sayde vnto the Lord, Oh my Lord, I am not eloquent, neither at any time have beene, nor yet since thou hast spoken vnto thy servant: but I am slowe of speech and slowe of tongue.

11 Then the Lord sayd vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 Therefore goe now, and I will bee with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the hand of him, whome thou shouldst send.

14 Then the Lord was angry with Moses and sayd, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake for loe, he cometh also forth to meete thee, and when hee seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And he shall be thy spokesman vnto the people: and he shall be, euen he shall be as thy mouth, and thou shalt be to him as God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee let mee goe, and retorne to my brethren, which are in Egypt, and see whether they bee yet aliue. Then Iethro said to Moses, Goe in peace.

19 For the Lord had sayd vnto Moses in Midian, Goe, retorne to Egypt: for they are all dead which I wene about to kill thee.)

20 Then Moses tooke his wife and his sonnes, and I put them on an asse, and returned toward

the land of Egypt, and Moses tooke the rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Irael is my sonne, euen my first borne.

23 Wherefore I say to thee, Let my sonne goe, that hee may serue mee: if thou refuse to let him goe, behold, I will slay thy sonne, euen thy first borne.

24 And as hee was by the way in the Inne, the Lord met him, and would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskin of her sonne, and cast it at his feete, and sayd, Thou art indeed a bloody husband vnto me.

26 So he departed from him. Then she sayd, O bloody husband (because of the circumcision).

27 Then the Lord said vnto Aaron, Go meet Moses in the wilderness. And he went and met him in the mount of God, and kissed him.

28 Then Moses tolde Aaron all the words of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 So went Moses and Aaron, and gathered all the Elders of the children of Irael.

30 And Aaron tolde all the words which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the people beleueed, and when they heard that the Lord had visited the children of Irael, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

Moses and Aaron doe their misdeeds vnto Pharaoh, who letteth not the people of Irael depart, but oppresseth them more and more. 20 They cry out vpon Moyses and Aaron therefore, and Moyses complaineth vnto God.

Then afterward Moses and Aaron went and said to Pharaoh, Thus sayeth the Lord God of Irael, Let my people go, that they may celebrate a feast vnto me in the wilderness.

And Pharaoh sayd, Who is the Lord, that I should heare his voyce, and let Irael go? I know not the Lord, neither will I let Irael goe.

3 And they sayd, Wee worship the God of the Ebrewes: wee pray thee let vs go three dayes journey in the desert, and sacrifice vnto the Lord our God, lest hee bring vpon vs the pestilence or sword.

4 Then sayde the king of Egypt vnto them, Moses & Aaron, why caule ye the people to cease from their works? get you to your burdens.

5 Pharaoh sayd furthermore, Behold, much people is now in the land, and yee make them leaue their burdens: what doe you thinke?

6 Therefore Pharaoh gaue commandement the same day vnto the taskemasters of the people, and to their officers, saying,

7 Ye shall giue the people no more straw to make bricke (as in time past) but let them goe and gather them straw themselves.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

h Whereby hee wrought the miracles.

i By receiving my spirit and declining him vnto Satan so to increafe his malice. k Meaning, much deare was him.

l God punished him with sickness for neglecting his Sacrament.

m This acte was extraordinarie for Moses was fore sicke, & God euen then required it. n Or, the Angel. o Or, Horse.

n So that Moyses had now experience of Gods promise that he should haue good successe.

a Faith overcometh feare, and maketh men bold in their vocations. b And offer sacrifice.

l Or, God hath misse.

l Or, lest hee bring vpon vs pestilence.

c As though yet would rebell.

d Which were of the Iraelites, and had charge to see them doe their worke.

l Or, yesterday and yesterday.

l This power to worke miracles was so confirme this doctrine and to assure him of this promise.

l Or, while as thou.

l Or, the words confirmed by the first signe.

l Because these three signes should be sufficient witnesses to proue that Moyses should deliver Gods people.

l Or, from yesterday and yesterday.

l Math. 10. 19. and 13. 31.

l Or, minister. l That is, of the Medias, or some other that is more ancient than I. l Though wee prouoke God daily to anger, yet he will not utterly destroy us. l Thou shalt instruct him what he say.

l Chap. 1. 1. l Meaning as a wise counseller, and full of Gods spirit.

l Or, his father, and large.

l Or, yesterday and yesterday.

6 The more cruelly that tyrants rage, the more helpeth Gods help
f Of Moses and Aaron.

9 Lay more worke vpon the men, and cause them to doe it, and let them not regard vaine words.

10 ¶ Then went the taskemasters of the people and their officers out, and tolde the people saying, Thus sayth Pharaoh, I will giue you no more strawe.

11 Goe your selues, get you strawe where yee can find it, yet shal nothing of your labour be diminished.

12 Then were the people scattered abroade throughout all the land of Egypt, for to gather stubble in stead of strawe.

13 And the taskemasters hastened them, saying, Finish your dayes worke ¶ every dayes taske, as ye did when ye had strawe.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and ¶ thy people is blamed.

17 But he sayd, ¶ Ye are too much idle: therefore yel say, Let vs go to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there shall no straw be giuen you, yet shall yee deliuer the whole tale of bricke.

19 Then the officers of the children of Israel saw themselves in an euill case, because it was said, Ye shal diminish nothing of your bricke, nor of euery dayes taske.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out fro Pharaoh,

21 To whom they said, The Lord looke vpon you and iudge: for yee haue made our sauour to ¶ sinke before Pharaoh & before his seruants, in that ye haue put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, & yet thou hast not deliuered thy people.

CHAP. VI.

¶ God reneweth his promise of the deliuerance of the Israelites.
19 Moses speaketh to the Israelites, but they beleene him not.
20 Moses and Aaron are sent againe vnto Pharaoh. 21 The genealogie of Reuben, Simeon, and Levi, of whom came Moses and Aaron.

¶ Then the Lord said vnto Moses, Now shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euery ¶ be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of ¶ Almighty God: but by my Name ¶ Iehouah was I not knowne vnto them.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembered my Couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from

the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ¶ iudgements.

7 Also I will ¶ take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I wil bring you into the land which I ¶ sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses told the children of Israel thus: but they hearkened not vnto Moses, for anguish of spirit, and for cruell bondage.

10 Then the Lord spake vnto Moses, saying,

11 Goe speake to Pharaoh King of Egypt, that hee let the children of Israel goe out of his land.

12 But Moses spake before the Lorde, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of ¶ vncircumcised lips?

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel & to Pharaoh king of Egypt to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers houses: the sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hexron and Carmi: these are the families of Reuben.

15 ¶ Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, & Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ These also are the names of the sonnes of Levi in their generations, Gershon and Kohath and Merari (and the yeres of the life of Levi were an hundredth ¶ thirtie and seuen yeeres)

17 The sonnes of Gershon were Libni and Shimi by their families.

18 ¶ And the sonnes of Kohath, Amram and Izhar, and Hebron, and Vzziel, (and Kohath liued an hundredth thirty and three yeeres)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Levi by their kindreds.

20 ¶ And Amram tooke Tochebed his fathers sister to his wife, and she bare him Aaron & Moses (and Amram liued an hundredth thirtie and seuen yeeres)

21 ¶ Also the sonnes of Izhar: ¶ Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mithael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of ¶ Amminadab, sister of Nahashon to his wife: which bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 Also the sonnes of Korah, Affir, and Elkannah and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him ¶ Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lord sayd, Bring the children of Israel out of the land of Egypt, according to their ¶ armies.

27 These are that Moses & Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

¶ Or, plague.
b He meaneth, as touching the outward vocation: the dignitie wherewith they lost afterward by their rebellion: but as for election to life euertlasting, it is immurable.
¶ Ebr. lift up mine hand.
c So hard a thing it is to shew true obedience vader the crosse.

d Or, barbarous & rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.
e This genealogie sheweth of whom Moses and Aaron came.
¶ Gen. 46. 9.
¶ Num. 16. 5.
¶ 1. cron. 9. 3.
¶ 1. cron. 1. 24.

¶ 2. sam. 3. 17.
¶ 1. cron. 6. 1.
¶ and 23. 6.
f For he was 43. yeeres olde when he came into Egypt: and there liued 94.
¶ Num. 26. 57.
¶ 1. cron. 6. 1.
¶ and 23. 6.

¶ Chap. 2. 2.
¶ Num. 16. 59.
g Which kinde of marriage was against the Law forbidden, Leuit. 18. 12.
h Moses and he were brothers children, whose rebellion was punished. Num. 16. 7.
i Who was a prince of Iddab. Num. 7. 3.

¶ Num. 25. 15.

k For their families were so great, that they might be compared to armies.

¶ In the worke of a daye in a daye.

¶ In the people the Egyptians are in the fault, ¶ for as much as they are idle.

¶ In the Lord find our shame, which said.

¶ Reads Gen. 34. 30
g It is a grievous thing to the seruants of God to be accused of euil, specially of their brethren when they doe as their dutie requireth.

¶ In the strong hand.

¶ In the Name of the Lord.
a Whereby hee signifieth that he will performe in dede that which hee promised to their fathers: for this Name declared that he is constant and will performe his promise.

1 The disobedience both of Moyses and of the people, sheweth that their delinquency came onely of Gods free mercy.

18 And at that time when the Lord spake vnto Moyses in the land of Egypt,

19 When the Lord, I say, spake vnto Moyses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee,

20 Then Moyses said before the Lord, Behold, I am of vncircumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

1 God hardeneth Pharaohs heart. 10 Moyses and Aaron do the miracles of the serpent, and the blood: and Pharaohs forcerers do the like.

Then the Lord said to Moyses, Behold, I haue made thee || Pharaohs God, and Aaron thy brother shall be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that hee suffer the children of Israel to goe out of his land.

3 But I will harden Pharaohs heart, and multiplie my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, even my people, the children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall knowe that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moyses and Aaron did as the Lord commaunded them, even so did they.

7 (Nowe Moyses was fourescore yeere olde, and Aaron fourescore and three, when they spake vnto Pharaoh)

8 And the Lord had spoken vnto Moyses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then shalt thou say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a serpent.

10 Then went Moyses and Aaron vnto Pharaoh, & did euen as the Lord had commaunded: and Aaron cast forth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men and forcerers: and those charmers also of Egypt did in like maner with their enchantments.

12 For they cast down euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and hee hearkened not to them, as the Lord had sayd.

14 The Lord then sayd vnto Moyses, Pharaohs heart is || obstinate, he refuseth to let the people goe.

15 Goe vnto Pharaoh in the morning, (loe, hee will come forth vnto the water) and thou shalt stand and meet him by the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wilderness: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shall be turned to blood,

18 And the fish that is in the riuer shall die, and the riuer shall stinke, and it shall grieve the Egyptians to drinke of the water of the riuer.

19 The Lord then spake to Moyses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shall be blood, and there shall bee blood throughout all the land of Egypt, both in vessels of wood, and of stone.

20 So Moyses and Aaron did euen as the Lord commaunded: and hee lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and all the water that was in the riuer, was turned into blood.

21 And the fish that was in the riuer died, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

22 And the enchanters of Egypt did likewise with their forcerers: and the heart of Pharaoh was hardened: so that hee did not hearken vnto them, as the Lord had sayd.

23 Then Pharaoh returned and went againe into his house, neither did this yet enter into his heart.

24 Al the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this || continued fully seven dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogs are sent. 13 Moyses prayeth, and they die. 17 Lice are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with wasps. 30 Moyses prayeth againe. 32 But Pharaohs heart is hardened.

Afterward the Lord sayd vnto Moyses, Goe vnto Pharaoh, and tel him, Thus saith the Lord, Let my people goe, that they may serue me.

2 And if thou wilt not let them goe, behold, I will smite all thy countrey with frogs:

3 And the riuer shall full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed: and into the house of thy seruants, and vpon thy people, and into thy ouens, and || into thy kneading troughes.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 Also the Lord sayd vnto Moyses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp, and couered the land of Egypt.

7 And the forcerers did likewise with their forceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moyses and Aaron, and said, Pray ye vnto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moyses sayd vnto Pharaoh, Concerning me euen || commaund when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee, and from thine houses,

1 Or they shall be worrie, and all barres to drinke.

1 The first plagued.

1 Chap. 17.

1 Psal. 78. 44.

1 To signifie that it was a true miracle, and that God plagued them in that, which was most necessary for the preservation of life.

1 N/12. 17. 7. 8 In outward appearance, and after that the seven daies were ended.

1 Ebr. was made strong.

1 Ebr. he set not his heart at all thereunto.

1 Or, seven dayes were accomplished.

1 There is nothing so weak, that God cannot cause to overcome the greatest power of man.

1 Or, upon thy couch, or into thine ambryes.

1 The second plague.

1 But Goshen, where Gods people dwelt, was excepted.

1 N/12. 17. 7.

1 Not lone but scape causeth the very infidels to seeke vnto God.

1 Ebr. know this know our power.

1 Or, speaks plainly vnto mee.

1 Or, 2 God to Pharaoh. 1 I haue giuen thee power and authority to speake in my Name, and to execute my iudgements vpon him.

1 Or, shall speake for thee (before Pharaoh.)

1 To strengthen Moyses faith, God promitteth againe to punish most sharply the oppression of his Church.

1 Moyses liued in affliction and banishment fouretyeeres before hee embayed his office to deliver Gods people.

1 Ebr. dragon.

1 To shew that which vnto leuities and leuities, rende a time, 2. to euer the wicked maliciously resist the strength of God.

1 Or, house and ad.

1 To wit, the riuer Nilus.

ses, that they may remaine in the winter onely.

*¶ Ehr. according to
the word.*

10 Then he said, To morrow. And he answered, Bee it [†] as thou hast said, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, & from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

¶ Or, layd vpon.

*d In things of this
life God oftentimes
heareth the prayers
of the iust for
the vngodly.*

12 Then Moses & Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had [¶] sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogs ^d died in the houses, in the townes, and in the fields.

*¶ Or, made his heart
beene.*

14 And they gathered them together by heaps, and the land stanke of them.

15 But when Pharaoh sawe that hee had ref^t given him, he [¶] hardened his heart, and hearkened not vnto them, as the Lord had said.

¶ The third plague.

16 ¶ Again the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be ^{turned} to [¶] lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

*e God confounded
their wisdom
and authoritie in
a thing most vile.
† They acknow-
ledged that this
was done by Gods
power, and not by
sorcerie, Luke 11.
30.*

18 Now the enchanters assayed likewise with their enchantments to bring forth lice, but they ^e could not. So the lice were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is [†] the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

20 ¶ Moreouer the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people go that they may serue me.

*¶ Or, a multitude of
venomous beasts,
as serpents, &c.*

21 Els, if thou wilt not let my people goe, behold, I will send [¶] swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

¶ Or, I will separate.

22 But the land of Goshen, where my people are, will I cause to be [¶] wonderfull in that day, so that no swarmes of flies shall be there, that thou mayest knowe that I am the Lord in the midst of the [¶] earth.

¶ Or, land of Egypt.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

** Wisd. 16. 9.
¶ The fourth
plague.*

24 And the Lord did so: ^{*} for there came [¶] great swarms of flies into the house of Pharaoh, and into his seruants houses, so that through all the lande of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

*g For the Egyptians
worshipped
diuers beasts, as
the ox, the sheep,
& such like, which
the Israelites offered
in sacrifice:
which thing the
Egyptians abhorred
to see.
Chap. 3. 18.*

26 But Moses answered, It is not meet to doe so: for ^{then} wee should offer vnto the Lord our God ^{that}, which is an [¶] abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs go three dayes journey in the desert, and sacrifice vnto the Lord our God, ^{*} as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that yee may sacrifice vnto the Lord your God in the wilderness: but ^h goe not farre away, pray for mee.

*h So the wicked
prescribe vnto
Gods messengers,
how farre they
shall goe.*

29 And Moses said, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants and from his people to morow: but let Pharaoh from henceforth [†] deceiue no more, in not suffering the people to sacrifice vnto the Lord.

*i Hee could not
iudge his heart,
but yet he charged
him to doe this
vnfaignedly.*

30 So Moses went out from Pharaoh, & prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

*k Where God
giueth not
no miracle
preuail.*

32 Yet Pharaoh ^h hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

*3 The moraine of beasts. 10 The plague of botches and sores.
23 The horrible basle, shunder and the lightning. 26 The land
of Goshen is euer excepted. 27 Pharaoh confesseth his wickednes.
33 Moses prayeth for him, 35 Yes he is obstinate.*

Then the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let ^{them} goe, and wilt yet hold them still,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the field: ^{ser} vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a [¶] mighty great [¶] moraine.

¶ The fifth plague.

4 And the Lord shall doe ^a wonderfully betweene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all, that ^{per}teineth to the children of Israel.

*a He shall declare
his heauie iudgement
against his
enemies, and his
fauour toward his
children.*

5 And the Lord appointed a time, saying, To morowe the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh ^b sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and hee did not let the people goe.

*b Into the land of
Goshen, where the
Israelites dwelled.*

8 ¶ And the Lord said to Moses & to Aaron, Take your handfull of [¶] ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

¶ Or, iudgers.

9 And they shall bee ^{turned} to dust in all the land of Egypt, and it shall bee as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came [¶] a scab breaking out into blisters vpon man, and vpon beast.

¶ The sixth plague.

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them, ^{*} as the Lord had said vnto Moses.

** Chap. 4. 35.*

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue mee.

The seventh plague.

e So that thine owne conscience shall condemne thee of ingratitude and malice.

* Rom 9.19.
f Or, set thee up.
g Or, so shew thee.
d That is, that all the world may magnifie my power in ouercoming thee.

e Heere we see though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

f Hee set not his heart to.
g The word of the minister is called the word of God.

h The seventh plague.
i Hee first maledict.

Or, hee is to be maledict.

g The wicked confesse their finnes to their condemnation, but they cannot beleeue to obtaine remission.
f Hee receiues of God.

* Psal. 34.17.
h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practise of the wicked.
i Or, I set you.

14 For I will at this time send all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou mayest know that there is none like me in all the earth.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in Ieede, * for this cause haue I appointed thee, to shew my power in thee, and to declare my Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was laid, vnto this time.

19 Send therefore now, and e gather thy cattell, and all that thou hast in the helde: for vpon all the men, and the beasts, which are found in the fildes, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such then as feared the word of the Lord, among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as regarded not the word of the Lord, left his seruants and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heaven, that there may bee haile in all the land of Egypt, vpon man and vpon beast, and vpon all the herbes of the fildes in the land of Egypt.

23 Then Moses stretched out his rod toward heaven, and the Lord sent thunder and haile, and lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the land of Egypt, all that was in the field, both man and beast: also the haile smote all the herbes of the fildes, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray yee vnto the Lord (for it is enough) that there bee no more mighty thunders, and haile, and I will let you goe, and ye shall tarie no longer.

29 Then Moses sayd vnto him, As soone as I am out of the citie, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there bee any more haile, that thou mayest know that the earth is the Lords.

30 As for thee and thy seruants, I know before I pray, yee will feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was balled.)

32 But the wheate and the rie were not smitten: for they were hid in the ground)

33 Then Moses went out of the citie from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained vpon the earth.

34 And when Pharaoh saw that the raine and

the haile and the thunder were ceased, hee sinned againe and hardened his heart, both hee and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said by Moses.

CHAP. X.

¶ Pharaohs seruants counsel him to let the Israelites depart. 13 Grasshoppers destroy the country. 16 Pharaoh confesseth his fault. 22 Darknesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

Againe the Lord said vnto Moses, Go to Pharaoh for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles in the mids of his realme,

2 And that thou mayest declare in the eares of thy sonne, & of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they said vnto him, Thus sayeth the Lord God of the Ebrewes, How long wilt thou refuse to humble thy selfe before mee? Let my people goe, that they may serue me.

4 But if thou refuse to let my people goe, behold, to morow will I bring in grasshoppers into thy coasts.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shal he be an offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and hee said vnto them, Goe serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We wil goe with our yong, and with our old, with our sonnes, & with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And he said vnto them, Let the Lord be with you, as I will let you goe and your children: behold, for euill is before your face.

11 It shall not bee so: now goe yee that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moses, Stretch out thine hand vpon the lande of Egypt for the Grasshoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the lande all that day, and all that night: and in the morning the East wind brought the Grasshoppers.

14 So the Grasshoppers went vp vpon all the land

† Hee by the hand of Moses.

* Chap. 4.31.

Or, in his presence, or among them.
2 The miracles should be so great, that they should be spoken of for euer: where also we see the due of parents toward their children.

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God.

Or, Iacuses.
¶ Psal. 136.9.

Or, snare.
c Meaning, the occasion of all these euils: so are the godly euer charged as Eliás was by Achab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.
e Punishment is prepared for you. Some reade, Ye intend some mischief.

¶ The eight plague.

*Or he confideth in
his strength.*

land of Egypt, and remained in all quarters of Egypt: so grievous grasshoppers, like to these were neuer before, neither after them shall be such.

15 For they covered all the face of the earth, so that the land was darke: and they did eate all the hearbes of the land, and all the fruites of the trees, which the haile had left: so that there was no greene thing left vpon the trees, nor among the hearbes of the fildes throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses & Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

17 And now forgive me my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong West wind, and tooke away the grasshoppers, and violently cast them into the Red Sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, & he did not let the children of Israel goe.

21 ¶ Again the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darknesse, euen darknesse that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was all blacke darknesse in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was for three dayes: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, & said, Go, serue the Lord: only your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may do sacrifice vnto the Lord our God.

26 Therefore our cattell also shall go with vs: there shall not an hoofe be left, for thereof must we take to serue the Lord our God: neither doe we know how we shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from mee: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promisseth their departure. 2 He willett them to borrow
their neighbours iewels. 3 Moses was esteemed of al Iane Pha-
raoh. 4 He signifieth the death of the first borne.

Now the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, & vpon Egypt: after that, he willet you goe hence: when he letteth you goe, he shall at once chase you hence.

2 Speake thou now to the people, that every man require of his neighbour, and every woman of her neighbour, iewels of silver, and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people.

4 Also Moses said, Thus saith the Lord, About midnigh will I goe out into the middes of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and al the first borne of beastes.

6 Then there shall be a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before me, saying, Get thee our, and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instructeth the Passouer. 2 The fathers must teach
their children the mystery thereof. 3 The first borne are slaine.
4 The Israelites are driuen out of the land. 5 The Egyptians
are spoiled. 6 The number that departeth out of Egypt. 7
How long they were in Egypt.

Then the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This moneth shall be vnto you the beginning of moneths: it shall be to you the first moneth of the yeere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let every man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: every one of you according to his eating shall make you count for the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: yee shall take it of the lambes, or of the kids.

6 And yee shall keepe it vntill the fourteenth day of this moneth: then at the multitude of the Congregation of Israel shall kill it at euen.

7 After, they shall take of the blood, & strike it on the two postes, and on the vpper doore post of the houses where they shall eate it.

8 And they shall eate the flesh the same night roasted with fire, and vnleavened bread: with sowe herbes they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but roasted with fire, both his head, his feet, and his purtenance.

10 And ye shall reserve nothing of it vnto the morning: but that, which remaineth of it vnto the morow, shall ye burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shoes on your feete, and your stauies in your hands, and ye shall eate it in haste: for it is the Lords Passouer.

12 For I will passe thorow the lande of Egypt, the same night, and will smite all the first borne

Wij. 18. 12.

*b From the high-
est to the lowest.*

*c That is, vnder
thy power and
gouernment.*

*d God hardeneth
the hearts of the
reproba e, that his
glory thereby
might be the more
set forth, Rom.
9. 17.*

*f The wicked in
their miseries
seeke to Gods mi-
nistres for helpe,
albeit they hate
and detest them.*

*g The water bee-
meth red because
the sand or grauell
is red: the Ebrewe
call it the Sea of
bultrushes.*

*h Because it was
so thicke.*

*i The ninth
plague.
Wij. 17. 2.*

** Wij. 18. 1.*

*i The ministers of
God ought not to
yeelde one iote to
the wicked as tou-
ching their charge.
k That is, with
what beastes, or
how many.*

*l Though before
he confesse Moses
just, yet against his
owne confidence
he threatneth to
put him to death.*

*a Called Nisan,
containing part
of March, and part
of April.*

*b As touching the
obseruation of
feasts: as for other
policies, they re-
ckoned from Sep-
tember.*

*c A the fathers
of the household
had great or small
families.*

*d He that takes so
many as are suffi-
cient to eate the
lambe.*

*e Every one in
his house,
t Abr. berweene the
two evenings, or
twilight.*

*f There is, all that
may be eaten.*

*a Without any
condition but
with haste and vi-
olence.
Wij. 10. 1.
* Chap. 3. 31. and
13. 31.*

** Ezech. 15. 1.*

*g The lambe was
not the Passouer,
but signified it, as
sacraments are not
the thing it selfe,
which they doe
represent, but sig-
nific it.*

borne in the land of Egypt, both man and beast, and I will execute judgement vpon all the gods of Egypt, I am the Lord.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I limate the land of Egypt.

14 And this day shall be vnto you a remembrance: and yee shall keepe it as a holy feast vnto the Lord, throughout your generations: ye shall keepe it holy by an ordinance for euer.

15 Seven dayes shall ye eat vnleavened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoever eateth leauend bread from the first day, vntill the seventh day, that person shall be cut off from Israel.

16 And in the first day shall be an holy assembly: also in the seventh day shall be an holy assembly vnto you: no worke shall be done in them, save about that which every man must eate: that onely may yee doe.

17 Ye shall keepe also the feast of vnleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore yee shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first month and the fourteenth day of the month at euen, yee shall eate vnleavened bread vnto the one and twentieth day of the month at euen.

19 Seven dayes shall no leauen be found in your houses: for whosoever eateth leauend bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauend bread: but in all your habitations shall ye eate vnleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chuse out and take you for euery of your households a lambe, and kill the Pascheouer.

22 And take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintell, and the doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of his house, vntill the morning.

23 For the Lord will passe by, to smite the Egyptians: and when hee seeth the blood vpon the lintell, and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye obserue this thing as an ordinance, both for thee and thy sonnes for euer.

25 And when yee shall come into the land, which the Lord will giue you, as hee hath promised, then ye shall keepe this seruice.

26 ¶ And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Pascheouer, which passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians, & preserved our houses. Then the people bowed themselves and worshipped.

28 So the children of Israel went, and did as the Lord had commaunded Moses and Aaron so did they.

29 ¶ Now at midnight, the Lord smote all the first borne in the land of Egypt from the first borne of Pharaoh that sat on his throne, vnto

the first borne of the captiue that was in prison, and all the first borne of beasts.

30 And Pharaoh rose vp in the night, he, and all his seruants and all the Egyptians: and there was a great crie in Egypt: for there was no house where there was not one dead.

31 And hee called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe serue the Lord as ye haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and blesse me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they sayd, We die all.

34 Therefore the people tooke their dough before it was leauened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians iewels of siluer, and iewels of gold, and raiment.

36 And the Lord gaue the people fauor in the sight of the Egyptians: and they granted their request: so they spoyled the Egyptians.

37 Then the children of Israel tooke their journey from Rameses to Succoth about fixe hundred thousand men of foot, beside children.

38 And a great multitude of sundry sorts of people went out with them, and sheepe and beeuies, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, & made vnleavened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselves vitales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was foure hundred and thirtie yeeres.

41 And when the foure hundred and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the lande of Egypt.

42 It is a night to bee kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Law of the Pascheouer: no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger, or an hired seruant shall not eate thereof.

46 ¶ In one house shall it be eaten: thou shalt carry none of the flesh out of the house, neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Pascheouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One law shall bee to him that is borne in the lande, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

o Of those houses, wherein any first borne was, either of man or beasts.

p Pray for me.

* Chap. 3. 13. and 11. 2.

1 Or, I am the Lord.

* Num. 33. 3. 12. 14. 6. q Which was a citie in Goshen. Gen. 47. 11. r Which were strangers, and not borne of the Israelites.

* Gen. 15. 13. After 75. yeres. f From Abrahams departing from Ur in Chaldeavnto the departing of the children of Israel from Egypt are 430. yeres.

t Except he be circumcised and truly professe your religion.

* Num. 9. 13. 10. 19. 36.

n They that are of the household of God, must be all loyned in one faith and religion.

1 Or, princes or rulers.

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs coming: for then ceremonies had an end.

1 Or, calling together of the people to asse. God.

* 2 Tim. 3. 5. Num. 33. 16. k For in old time so they counted, beginning the day at sunsetting till the next day at the same time.

* Heb. 11. 28.

1 Or, transgress or sinne doore pass. 1 Or, I am the Lord.

l The Angel sent of God to kill the first borne.

m The land of Canaan.

1 Or, seruants. 1 Or, I am the Lord.

n They gave God thanks for so great a benefite.

* 1 Cor. 12. 13. 1 Or, the tenth plague.

Lord commanded Moses and Aaron: so did they.
51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Pasche. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

And the Lord spake vnto Moses, saying,
3 Sanctifie vnto me all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses sayd vnto the people, * Remember this day in the which ye came out of Egypt, out of the house of bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall bee eaten.

4 This day come yee out in the moneth of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuities, and Iebusites (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleavened bread, and the seventh-day shall be the feast of the Lord.

7 Vnleavened bread shall bee eaten seuen dayes, and there shall no leavened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall bee a signe vnto thee: vpon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may bee in thy mouth: for by a strong hand the Lorde brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 ¶ Then shalt thou set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and cometh forth of thy beast: the males shall be the Lords.

13 But euery first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sons shalt thou buy out.

14 ¶ And when thy sonne shall aske thee // to morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lorde brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the lande of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as // frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistims countrey, // though it were neerer: (for God said, Lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wilderness of the red sea: and the children of Israel went vp armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, * God will surely visite you, and ye shall take my bones away hence with you)

20 ¶ So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 ¶ And the Lord went before them by day in a pillar of a cloud to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 ¶ He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIII.

4. 8 Pharaohs heart is hardened, and pursueth the Israelites. 12 The Israelites stricken with fere, murmure against Moses. 13 Moses doeth encourage them. 21 He divideth the Sea. 23. 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Moses, saying,
2 Speake to the children of Israel, that they returne and campe before Pi-hahiroth, betweene Migdol and the Sea, ouer against Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that he shall follow after you: so I will get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lorde: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, and haue let Israel goe out of our seruice?

6 And he made ready his charrets, and tooke his people with him,

7 And tooke fixe hundreth chosen charrets, and all the charrets of Egypt, and captaines ouer euery one of them.

8 (For the Lorde had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an high hand)

9 ¶ And the Egyptians pursued after them, and all the horses and charrets of Pharaoh, and his horsemen and his host ouertooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and behold, the Egyptians marched after them, as they were sore afraid: wherefore the children of Israel cryed vnto the Lord.

10r, figure of remembrance.

10r, because i Which the Philistims would haue made against them by stopping them the passage. k That is, not priuily, but openly, & as the word doeth signifie, set in order by fire & fire. * Gen. 50. 25. Ios. 24. 30.

* Num. 33. 6.

* Num. 14. 14. dist. 1. 33. p. 178. 14. 1 cor. 10. 1. To defend them from the heat of the sunne. * Neh. 9. 19.

a From toward the country of the Philistims. b So the Sea was before them, mountaines on either side, and the enemy at their backes: yet they obeyed God, and were deliuered. * Num. 33. 7. c By punishing his obstinate rebellion.

d Iosephus writeth, that besides these charrets there were 50000 horsemen, and 100000 footmen. e With great ioy and boldnesse. * Job. 14. 6. 1. Mar. 4. 9.

f They which a little before in their deliuerance reioyced, being now in danger are afraid and murmure.

¶ Chap. 13. 29. and 34. 19. Ios. 27. 26. Num. 7. 13. and 8. 16. Ios. 2. 23. * Num. 23. 13.

¶ 13r, house of servitude. a Where they were in most cruel slavery. b To signifie that they had not leaue to leauen their bread. c Containing part of March and part of April, when come began to ripe in that country.

d Both the seventh and the first day were holy, as chap. 13. 16.

e When thou doest celebrate the feast of vnleavened bread. f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, or before thine eyes.

¶ Chap. 13. 29. and 34. 19. Ios. 24. 30.

¶ 13r, that first cometh forth. g This is also vnderstood of the horse and other beasts which were not offered in sacrifice. h By offering a cleane beast in sacrifice, Levit. 11. 6. 10r, sacrifice.

In this figure
four chief
points are to be
confide. vid.
First, that the
Church of God
never subiect
to the world to
the Crosse, and
to be afflicted
after our sort
or other.

The second, that
the ministers of
God following
their vocacion,
shall be enuoyed
of, & man-
nered as men,
some of them
that pretend the
same cause and
religion that

they doe. The third, that God delivereth his Church incontinent out of dangers, and
delivereth in our faith, and patience continueth their troubles. yea and all enemies and
adversaries: as the Israelites were now in the hope of their lives, then when they
were in Egypt. The fourth point is, that when the dangers are most great, then Gods
help is most ready to succour: for the Israelites had on either side them, huge rocks
and mountains before the sea, behind them most cruel enemies, so that there was
no way to escape to them save by the Sea.

Such is the im-
paciencie of the
flesh, that it cannot
abide Gods ap-
pointed time.

For deliuerance.

Quickly put your
trust in God with-
out doubting or
doubting.

In these tentati-
ons, faith fighteth
against the flesh,
and cryeth with
loud voice
to the Lord.

The cloud shew-
eth light to the Is-
raelites, but to the
Egyptians it was
darkness, so that
their two hostes
could not see
each other.



11 And they layde vnto Moses, Hast thou
brought vs to die in the wilderness, because there
were no graues in Egypt? wherefore hast thou
brought vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt,
saying, Let vs be in rest, that wee may serue the
Egyptians? for it had bene better for vs to serue
the Egyptians, then that wee should die in the
wildernesse.

13 Then Moses said to the people, Feare yee
not, stand still, and behold the saluation of the
Lord which he will shew to you this day. For the
Egyptians whom ye haue seene this day, yee shall
never see them againe.

14 The Lord shall fight for you: therefore
be still, your peace.

15 And the Lord said vnto Moses, Where-
fore cryest thou vnto me? speake vnto the chil-
dren of Israel, that they goe forward:

16 And lift thou vp thy rod, and stretch out
thine hand vpon the Sea, and diuide it, and let the
children of Israel goe on dry ground thorow the
mids of the Sea.

17 And I, behold, I will harden the heart of
the Egyptians, that they may follow them, and I
will get me honour vpon Pharaoh, & vpon all his
hoste, vpon his charrets, and vpon his horsemen.

18 Then the Egyptians shall know that I am
the Lord, when I haue gotten me honour vpon
Pharaoh, vpon his charrets, and vpon his horse-
men.

19 (And the Angel of God, which went be-
fore the hoste of Israel, remooued & went behind
them: also the pillar of the cloud went from be-
fore them, and stood behind them.)

20 And came betweene the campe of the E-
gyptians and the campe of Israel: it was both a
cloud and darkness, yet gave it light by night,
so that all the night long the one came not at the
other.)

21 And Moses stretched forth his hand vpon
the Sea, and the Lord caused the Sea to run backe
by a strong East wind all the night, and made the
Sea dry land: for the waters were diuided.

22 Then the children of Israel went through
the mids of the Sea vpon the drie ground, and the
waters were a wall vnto them on their right
hand, and on their left hand.

23 And the Egyptians pursued and went after
them to the mids of the Sea, ~~then~~ all Pharaohs
hofes, his charrets, and his horsemen.

24 Now in the morning watch, when the
Lord looked vnto the hoste of the Egyptians, out
of the fierie and cloudy pillar, he strooke the hoste
of the Egyptians with leare.

25 For he tooke off their charet wheeles, and
they draue them with // much adoe: so that the
Egyptians ~~every~~ one said, I will flee from the face
of Israel: for the Lord fighteth for them against
the Egyptians.

26 ¶ Then the Lord sayd to Moses, Stretch
thine hand vpon the Sea, that the waters may re-
turne vpon the Egyptians, vpon their charrets and
vpon their horsemen.

27 Then Moses stretched forth his hand vpon
the Sea, and the Sea returned to his force early in
the morning, and the Egyptians fled against it:
but the Lord ^m ouerthrew the Egyptians in the
mids of the Sea.

28 So the water returned & couered the cha-
rets and the horsemen, ~~even~~ all the hoste of Pha-
raoh that came into the Sea after them: there re-
mained not one of them.

29 But the children of Israel walked vpon dry
land thorow the mids of the Sea, and the waters
were a wall vnto them on their right hand, and
on their left.

30 Thus the Lord saved Israel the same day
out of the hand of the Egyptians, and Israel saw
the Egyptians dead vpon the Sea banks.

31 And Israel saw the mighty // power, which
the Lord shewed vpon the Egyptians: so the peo-
ple feared the Lord, and beleueed the Lord, and
his // seruant Moses.

CHAP. XV.

29 Moses with the men and women sing praises vnto God for
their deliuerance. 33 The people murmure. 35 At the prayer
of Moses the bitter waters are sweete. 36 God teacheth the
people obedience.

Then sang Moses and the children of Israel
this song vnto the Lord, and said in this man-
ner, I will sing vnto the Lord: for he hath triumphed
gloriously: the horse and him that rode vpon
him hath he ouerthrowen in the Sea.

2 The Lord // my strength and // prayse, and
he is become my saluation. He is my God, and I
will // prepare him a tabernacle: he // my fathers
God, and I will exalt him.

3 The Lord was a man of warre, his Name is
Jehovah.

4 Pharaohs charrets and his host hath he cast
into the sea: his chosen captains also were drow-
ned in thored Sea.

5 The depths haue couered them, they sanke
to the bottome as a stone.

6 Thy // right hand, O Lord, is glorious in
power: thy right hand, O Lord, hath bruised the
enemie.

7 And in thy great glory thou hast ouer-
throwen them that rose against thee: thou sentest
forth thy wrath, which consumed them as the
subble.

8 And by the blast of thy nostrils the waters
were gathered, the floods stood still as an heape,
the

Psalm. 78. 13.
120. 10. 15.
Isa. 33. 39.

1 Which was a-
bout the three
last houres of the
night.

For assembly.

m So the Lord by
the water faced
his, and by the wa-
ter drowned his
enemies.

† For hand.
a That is the do-
ctrine which he
taught them in the
Name of the Lord.

a Praising God for
the ouerthrow of
his enemies, and
their deliuerance.
† Ps. 10. 30.

† For the peccation of
my song of // praise.
b To worship
him therein.

c In battell he o-
uercometh euery
d Ever constant
in his promise.

For prayer.

e Those that are
enemies to Gods
people, are his
enemies.

* Num. 33.
10. 14. 33.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 12 The Lord sendeth Quayles and Manna. 23 The Sabbath is justified vnto the Lord. 27 The seventh day Manna could not be found. 32 It is kept for a remembrance to the posterity.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of ^a Sin, (which is between Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses, and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when wee sate by the flesh ^b pots, when wee ate bread ^c our bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

4 ¶ Then sayde the Lord vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall goe out, and gather ^d that that is sufficient for euery ^e day, that I may proue them, whether they will walke in my law or no.

5 But the sixth day they shall prepare that, which they shall bring home, and it shall be twise as much as they gather daily.

6 Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning yee shall see the glorie of the Lord: ^f for he hath heard your grudgings against the Lord: and what are wee that yee haue murmured against vs?

8 Again, Moses sayd, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure against him: for what are we? your murmurings ^g are not against vs, but against the ^h Lord.

9 ¶ And Moses cryd to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared ⁱ in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 I haue heard the murmurings of the children of Israel: tell them therefore, and say, ¶ At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God)

13 And so at euen the ^j quayles came and covered the campe: and in the morning the dew lay round about the host.

14 ¶ And when the dew that was fallen was ascended, beholde, a small round thing was vpon the face of the wilderness, ^k final as the hoare frost vpon the earth.

15 And when the children of Israel sawe it, they sayd one to another, It is ^l Manna, for they wist not what it was. And Moses sayd vnto them, ¶ This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath commanded:

a This is the right place wherein they had camped: there is another place called Zin, which was the 23 place wherein they camped: and is also called Kadesh, Num. 33. 36.

b So hard a thing it is to the flesh not to murmure against God when the belly is pinched.

c For the portion of a day in his day. To signifie, that they should patiently depend vpon Gods providence from day to day.

d He gave them ^m Manna because they murmured, but for his promise sake.

e He that contemned Gods ministration, contemned God himselfe.

f Clouds. 13. 21.

g Quayles. 4. 4. Or quails.

h Num. 11. 31.

i Num. 11. 7. p. 27. 78. 24. w. 1. 1. 2. 2.

j Which signifieth a part, portion, or gift: also meat prepared. Job. 4. 2. 1. 1. 1. 1. 1. 1.

the depths congealed together in the heart of the sea.

9 The enimie sayd, I will pursue, I will overtake them, I will diuise the spoyle, ⁿ my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blewst with thy winde, the sea covered them, they sank as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the gods! Who is like thee ^o so glorious in holiness, & fearefull in praises, doing wonders!

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carie this people, which thou deliueredst, thou wilt bring them in thy strength vnto thine holy ^p habitation.

14 The people shall heare and be afraid: sorrow shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall bee amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 ¶ Feare and dread shall fall vpon them: because of the ^q greatness of thine arme, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine ^r inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, ^s euen the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his charrets and horsemen into the sea, and the Lord brought the waters of the sea vpon them: but the children of Israel went on drie land in the mids of the sea.

20 ¶ And Miriam the Prophetesse, sister of Aaron, tooke a tymbrel in her hand, and all the women came out after her with tymbrels and ^t dances.

21 And Miriam answered the men, Sing yee vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath hee ouerthrowen in the sea.

22 Then Moses brought Israel from the red sea, and they went out into the wilderness of ^u Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ^v Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lord, and the Lord shewed him a ^w tree, which when he had cast into the waters, the waters were sweet: where he made them an ordinance and a law, & there ^x he proued them.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt do that which is ^y right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then wil I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were ^z twelve fountaynes of water, and seuentie ^{aa} palme trees, and they camped there by the waters.

for, in the depth of the sea.

for my soule shall be filled.

f For so oftentimes the Scripture calleth bee mightie men of the world.

g Which oughtest to be praised with all feare and reverence.

h That is, into the land of Canaan: or into mount Zion.

i Deut. 1. 25. 10th. 1. 2. For, for thy great power.

j Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioy: which custom the Iewes observed in certain solemnities, Ind. 11. 24. & 21. 21. but it ought not to be a cloke to cover our wanton dances.

l Psalms. 33. 4.

m That is, God, or Moses in Gods name.

n Which is, to do that onely that God commandeth.

o Num. 33. 9. 10. due west.

g Which conte-
neth about a por-
tion of our measure
1 Ebr. for an ephah.

h God is a rich
feeder of all, and
none can justly
complain.

i No creature is
so pure, but being
abused it turneth
to our destruction.

k Which portion
should serve for
the Sabbath and
the day before.

l God took a
way the occasion
from their labour,
to signify how ho-
lie he would have
the Sabbath kept.
m Their inbeli-
tiewas so great,
that they did ex-
pressly against
Gods comman-
dment.

n In forme and
figure, but not in
colour. Item. 11. 7.

o Of this vessel
reade Heb. 9. 4.

p That is, the Ark
of the covenant, to
wch. after that the
Ark was made.
1 Job. 1. 12. 2 Ebr.
9. 15.

q Which measure
cometh about
ten potters.

commanded: gather of it every man according
to his eating, & an omer for a man according to
the number of your persons: every man shall take
for them which are in his tent.

17 And the children of Israel did so, and ga-
thered, some more, some lesse.

18 And when they did measure it with an o-
mer, he that had gathered much, had nothing
ouer, & he that had gathered litle, had no lacke:
so every man gathered according to his eating.

19 Moses then said vnto them, Let no man re-
ferue thereof till morning.

20 Notwithstanding, they obeyed not Moses:
but some of them referued of it till morning, and
it was full of wormes, and it stank: therefore Mo-
ses was angrie with them.

21 And they gathered it every morning, eue-
ri man according to his eating: for when the
heat of the sunne came, it was melted.

22 ¶ And the sixth day they gathered it twice so
much bread, two omers for one man: then all the
rulers of the Congregation came and told Moses.

23 And he answered them, This is that which
the Lord hath said, To morrow is the rest of the
holy Sabbath vnto the Lord: bake that day
which ye will bake, and seeke that which ye will
seeke, and all that remaineth, lay it vp to be kept
till the morning for you.

24 And they layd it vp till the morning, as
Moses bade, and it stank not, neither was there
any worme therein.

25 Then Moses said, Eat that to day: for to day
is the Sabbath vnto the Lord: to day ye shall not
find it in the field.

26 Six dayes shall ye gather it, but in the se-
uenth day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there went out some
of the people in the seuenth day for to gather, and
they found none.

28 And the Lord said vnto Moses, How long
refuse yee to keepe my commandements, and my
lawes?

29 Behold, how the Lord hath giuen you the
Sabbath: therefore hee giueth you the sixth day
bread for two daies: eate therefore every man in
his place: let no man goe out of his place the se-
uenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of
it M A N, and it was like to coriander seede, but
white: and the taste of it was like vnto wafers
made with honie.

32 And Moses said, This is that which the
Lord had commanded, Fil an omer of it, to keepe
it for your posteritie: that they may see the bread
wherewith I haue fed you in wilderness, when I
brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a pot and
put an omerful of M A N therein, and set it before
the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron
laide it vp before the Testimonie to be kept.

35 And the children of Israel did eat M A N
fortie yeeres, vntill they came vnto a land inha-
bited: they did eat M A N vntill they came to the
borders of the land of Canaan.

36 The omer is the tenth part of the ephah.

CHAP. XVII.

1 The Israhelites come into Rephidim, and grudge for water, 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

heads, and they overcome the Amalekites. 15 Moses buildeth
an altar to the Lord.

And all the Congregation of the children of
Israel departed from the wilderness of Sin,
by their journeyes at the commandement of the
Lord, and camped in Rephidim, where was no
water for the people to drinke.

2 Wherefore the people contended with
Moses, & said, Giue vs water, that we may drinke.
An d Moses said vnto them, Why contend ye with
me? wherefore doe ye tempt the Lord?

3 So the people thirsted there for water, and
the people murmured against Moses, and sayd,
Wherefore hast thou thus brought vs out of E-
gypt, to kill vs, and our children, and our cattell
with thirst?

4 And Moses cryed vnto the Lord, saying,
What shall I doe to this people? for they bee al-
most ready to stone me.

5 And the Lord answered to Moses, Goe be-
fore the people, and take with thee of the Elders
of Israel: and thy rod wherewith thou smotest
the riuier, take in thine hand, and goe:

6 Behold, I will stand there before thee vp-
on the rocke in Horeb, and thou shalt smite on
the rocke, and water shall come out of it, that the
people may drinke. And Moses did so in the sight
of the Elders of Israel.

7 And hee called the name of the place Mas-
sah and Meribah, because of the contention of
the children of Israel, and because they had tempt-
ed the Lord, saying, Is the Lord among vs,
or no?

8 ¶ Then came Amalek and fought with
Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs out
men, and goe fight with Amalek: to morrow I
will stand on the top of the hill with the rod of
God in mine hand.

10 So Ioshua did as Moses bade him, & fought
with Amalek: and Moses, Aaron, and Hur, went
vp to the top of the hill.

11 And when Moses held vp his hand, Israel
preuailed: but when he let his hand downe, A-
malek preuailed.

12 Now Moses hands were heauie: therefore
they tooke a stone and put it vnder him, and hee
satte vpon it: and Aaron and Hur stayed vp his
hands, the one on the one side, and the other on
the other side: so his hands were steadie vntill the
going downe of the sunne.

13 And Ioshua discomfited Amalek and his
people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this
for a remembrance in the booke, and rehearse
it to Ioshua: for I will vterly put out the re-
membrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the
name of it Iehovah-nissi)

16 Also he said, The Lord hath sworne, that
he will haue warre with Amalek from generation
to generation.

CHAP. XVIII.

1 Jethro cometh to see Moses his sonne in law. 2 Moses striketh
him of the men that are of Egypt. 3 Jethro receiveth and offereth
sacrifice to God. 4 What manner of men officers and judges
ought to be. 5 Moses obeyeth Jethros counsell in appointing
officers.

¶ Then Jethro the Priest of Midian, Moses
father in law, heard that God had done
for

1 Ebr. at the mouth
a Moses here is
not every
place, where they
camped, as Num.
33. but only those
places where some
notable thing was
done.

2 Num. 30. 4.
b Why distrust
you God? why
looke yee not for
succour of him
without murmu-
ring against vs?

c How readie the
people are for
their own matters
to flay the true
prophets, and how
slow they are to
reuerge Gods
cause against his
enemies and false
prophets.

3 Chap. 7. 20.
4 Num. 10. 9. 11.
5 1. 4. 2. 7. 8. 15. 6.
6 10. 4. 1. 10. 10. 4.
7 10. 4. 1. 10. 10. 4.
8 10. 4. 1. 10. 10. 4.

d When in aduer-
sities wee thinke
God to be absent,
then we neglect
his promise, and
make him a liar.
e 1. 4. 1. 10. 10. 4.
f 1. 4. 1. 10. 10. 4.
g 1. 4. 1. 10. 10. 4.
h 1. 4. 1. 10. 10. 4.

g So that we see
how dangerous a
thing it is to stint
in prayer.

h In the booke
of the Law.

1 Ebr. put it in the
book of Ioshua.

2 Num. 24. 30.
3 1. 4. 1. 10. 10. 4.

4 That is, the Lord
is my banner as he
declared by hold-
ing vp his rod and
his hands.

5 Ebr. the head of
the Lord upon the
shrou.

a It may
that hee
backe for
to her last
her impa-
lent the
let to his
which
gerous, d
1. 4. 1. 10. 10. 4.

b Horeb
the mount
because
wrought
miracles
Peter call
mount w
Christ was
figured, the
mount: 1. 4.
Christ's pr
it was hol
time, a. Per
c That is,
messenger
vnto him.
1. 4. 1. 10. 10. 4.

d Where
evident the
worthip
true God,
therefore
renewed
his dan
and 5. 7. 8.
e For they
approved
sirens of
the lions,
perish
selves by
f They ac-
place, wher
sacrifice wa
red: for pa-
burne, and
eaten.

g That is,
Gods will,
haue iustic
eaten.

1 Ebr. aban-
dons and fa-
1. 4. 1. 10. 10. 4.

2 Num. 1. 10. 10. 4.

3 1. 4. 1. 10. 10. 4.

h Image the
hard canse
cannot be d
but by con-
with God.

i What man
might be
chosen to be
office.

for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Iethro the father in law of Moses, tooke Zipporah Moses wife, (after he had sent her away)

3 And her two sonnes, (whereof the one was called Gerthom: for he said, I have bene an aliant in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and deliuered me from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes, and his wife vnto Moses into the wilderness, where he camped by the mount of God.

6 And he said to Moses, I thy father in law Iethro am come to thee, and thy wife & her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeysance, and kissed him, and ech asked other of his welfare: and they came into the tent.

8 Then Moses told his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the traualle that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because hee had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they haue dealt proudly with them, so are they recompensed.

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices to offer vnto God. And Aaron & all the Elders of Israel came to eat bread with Moses father in law before God.

13 ¶ Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saw all that hee did to the people, he said, What is this that thou doest to the people? why sitest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because the people come vnto me to seeke God.

16 When they haue a matter, they come vnto mee, and I iudge betwene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both weariest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: thou art not able to doe it thy selfe alone.

19 Heare now my voice, (I will giue thee counsell, and God shall be with thee) be thou for the people to Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances, and of the lawes, & shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, prouide thou among all the people, men of courage, fearing God, men dea-

ling truely, hazing couetousnesse: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tennes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so commaund thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moses obeyed the voice of his father in law, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes to Moses: for they iudged all small matters themselves.

27 Afterward Moses let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 The Lord toucheth the hill, & sheweth himselfe vnto Moses upon the mount in thunder and lightning.

IN the third moneth, after the children of Israel were gone out of the land of Egypt, the an^e day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the mount.

3 ¶ But Moses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of Isaacob, and tell the children of Israel.

4 ¶ Yee haue seene what I did vnto the Egyptians, and how I caried you vpon eagles wings, and haue brought you vnto me.

5 Now therefore if yee will heare my voice in deede, and keepe my couenant, then ye shall be my chiefe treasure aboue all people, though all the earth be mine.

6 Yee shall bee vnto mee also a kingdome of Priests, and an holy nation. These are the words which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and said; All that the Lord hath commanded, wee will doe. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moses, Lo, I came vnto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may also beleue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreover the Lord said vnto Moses, Goe to the people, and sanctifie them to day and to morrow, and let them wash their clothes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues

k Godly counsell ought euer to be obeyed, though it come of our inferiours, for to such God oftentimes giueth wisdom to humble them that are exalted, and to declare that one member hath neede of another. 1 Read the occasion, Num. 10. 29.

a Which was in the beginning of the moneth Sisan, concerning part of May, and part of June. b That they departed from Rephidim. c Acts 17. 38.

e God called Isaacob Israel: therefore the house of Isaacob and the people of Israel signifye only Gods people.

d For the Eagle by flying hie, is out of danger, and by carrying her birds rather on her wings then in her talents declareth her loue.

e Drus. 39. 3. d For the Eagle by flying hie, is out of danger, and by carrying her birds rather on her wings then in her talents declareth her loue.

e Chap. 24. 3. drus. 3. 27. and 16. 17. 10th. 24. 16.

e Teach them to be pure in heart, as they shew themselves outwardly cleane by washing.

105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923,

F Bar gine your
selves to prayer
and abstinence,
that you may at
this time attend
only vpon the
Lord. 1. Cor. 7. 35.

MAIL

¶ God vied these
fearefull signes,
that his law should
be had in greater
reuerence, and his
mestie the more
feared.
¶ He gave au-
thoritie to Moyses by
phaine words, that
the people might
vnderstand him,

Mr. Tolson.

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2. Wages

people.

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Abstract

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a Paying no money for his libertie.
b Not having wife nor children.

c Till her time of femite was expired, which might be the sixteenth yeere or the fiftieth.

d Where the Iudges sit.

e That is, to the yeere of labile, which was every fiftieth yeere.

f Constrained either by poutie, or elate the ioynt that the matter should marry her.

g By giving another money to buy her of him.

h That is, he shall give his dowrie.

i Neither marry her himselfe, nor give another money to buy her, nor bestow her upon his sonne.

j Though a man be killed at waters, yet it is Gods providence that it should so be.

k Deut. 19. 12.

l The Halloie of the place ought not to defend the murderer.

m Levit. 24. 17.

n Levit. 24. 17.

o Levit. 24. 17.

p Levit. 24. 17.

q Levit. 24. 17.

r Levit. 24. 17.

s Levit. 24. 17.

t Levit. 24. 17.

u Levit. 24. 17.

v Levit. 24. 17.

w Levit. 24. 17.

x Levit. 24. 17.

serve five yeeres, and in the seventh hee shall goe out free for nothing.

3 If he be come himselfe alone, he shall goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath given him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her matters, but he shall goe out himselfe alone.

5 But if the servant say thus, I love my master, my wife and my children, I will not goe out free.

6 Then his master shall bring him vnto the Iudges, and set him to the doore, or to the poste, and his master shall boare his eare through with an awle, and he shall serve him for ever.

7 Likewise if a man sell his daughter to bee a servant, shee shall not goe out as the men servants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall hee cause to buy her thee: shall have no power to sell her to a strange people, seeing hee despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take him another wife, hee shall not diminish her foode, her rayment, and recompence of her virginity.

11 And if hee doe not these three vnto her, then shall she goe out free, paying no money.

12 If he that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 Also hee that smiteth his father or his mother shall die the death.

16 And he that stealeth a man, and selleth him, if it be found with him shall die the death.

17 And hee that curseth his father or his mother shall die the death.

18 When men also strue together, and one smite another with a stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe quite, save onely he shall beare his charges for his resting, and shall pay for his healing.

20 And if a man smite his servant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day or two dayes, hee shall not be punished: for he is his money.

22 Also if men strue and hurt a woman with childe, so that her childe depart from her, and death followe not, hee shall be surely punished according as the womans husband shall appoint him, or hee shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite his servant in the eye,

or his mayde in the eye, and hath perished it, he shall let him goe free for his eye.

27 Also if he smite out his servants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 If an ox gore a man or woman that he die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quit.

29 If the ox were wont to push in times past, and it hath beene tolde his master, and hee hath not kept him, and after hee killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then he shall pay the ransom of his life, whatsoeuer shall be laid vpon him.

31 Whether he hath gored a sonne, or gored a daughter, he shall be iudged after the same manner.

32 If the ox gore a servant or a maide, he shall giue vnto their maister thirtie shekels of silver, and the ox shall be stoned.

33 And when a man shall open a well, or when he shall digge a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pit shall make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 And if a mans ox hurt his neighbours ox that he die, then they shall sell the liue ox, and diuide the money thereof, and the dead ox also they shall diuide.

36 Or if it be knownen that the ox hath vsed to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 2 Damage. 3 Lending. 4 Borrowing. 5 Staling of maidens. 6 Vndercraft. 7 Adulterie. 8 Suppers of strangers. 9 Vndercraft. 10 False witness. 11 Vnto the Magistrates.

1 If a man steale an ox or a sheepe, and kill it, or sell it, he shall restore foure oxen for the ox, and foure sheepe for the sheepe.

2 If a thiefe be found breaking vp, and be smitten that he die, no blood shall be shed for him.

3 But if it be in the day light, blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should hee be sold for his theft.

4 If the theft be found with him aliue, (whether it be ox, asse, or sheepe) he shall restore the double.

5 If a man doe hurt felde, or vineyard, and put in his beast to feede in another mans field, he shall recompence of the best of his owne field, and of the best of his owne vineyard.

6 If fire breake out, & catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire shall make full restitution.

7 If a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe bee not found, then the master of the house shall be brought vnto the Iudges to sweare, whether he hath put his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be for

f So God remember such crime in the most least things.

* Gen. 9. 5. c If the beast be punished, much more shall shee murder.

l Or satisfied to him.

u By the next of the kindred of him that is so slain.

x Reade Gen. 23.

y This law forbiddeth not only not to hurt, but to beware lest any be hurt.

a Either great beast of the herde, or a small beast of the flocke.

b A. Sem. 12. 4.

c Breaking an house to enter in, or undermining.

d Ebr. when the son riseth vpon him.

e Hee shall be put to death, though hee killeth him.

f Ebr. in his hand.

g Ebr. gadd. d That is, whether he hath stolen.

* Chap. 3:
arts. 7, 21
§§ 24

29
 * *Drury*
 n God
 deth his
 not to wo
 idoles, bu
 stroy the
 e That is
 necessary
 present li

p. I will
them all
containing
mine. And
they then
Chang's.
p. 1412.

40772

g Called
of Syria.
x Of Ar
led Befor

* Chap. 34
dnt. 7.2.
† Lib. offi
juare.
Dent. 7.16
dnt. 23.1

10-10-10

a When I
him vp to
mountain

him the L
ginning a
chap.hith

b. When
received a
letter in
Sina.

Or, at 16c

**Fertig
Priesthoo
bei gnen**

100,000,000

14.32.

fruits should be
taken before
time: and here
are bridled all

...and wanton
to be
ri
vin-I will glaze

you in my name

ned bread: thou shalt eat vntil thou be full
ten dayes, as I commanded thee, in the feaste

of the month of Abib: for in it thou came
out of Egypt: and *none shall appear before me

16 The harvest also of the harvest of the field

the field: and the feast of gathering fruit in

labours out of the field.

thymen children appear before the Lord

18 Thou shalt not offer the blood of my
sacrifice with ^{leavened} bread: neither shall the

of my sacrifice remains until the morning.

thou shalt bring into the house of the Lord
God: yet shalt thou not feel a kid in his

20. *Behold, I send an Angel before thee

Keepeth thee in thy way, and to bring thee to
place which I have prepared.

21 Beware of him: and heare his voyce,
prouake him not: for he will not spare you.

... decides, because my name is in it, 22

32 But if thou hearken unto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall goe before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them. *

neither serue them, nor doe after the workes of
them: but utterly querthrow them, and breake
in pieces their images.

25 For yee shall serue the Lord your God,
and he shall bleſſe thy bread and thy water, and
I will take all ſickenſſe away from the midde of
thee.

26 ¶ There shall none cast their fruit, nor be barren in thy land, the number of thy dayes will I fulfill.

27 I will fend my p^rseare before thee, and will
destroy all the people among whom thou shalt
goe: and I will make all thine enemies *turne* their
backs vnto thee:

28 And I will send * horns before thee,
which shall drive out the Hivites, the Canaanites,
and the Hitrites from thy face.

29 I will not cast them out from thy face in
one yere, lest the land grow to a wilderness, and
the beasts of the field multiple against thee.

30 By little & little I will drive them out from thy face, until thou increase, and inherit the land.

24 And I will make thy coasts from the red
sea unto the fount of the Philistines, and from the
desert unto the River; for I will deliver the in-
habitants of the land into your hand, and thou
shalt drive them out from thy face.

30. ¹Thou shalt make no covenant with them,
nor with their gods :

13 Neither shall they dwell in thy land, lest they make thee sinne againſt me: for if thou ſerue their gods, ſurely it ſhall be thy * deſtruction.

CHAPTER XXIII.

The people praise / worship God. 4 Moses smites the civil
Levites. 9, 13 Moses returneth into the wilderness. 14 Aaron
and his brethren charge the people. 18 Moses was for a

Noche had said unto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel, and ye shall worship afors off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people come with him.

Afterward Moles came and tolde the people all the wordes of the Lord, and all the Lawes: and all the people answered with one voyce, and said, All the things which the Lord

And Moses wrote all the words of the Lord, and rose vp early, and set vp an altar || vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

And he sent young men of the children of Israel, which offered burnt offerings of beevies, and sacrificed peace offerings vnto the Lord.

6 Then Moses took half of the blood, and
put it in basins, and half of the blood he sprink-
led on the altar.

7 After, hee tooke the II booke of the con-
stant, and read it in the audience of the people:

who said, All that the Lord hath said, we will doe,
and be obedient.

8 Then Moses took the ^a blood, and sprinkled it on the people, and said, Behold the ^c blood of the covenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

And they saw the God of Israel, and vnder his feet was as it were a † worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he ſaid not his hand: alſo they ſaw God, and ſo did eat and drinke.

12. ¶ And the Lord ¹ said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee ¹ tables of stone, and the Law, and the Commandement, which I haue written, for to teach ² them.

13 Then Moles rose vp, and his minister Io-
huua, and Moles went vp into the mountaine of
God.

14 And said vnto the Elders, Tarie vs here vntill we come againe vnto you: and behold, Aaron and Hur are with you: whosoeuer hath any matters, let him come to them.

15 Then Moſes went vp to the mount, and the cloud covered the mountaine,

16 And the glory of the Lord abode vpon
Mount Sinai, and the cloud covered it six dayes:
and the seventh day hee called vnto Moses out of
the middle of the cloud.

17 And the sight of the glory of the Lord was like ¹ consuming fire on the toppe of the mountaine in the eyes of the children of Israel.

18 And Moſes entred into the midde of the cloud, and went vp to the mountaine: and Moſes was in the * mount fourtie dayes and fourtie nights.

CHAPTER XXV.

The voluntary gifts for the making of the Tabernacle. 10 The fourms of the Ark. 17 The Merisestate. 23 The Table. 31 The Candelsicks. 40 All must be done according to the pattern.

Then the Lord spake vnto Moses, saying,
 3. **S**peake vnto the children of Israel that
 they receiue an offering for mee: of euery man,
 whose heart giueth it freely, yee shall take the of-
 fering for me.

3 And this is the offering which ye shall take
of them, gold and filuer, and brasse,

4 And blue filke, and purple, and scarlet, and
fine linnen, and goats haire,

skins of badgers, and the wood of Shittim,

6 Oyle for the light, spices for anointing
yle, and for the perfume of sweet savour,

7 Onix stones, and stones to be set in the *E-
bod, and in the *breastplate.

8 Also they shall make me a Sanctuary, that I may dwell among them.

9 According to all that I shew thee, even so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an *Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high.

11 And thou shalt overlay it with pure gold,
within & without shalt thou overlay it, and shalt
make

1. That is, of molten
copper or fine
gold.

31. Also thou shalt make a candlestick of pure gold of work beaten out with the hammer: (that the candlesticks be made, his shaft, and his branches, his bowles, his knobs and his flowers shall be of the same.)

32. Six branches also shall come out of the sides of it: three branches of the candlestick out of the one side of it, and three branches of the candlestick out of the other side of it.

33. Three bowles like unto almonds, one knob and six flowers in one branch: and three bowles like almonds in the other branch, one knob and six flowers: so throughout the six branches that come out of the candlestick.

34. And in the shaft of the candlestick shall be four bowles like unto almonds, his knobs and his flowers.

35. And there shall be a knob under two branches made thereof: and a knob under two branches made thereof: and a knob under two branches made thereof, according to the six branches coming out of the candlestick.

36. Their knobs and their branches shall be thereof: all this shall be one beaten worke of pure gold.

37. And thou shalt make the seven lamps thereof: and the lamps thereof shall thou put thereon, to give light toward that that is before it.

38. Also the snuffers and snuffedishes thereof shall be of pure gold.

39. Of a talent of fine gold shalt thou make it with all these instruments.

40. Locke therefore that thou make them after their fashion: that was shewed thee in the mountaine.

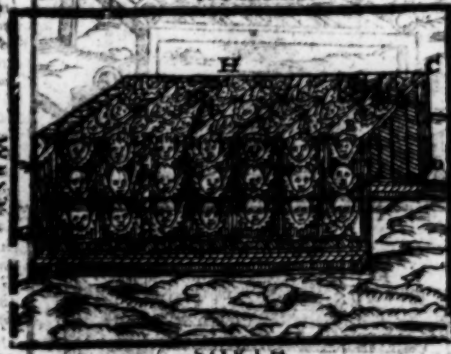
CHAP. XXVI.

1. The form of the Tabernacle and the appurtenances, 33. The place of the Arke, of the Mercuri stone, of the Table, and of the candlestick.

Afterward thou shalt make the Tabernacle with tenn curtains of finetwined linnen and blew filke, and purple, and skarlett and in them thou shalt make Cherubims of broyered worke.

THE FIRST COVERING OF THE TABERNACLE.

NORTH.



SOUTH.

2. The length of one curtain shall be eight and twenty cubites, and the breadth of one curtain, four cubites: every one of the curtains shall

have one measure,

3. Five curtains shall be coupled one to another: and the other five curtains shall be coupled one to another.

4. And thou shalt make strings of blew filke upon the edge of the one curtain, which is in the selvedge of the coupling: and likewise shalt thou make in the edge of the other curtain in the selvedge, in the second coupling.

5. Fiftie strings shalt thou make in one curtain, & fiftie strings shalt thou make in the edge of the curtain, which is in the second coupling: the strings shall be one right against another.

6. Thou shalt make also fiftie taches of gold, and couple the curtains one to another with the taches, and it shall be one Tabernacle.

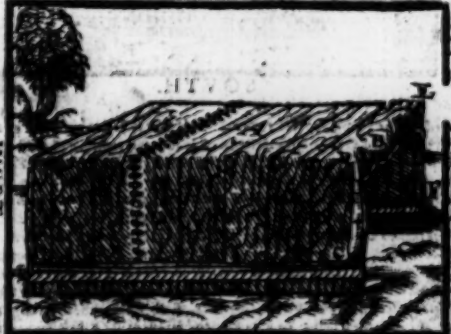
b On the side that the curtains might be yedled together.

c In tying together both the sides.

d For partition.

THE CURTAINES OF GOATS HAIRE.

NORTH.



SOUTH.

These eleven curtains of goats haires were put above the other ten, and were also hung before the entry of the Tabernacle, looke D. These also were eleven cubites long, and the other had eight and a halfe, and therefore on the South side they were a cubite longer than the other looke E. And also another on the North side, so as the boards might be covered. F.

7. Also thou shalt make curtains of goats haires, to be a covering upon the Tabernacle: thou shalt make them to the number of eleven curtains.

8. The length of a curtain shall be thirtie cubites, and the breadth of a curtain four cubites: the eleven curtains shall be of one measure.

9. And thou shalt couple five curtains by themselves, and the six curtains by themselves: but thou shalt double the sixth curtain upon the forefront of the covering.

10. And thou shalt make fiftie strings in the edge of one curtain in the selvedge of the coupling, and fifty strings in the edge of the other curtain in the second coupling.

11. Likewise thou shalt make fiftie taches of brass, and fasten them on the strings, and shalt couple the covering together that it may be one.

12. And the remnant that resteth in the curtains of the covering, turn the halfe curtain that resteth, shall be left at the backside of the Tabernacle.

13. That the cubite on the one side and the cubite on the other side of that which is left in the length of the curtains of covering may remain on either side of the Tabernacle to cover it.

14. Moreover, for that covering thou shalt make a covering of rammes skinner dyed red, and a covering of badgers skinner above.

15. Also thou shalt make boards for the Tabernacle of Shittim wood to stand up.

d Let the curtains be coupled together.

e That is fine on the one side, and fine on the other, and the bar should hang over the doore of the Tabernacle.

f For these curtains were two cubites longer, then the curtains of the Tabernacle, so that they were wider by a cubite on both sides.

g To be put upon the covering that was made of goats haires.

h This was the third covering for the Tabernacle.

16. Then

16 Then cubites shall be the length of the board, and a cubite and an half cubits the breadth of one board.

17 Two tenons shall be in one board for a pin, as the fore of a Ladder, one against another, thus shalt thou make for all the boards of the Tabernacle.

THE TABERNACLE



18 Then thou shalt make boards for the Tabernacle, even twelve boards on the Southside, even full South.

19 And thou shalt make for the same twelve sockets of silver under the twelve boards, two sockets under one board for his two tenons, & two sockets under another board for his two tenons.

20 In like manner on the other side of the Tabernacle towards the North side shalt thou make twelve boards.

21 And their four sockets of silver, two sockets under one board and two sockets under another board.

22 And on the side of the Tabernacle toward the West shalt thou make five boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall be joyned beneath, & likewise they shall be joyned above to a ring thus shall it be for the two which shall be for the two corners.

25 So they shall be eight boards having sockets of silver, even sixteen sockets, that is, two sockets under one board, and two sockets under another board.

26 Then thou shalt make five bars of Shittim wood for the boards of one side of the Tabernacle.

27 And five bars for the boards of the other side of the Tabernacle, also five bars for the boards of the side of the Tabernacle toward the West side.

1 The Hebrew word signifies corners, denoting that they should be square and well joined, as was said.

28 And the middle bar shall go through the middle of the boards from end to end.

29 And thou shalt cover the boards with gold, and make their rings of gold, for places for the bars, & thou shalt cover the bars with gold.

30 So thou shalt make up the Tabernacle, according to the fashion thereof, which was shewed thee in the Mount.

31 Moreover, thou shalt make a rail of blow filke, and purple, and skarlet, and fine twined linen, thou shalt make it of brocade work with Cherubims.

32 And thou shalt hang it upon four pillars of Shittim wood covered with gold, (whose sockets shall be of gold) standing upon four sockets of silver.

33 Afterward thou shalt hang the vail on the hooks, that thou shalt bring within the vail, the Ark of the Testimonies, and the vail shall make you a separation between the Holy place and the most holy place.

34 Also thou shalt put the Mercieseat upon the Ark of the Testimonies in the most Holy place.

35 And thou shalt set the Table without the vail, & the Candlestick over against the Table on the Southside of the Tabernacle, & thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the door of the Tabernacle of blow filke, & purple, & skarlet, and fine twined linen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, & cover them with gold, their bases shall be of gold, and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

1 The Altar of the burnt offering. 2 The court of the Tabernacle. 3 The laver continually burning.

Moreover thou shalt make the Altar of Shittim wood, five cubites long and five cubites broad, and four cubites high, upon the four corners shall be four horns.

2 The Altar of the burnt offering.



1 This hanging or vail was between the holy place, and there where the people.

2 The hanging or vail was between the holy place, and there where the people.

3 The hanging or vail was between the holy place, and there where the people.

4 The hanging or vail was between the holy place, and there where the people.

5 The hanging or vail was between the holy place, and there where the people.

6 The hanging or vail was between the holy place, and there where the people.

7 The hanging or vail was between the holy place, and there where the people.

8 The hanging or vail was between the holy place, and there where the people.

9 The hanging or vail was between the holy place, and there where the people.

10 The hanging or vail was between the holy place, and there where the people.

11 The hanging or vail was between the holy place, and there where the people.

12 The hanging or vail was between the holy place, and there where the people.

13 The hanging or vail was between the holy place, and there where the people.

14 The hanging or vail was between the holy place, and there where the people.

15 The hanging or vail was between the holy place, and there where the people.

b Of the wood and not lictate to it.

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11 For the

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59 For the

60 For the

broad (the altar shall bee foure square) and the height thereof three cubits.

b Of the same wood and matter as the table of shew-bread was made of.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall bee of it selfe, and thou shalt couer it with brasie.

3 Or, firepannes.

3 Also thou shalt make his ashpannes for his ashes, and his besomes, and his basins, & his flath-hookes, and his censers: thou shalt make all the instruments thereof of brasie.

4 Ebr. net.

4 And thou shalt make vnto it a grate, like networke of brasie: also vpon that grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasie.

7 And the barres thereof shall bee put in the rings, the which barres shalbe vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boards: as God shewed thee in the mount, so shall they make it.

e This was the first entry into the Tabernacle, where the people abode.

9 ¶ Also thou shalt make the court of the Tabernacle in the South side, even full South: the court shall haue curtaynes of fine twined linnen, of an hundred cubites long, for one side,

10 And it shall haue twenty pillars, with their twenty sockets of brasie: the heads of the pillars, and their fillets shall be siluer.

d They were certaine hoops or circles for to beautifie the pillar.

11 Likewise on the North side in length there shall bee hangings of an hundred cubites long, and the twenty pillars thereof with their twenty sockets of brasie: the heads of the pillars and the fillets shall be siluer.

12 ¶ And the breadth of the court, on the Westside shall haue curtaynes of fiftie cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East, shall haue fiftie cubites.

e Meaning, curtaynes of fiftie cubites.
f Of the doore of the court.

14 Also hangings of fiftie cubites shall bee on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fiftie cubites, with their three pillars and their three sockets.

16 ¶ And in the gate of the court shall bee a vaile of twentie cubites of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasie.

18 Ebr. fiftie fiftie.

18 ¶ The length of the court shall bee an hundred cubites, and the breadth fiftie at either ende, and the height fise cubites, and the hangings of fine twined linnen, and their sockets of brasie.

19 All the vessels of the Tabernacle for al manner service thereof, and all the pinnes thereof, and all the pinnes of the court shall be brasie.

g Or, stakes, where with the curtaynes were fastened to the ground.
h Such as cometh from the olive, when it is first pressed or beaten.
i Or, as seed vpon.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oile of olive beaten for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from eue-

ning to morning before the Lord, for a statute for euer vnto their generations, to bee observed by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12. 19 Aaron enueth into the Sanctuary in the name of the children of Israel. 30 Urim and Thummim. 38 Aaron beareth the iniquities of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I mean, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

3 Therefore thou shalt spake vnto all cunning men, whom I haue filled with the spirit of wisdome, that they make Aarons garments to consecrate him, that hee may serue mee in the Priests office.

a Whereby his office may be knowne to be glorious and excellent.
b Ebr. wife in bears, which is to separate him from the rest.

THE GARMENTS OF THE HIGH PRIEST.



A. The Ephod or ypmoss mass which was like cloth of gold and was girded vnto him, wherein was the breastplate with the 12 stones, which was tied about with 7 chains, to two Onix stones, and beneath with two laces.

B. The robe which was next vnder the ephod, wherein were ioynted the pomegranates and bells of gold.

C. The tunicle or broidered coat which was vnder the robe and longer then it, and was also without sleeves.

4 Now these shall bee the garments, which they shall make, a breastplate, and an ephod, and a robe, and a broidered coat, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

5 Therefore they shall take golde, and blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shall bee ioyned together by their two edges: so shal it be closed.

8 And the imbroidered gird of the same Ephod, which shalbe vpon him, shall be of the selfe same worke and stuffe, even of gold, blue silke and purple, and scarlet, and fine twined linnen.

c A short and strait come without sleeves, put vpon most vpon his garments to keepe them close vnto him.

d Which went about his ypmoss coat.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remain vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets that worketh in stone, and shalt make them to bee set in gold.

e As they were set in gold, so should they be grauen in onyx.

bossed in gold.

f That Aaron might remember the Israelites to Godward.

g Of the bosses.

h It was so called, because the high Priest could not give sentence in judgement without that on his breast.

i The description of the breastplate.

j Or Sardaine.

k Or Emprando.

l Or Carbuncle.

m Or Jasper.

n Ebr To shine.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine golde: at the end, of wretched work shalt thou make them, and shalt fasten the wretched chaines vpon the bosses.

15 ¶ Also thou shalt make the breastplate of iudgement with broidered work: like the work of the Ephod shalt thou make it: of golde, blue filke, and purple, and scarlet, & fine twined linnen shalt thou make it.

16 ¶ Fouresquare it shall bee and double, an hand breeth long and an hand breeth broad.

17 Then thou shalt set it full of places for stones, *even* foure rowes of stones: the order shall be this, 1 ¶ rubie, a topaze, and a ¶ carbuncle in the first rowe.

18 And in the second rowe thou shalt set an ¶ emerald, a sapir, and a ¶ diamond.

19 And in the third rowe a turkeis, an achate, and an Hematite.

20 And in the fourth rowe † a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

21 And the stones shall bee according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, and they shall bee for the twelue tribes.

22 ¶ Then thou shalt make vpon the breastplate two chaines at the ends, of wretched worke of pure gold.

23 Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wretched chaines of golde in the two rings in the ends of the breastplate.

25 And the other two ends of the two wretched chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod vpon the foreside of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the two other ends of the breastplate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it ouer against the coupling of it vpon the broidered gard of the Ephod.

28 Thus shall they bind the breastplate by his rings vnto the rings of the Ephod, with a lace of blue filke, that it may bee fast vpon the broidered gard of the Ephod, and that the breastplate bee not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breastplate of iudgement, the ¶ Vrim and the Thumaim, which shall be vpon Aarons heart, when hee goeth in before the Lord, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue filke.

32 And the hole for his head shall bee in the middle of it, hauing an edge of wouen worke round about the collar of it: so shall it bee as the collar of an habergeon, that it rent not.

33 ¶ And beneath vpon the skirts thereof, thou shalt make pomegranates of blue filke, and purple, and scarlet round about the skirts thereof, and bells of gold betweene them round about:

34 That is, ¶ a golden bell and a pomegranate, ** Eccles. 45.9.* a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So shall it be vpon Aaron, when hee ministereth, and his sound shall be heard when he goeth into the holy place before the Lord, and when he commeth out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, ** HOLINES TO THE LORD.*

37 And thou shalt put it on a blue filke lace, and it shall be vpon the miter, *even* vpon the forefront of the miter shall it be.

38 So shall it be vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall bee alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needle work.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fill their hands, and sanctifie them, that they may minister vnto mee in the Priests office.

42 Thou shalt also make them linnen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place, that they commit not iniquitie and so die. *Thou shalt bee a law for euer vnto him, and to his seed after him.*

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lords promise to dwell among the children of Israel.

¶ His thing also shalt thou do vnto them, when thou consecratest them to bee my Priests, Take a young calfe, and two rammes without blemish,

2 And vneleuened bread, and cakes vneleuened tempered with oyle, and wafers vneleuened anointed with oyle: (of fine wheate flowre shalt thou make them)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe & the two rams,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod,

o Holines apper-
taineth to the
Lord: for he is
most holy, and no-
thing vnholly may
appeare before
him.
p Their offerings
could not be so
perfect, but some
fault would bee
therein: which sin
the high Priest
bare, and pacified
God.

q That is, conse-
crate them, by gi-
uing them things
to offer, and there-
by admit them to
their office.

r Or, of ministration.

s In not hiding
their nakedness.

t To offer them
in sacrifice.

u Which was
next vnder the
Ephod.

x Which are vpon
the shoulders.

y Which are be-
neath.

z Aaron shall not
enter into the holy
place in his owne
name, but in the
name of all the
children of Israel.
a Vrim significeth
light, and Thum-
aim perfection:
declaring that the
stones of the breast-
plate were most
clear, and of per-
fect beauty by V-
rim also is meant
knowledge, and
Thumaim holi-
nesse, shewing
what vertues are
required in the
Priests.

* Chap. 2.

* Chap. 3.

* Chap. 3.
Or, con-
secrate.

* Levit. 10.
Signify-
the sacri-
fice, &
also offer-
them, &
did apper-

* Levit. 10.

† Ebr. 10.
3. 11.

d Or, in-
rest, while
the wrath
to cease.

e Meaning
soft and
part of the

f Where
Altar was
sprinkled.

g Which is
for the con-
secration of the
Priests.

Ephod, and the Ephod, and the brestplate, and shalt close them to him with the broidered gird of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy * crowne vpon the mitre.

7 And thou shalt take the anoynting * oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall lawe: thou * shalt also fill the hands of Aaron, and the hands of his sonnes.

10 Alter, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall put their hands vpon the head of the calfe.

11 So shalt thou kil the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the horns of the Altar with thy finger, & shalt powre all the rest of the blood at the foote of the Altar.

13 * Also thou shalt take all the fat that couereth the inwards, and the kail, that is on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his dung shalt thou burne with fire without the holle: it is a † sinne offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then shalt thou kill the ramme, & take his blood, & sprinkle it round about vpon the Altar,

17 And thou shalt cut the ramme in pieces, & wash the inwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord: for a sweete savour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the Altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, & his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat and the rumpe, even the fat that couereth the inwards, and the kail of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ‡ ramme of consecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of vneleavened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a sweet savour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, & it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, even their heave offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he commeth into the Tabernacle of the congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and see the his flesh in the holy place.

32 * And Aaron and his sonnes shall eat the flesh of the ramme, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, where by their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remayne vnto the morning, then thou shalt burn the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron & vnto his sonnes, according to all things which I haue commanded thee: seven dayes shalt thou † consecrate them.

36 And shalt offer every day a calfe for a sinne offering, for reconciliation: & thou shalt cleanse the Altar, when thou hast offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seven daies shalt thou cleanse the Altar and sanctifie it, so the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 ¶ Now this is that which thou shalt present vpon the altar: even two lambes of one yere old, day by day continually.

39 The one lambe thou shalt present in the morning, & † other lamb thou shalt present at eue.

40 And with the one lambe, a ‡ tenth part of fine flowre mingled with the fourth part of an o Min of beaten oile, & the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at eue: thou shalt do thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete savour vnto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

h This sacrifice the Priest did move toward the East, West, North, and South. i So called because it was not onely shaken, and fro, but also lifted vp.

k Which were offerings of thanksgiving to God for his benefices.

* Levit. 23. 1. and 24. 9. m Josh. 13. 4.

l That is, by the sacrifices.

† Lev. 23. 1. To appease Gods wrath that sinne may be pardoned.

* Num. 18. 2.

n That is, an offering made chap. 16. 16. o Which is about a pinte.

* Chap. 28. 36.

* Chap. 30. 25.

* Chap. 28. 41. Or consecrate them.

* Levit. 1. 4. e Signifying that the sacrifice was also offered for them, & that they did approve it.

* Levit. 3. 3.

† Ex. 29. 2. 20. 3. 21.

d Or, savour of rest, which causeth the wrath of God to cease.

e Meaning the soft and nether part of the eare.

f Wherewith the Altar must be sprinkled.

g Which is offered for the consecration of the Priest.

bossed in gold.

13 And thou shalt put the two stones upon the shoulders of the Ephod, stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord upon his two shoulders for a remembrance.

14 So thou shalt make bosses of gold,

15 And two chaines of fine golde: at the end of wretchen work shalt thou make them, and shalt fasten the wretchen chaines vpon the bosses.

16 Also thou shalt make the breastplate of iudgement with broidered work like the work of the Ephod: thou shalt make it of golde, blue silke, and purple, and scarlet, & fine twined linnen shalt thou make it.

17 Four square it shall be, and double, an hand breadth long and an hand breadth broad.

18 Then thou shalt set it full of places for stones, four rows of stones: the order shall be this, a rubie, a topaze, and a carbuncle in the first rowe.

19 And in the second rowe thou shalt set an emerald, a saphir, and a diamond.

20 And in the third rowe a turkeis, an achate, and an Hematite.

21 And in the fourth rowe a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

22 And the stones shall be according to the names of the children of Israel, twelve, according to their names, written as signets, every one with his name, and they shall be for the twelve tribes.

23 Then thou shalt make vpon the breastplate two chaines at the ends, of wretchen worke of pure gold.

24 Thou shalt make also vpon the breastplate two rings of gold, and put the two rings in the two ends of the breastplate.

25 And thou shalt put the two wretchen chaines, and shalt fasten them vpon the shoulders of the Ephod vpon the forefille of it.

26 Also thou shalt make two rings of gold, which thou shalt put in the two other ends of the breastplate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it, one against the coupling of it vpon the broidered gird of the Ephod.

28 Thus shall they bind the breastplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may be fast vpon the broidered gird of the Ephod, and that the breastplate be not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when he goeth into the holy place for a remembrance continually before the Lord.

30 Also thou shalt put in the breastplate of iudgement the Ysrah and the Thummim, which shall be vpon Aarons heart, when he goeth in before the Lord, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 And thou shalt make the robe of the Ephod together of blue silke.

32 And the hole for his head shall be in the middle of it, having an edge of wretchen worke round about the collar of it: so shall it be as the collar of an habergeon, that it rent not.

33 And beneath vpon the skirts thereof, thou shalt make pomegranates of blue silke, and purple and scarlet round about the skirts thereof, and bells of gold betwene them round about:

34 That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So shall it be vpon Aaron, when he ministereth, and his sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die.

36 Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter, vpon the forehead of the miter shall be.

38 So shall it be vpon Aarons forehead, that Aaron may beare the iniquities of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needle work.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fill their hands, and sanctifie them, that they may minister vnto mee in the Priests office.

42 Thou shalt also make them linnen breeches to cover their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

44 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

45 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

46 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

47 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

48 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

49 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

50 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

51 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

52 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

53 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

54 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

55 And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar, to minister in the holy place, that they commit not iniquitie and so die: thou shalt be a law for euer vnto him, and to his seed after him.

¶ The Aaron might remember the children of Israelward.

¶ The bosses.

¶ It was so called, because the high Priest could not give sentence in judgement without one stone on his breast.

¶ The description of the breastplate.

¶ The stones.

¶ The stones.

¶ The stones.

¶ The stones.

¶ The stones.

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¶ Chap. 29.

Ephod, and the Ephod, and the brestplate, and shalt close them to him with the broidered gird of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy crowne vpon the mitre.

7 And thou shalt take the anoynting oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall lawe: thou shalt also fill the hands of Aaron, and the hands of his sonnes.

10 Alter, thou shalt present the calfe before the Tabernacle of the Congregation, and Aaron and his sonnes shall put their hands vpon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, & shalt powre all the rest of the blood at the foot of the Altar.

13 Also thou shalt take all the fat that couereth the inwards, and the kail, that is on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his doing shalt thou burne with fire without the holle: it is a sinne offering.

15 Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then shalt thou kill the ramme, & take his blood, & sprinkle it round about vpon the Altar,

17 And thou shalt cut the ramme in pieces, & wash the inwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord: for a sweete savour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the Altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, & his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes fat, and the rumpe, even the fat that couereth the inwards, and the kail of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ramme of consecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of vntempered bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a sweete savour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, & it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, even their heave offering to the Lord.

29 And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he cometh into the Tabernacle of the congregation to minister in the holy place.

31 So thou shalt take the ramme of the consecration, and see the his flesh in the holy place.

32 And Aaron and his sonnes shall eat the flesh of the ramme, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eat these things, whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burn the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron & vnto his sonnes, according to all things which I haue commanded thee: seven dayes shalt thou consecrate them.

36 And shalt offer every day a calfe for a sinne offering, for reconciliation: & thou shalt cleanse the Altar, when thou hast offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seven daies shalt thou cleanse the Altar and sanctifie it, so the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 Now this is that which thou shalt present vpon the altar: even two lambes of one yere old, day by day continually.

39 The one lambe thou shalt present in the morning, & the other lamb thou shalt present at eue.

40 And with the one lambe, a tenth part of fine flowre mingled with the fourth part of an Hin of beaten oile, & the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at eue: thou shalt do thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete savour vnto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

^h This sacrifice the Priest did moue toward the East, West, North, and South. ⁱ So called because it was not only shaken, and fro, but also lifted vp.

^k Which were offerings of Israel giving to God for his benefices.

^l Levit. 3. 1. and 14. 9. mose 13. 4.

^l That is, by the sacrificers.

^l The filth of their hands. ^m To appease Gods wrath that sinne may be pardoned.

ⁿ Levit. 23. 2.

^o That is, an offering of fine flowre. ^p Which is a house of priests.

^q Chap. 28. 14.

^r Chap. 30. 15.

^s Chap. 28. 41. ^t Or, consecrate them.

^u Levit. 1. 4. ^v Signifying that the sacrifice was also offered for them, & that they did appease it.

^w Levit. 3. 3.

^x Exod. 29. 3. 3. 1.

^y Or, savour of rest, which causeth the wrath of God to cease.

^z Meaning the soft and tender part of the eare.

^{aa} Wherewith the Altar must be sprinkled.

^{ab} Which is offered for the consecration of the priests.

For I will be
with you.

Because of my
glorious presence.

Leuit. 16. 3.
2. Cor. 4. 16.

Israel the Lord
their God.

I will appoint with you, to speak there
unto thee.

43 There I will appoint with the children of
Israel, and the place shall be sanctified by my
glory.

44 And I will sanctify the Tabernacle of the
Congregation and the Altar: I will sanctify also
Aaron and his sons to be my Priests.

45 And I will dwell among the children of
Israel, and will be their God.

46 Then shall they know that I am the Lord
their God, that brought them out of the land of
Egypt, that I might dwell among them: I am
the Lord their God.

CHAP. XXX.

1 The Altar of incense. 13 The summe that the Israelites should
pay to the Tabernacle. 18 The brasen laver. 19 The anoy-
nting oyle. 24 The making of the perfume.

From the which
the sweet per-
fume was burnt,
Leuit. 16.

Of the same
wood and matter.

Of a cubite and
about.

Furthermore thou shalt make an Altar of
sweete perfumes, of Shittim wood thou shalt
make it.

The length thereof a cubite, & the breadth
thereof a cubite, (it shall be foure square) and the
height thereof two cubites: the horns thereof
shall be of the same.

And thou shalt overlay it with fine golde,
both the top thereof, and the sides thereof round
about, and his horns: also thou shalt make vnto
it a crowne of gold round about.

Besides this thou shalt make vnder this
crowne two golden rings on either side: men on
euery side shalt thou make shew, that they may be
as places for the barres to beare it withall.

The which barres thou shalt make of Shit-
tim wood, and shalt cover them with gold.

THE ALTAR OF SWEETE PERFUME.



Which altar was
made of Shittim
wood, and was
covered with gold.

Which altar was
made of Shittim
wood, and was
covered with gold.

Which altar was
made of Shittim
wood, and was
covered with gold.

After thou shalt set it before the vaille, that
is before the Arke of the Testamēt, before the
Mosaicke table: it is upon the Testamēt, where I
will appear with thee.

And Aaron shall burne incense sweete in-
cense euery morning: when he dresseth the
lamps thereof, shall he burne it.

Likewise at euen, when Aaron lynch vp
the lamps thereof, he shall burne incense sweete in-
cense: as he doeth in the morning, before the Lord through-
out your generations.

To burne incense sweete incense thereon,

nor burnt sacrifice, nor offering, neither powe
any drinke offering thereon.

10 And Aaron shall make reconciliation vpon
the horns of it once in a yere with the blood
of the sinne offering in the day of reconciliation:
once in the yere shall hee make reconciliation
vpon it throughout your generations: this is most
holy vnto the Lord.

11 Afterward the Lorde spake vnto Moyses,
saying,

When thou takest the summe of the chil-
dren of Israel after their number, then they shall
giue euery man a redemption of his life vnto
the Lord, when thou tellest them, that there be no
plagus among them when thou countest them.

13 This shall euery man giue, that goeth into
the number, halfe a shekel, after the shekel of
the Sanctuary: (a shekel is twentie gerahs) the
halfe shekel halfe and offering to the Lord.

14 All that are numbered from twentie yeeres
olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall
not diminish from halfe a shekel, when yee shall
giue an offering vnto the Lord, for the redemption
of your liues.

16 So thou shalt take the money of the re-
demption of the children of Israel, & shalt put it
vnto the vse of the Tabernacle of the Congrega-
tion, that it may be a memorial vnto the children
of Israel before the Lorde, for the redemption of
your liues.

THE LAVEN OF BRASSE.



Because the
figure is not
perfectly
drawn, we
have put in
this for one
of the feet
which is
broken off
in the
original.

17 Also the Lord spake vnto Moyses, saying,
18 Thou shalt also make a Lauen of brasse,
his foot of brasse to wash, & shall put it betweene
the Tabernacle of the Congregation and the Al-
tar, and shalt put water therein.

19 For Aaron and his sons shall wash their
hands, and their feet thereat.

20 When they goe into the Tabernacle of the
Congregation, or when they goe vnto the Altar
to minister, & to make the perfume of the burnt
offering to the Lorde, they shall wash themselves
with water, lest they die.

21 So they shall wash their hands & their feet
thereat, & this shall be to them an ordi-
nance for euer, both vnto him and to his seede
throughout their generations.

22 Also the Lord spake vnto Moyses, saying,
23 Take thou also vnto thee principall spices:
of the most pure myrrhe fine hundredth of a shekel,
of sweete cinnamon halfe so much, that is, two
hundredth and fiftie, and of sweet calamus, two
hundredth and fiftie.

Signifying, that
he that cometh
to God, must be
washed from all
sinne and corrup-
tion.

So long as the
Priesthood shall
last,
in Weighing so
much,
it is a kinde of
seede of a very
sweete perfume
within, & it is
used in powders
and odours.

24 Also

24 Also of Cassia fine hundredth, after the shekel of the Sanctuary, and of oyle olive an *Hin.

25 So thou shalt make of it the oyle of holy oymnt, ^{which} a most precious oymnt after the arte of the Apothecary: this shall be the oyle of holy oymnt.

26 And thou shalt anoynt the *Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlesticks, with all the instruments thereof, and the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, & they shall be most holy: all that shall touch them shall be holy.

30 Thou shalt also anoynt Aaron & his sons, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover thou shalt speake vnto the children of Israel, saying, This shall be an holy ointing oyle vnto me throughout your generations.

32 None shall anoint *mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

33 Whosoever shall make the like oymnt, or whosoever shall put any of it vpon a stranger, euen he shall be cut off from his people.

34 And the Lord said vnto Moses, Take vnto thee these spices, pure myrrhe and cleere gumme and galbanum, these odours with pure frankincense of eche like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apothecary, mingled together pure and holy.

36 And thou shalt beate it to powder, & shalt put of it before the *Arke of the Testimony in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the * Lord.

38 Whosoever shall make like vnto that to smel thereto, euen he shall be cut off from his people.

CHAP. XXXI.

1 God maketh Bezaleel and Aholiab merite for his works. 13 The Sabbath day is the signe of our justification. 18 The Tables written by the finger of God.

And the Lord spake vnto Moses, saying, Behold, I * haue called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding and in knowledge, and in all * workmanship:

4 To finde out curious workes to worke in gold, and in silver, and in brasse,

5 Also in the arte to set stones, & to carue in timber, & to worke in al manner of workmanship.

6 And behold, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are * wise hearted, haue I put wisdom to make all that I haue commanded thee:

7 This is, the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercieseat that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table & the instruments thereof, and the * pure Candlesticks with all his instru-

ments, and the altar of perfume:

9 Likewise the altar of burnt offering with all his instruments, and the Laue with his foote.

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the * anoynting oyle, and sweete perfume for the sanctuary: according to all that I haue commanded thee shall they doe.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betwene mee and you in your generations, that ye may know that I the Lord doe sanctifie you.

14 * Yee shall therefore keepe the * Sabbath: for it is holy vnto you: he that defileth it, shall die the death: therefore whosoever workech therein, the same person shall be euen cut off from among his people.

15 Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord, whosoever doth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the || rest throughout their generations for an everlasting Couenant.

17 It is a signe betwene mee and the children of Israel for euer: * for in sixe dayes the Lorde made the heauen & the earth, and in the seuenth day he ceased, and rested.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * he gaue him two Tables of the Testimony, euen tables of stone, written with the finger of God.

CHAP. XXXII.

4 The Israelites impute their delinquance to the calf. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He flegeth the idolaters. 32 Moses saile for the people.

But when the people saw, that Moses taried long, or he came downe from the mountaine, the people gathered themselves together against Aaron, and said vnto him, Vp, * make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

1 And Aaron said vnto them, * Plucke off the golden eareerings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people plucked fro them * selues the golden eareerings, which were in their eares, and they brought them vnto Aaron.

4 * Who receiued them at their hands, & facioned it with y grauing tooles, & made of it a * molten calfe: then they said, These be thy gods, O Israel, which brought thee out of y land of Egypt.

5 When Aaron saw that, he made an altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, & offered burnt offerings, and brought peace offerings: also * the people sate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lord said vnto Moses, * Go get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

e Which onely was to anoynt the Priests and the instruments of the Tabernacle, and not to burne.

f Though I command these works to be done, yet w^t I not that you break my Sabbath dayes. * Chap. 10. 18. * Lev. 10. 13.

g God repeated this point because the whole keeping of the Law standeth in the true vs of the Sabbath, which is to cease from our workes, and to obey the will of God. 107. Sabbath.

* Gen. 1. 1. & 2. 2. h From creating his creatures, but not from governing and preserving them. * Deut. 9. 10.

i Whereby hee declared his will to his people.

a The roote of idolatry is, when men thinke that God is not abroad except they see him carnally. b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satiate their wicked desires. * Psal. 106. 19.

d They smelled of their heauen of Egypt, where they saw calves, oxen, and serpents worshipped. * 1 King. 12. 38.

* 1 Cor. 10. 7.

* Deut. 9. 13.

Chap. xxxi.

6 All things which appertaine to the Tabernacle.

9 Neither at their houses, nor other-wise.

9 Higher a stranger, or an Israelite, than onely the Priests. 10 In Ebrew, Sholehet, which is a fume made of gumme & shive, as the halie.

7 Onely dedicate to the use of the Tabernacle.

a I haue chosen and made meete, chap. 25. 30.

b This sheweth that handy crafts are the gifts of Gods spirit, and therefore ought to be esteemed.

c I haue instructed them, and instructed their knowledge.

d So called because of the cunning and arte vsed therein, because the whole was beneuolent of one piece.

They



the Congregation, which was without the hoste.

8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood every man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And as soone as Moses was entred into the Tabernacle, the clouidie pillar defended & stode at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people sawe the clouidie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped every man in his tent doore.

11 And the Lord spake vnto Moses ^d face to face, as a man speaketh vnto his friend. After hee turned againe into the hoste, but his seruant Joshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See, thou saiest vnto mee, Leade this people forth, and thou hast not shewed mee whom thou wilt send with mee: thou hast said moreouer, I know thee by ^e name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way that I may know thee, and that I may find grace in thy sight: consider also that this nation ⁿ thy people.

14 And he answered, My ^t presence shall go with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, carie vs not hence.

16 And wherein now shall it be knowne, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preheminece before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he said, I beseech thee, shewe mee thy glorie.

19 And hee answered, I will make all my ^h good goe before thee, and I will ⁱ proclaime the Name of the Lord before thee: ^j for I will shew ^k mercie to whom I will shew mercie, and will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and ^l live.

21 Also the Lord said, Behold, ^m there is a place by ⁿ me, and thou shalt stand vpon the rocke:

22 And while my glorie passeth by I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my ^o backeparts: but my face shall not be seene.

CHAP. XXXI.

^a The Tables are renewed. ^b The description of God. ^c All fellowship with idolaters is forbidden. ^d The three feates. ^e Moses is fourtie dayes in the mount. ^f His face shines, and he couereth it with a vail.

And the Lord said vnto Moses, ^g Hew thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.

2 And bee readie in the morning, that thou maist come vp early vnto the mount of Sinai, and ^h waite there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man bee seene throughout all the mount, neither let the sheep nor cattell feede ⁱ before this mount.

4 ¶ Then Moses ^j hewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commaunded him, & tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord:

6 So the Lord passed before his face, and ^k cried, The Lord, The Lord, strong, mercifull, & gracious, slow to anger, and abundant in goodnesse and trueth,

7 Reseruing mercie for thousands, forgiuing iniquitie, and transgression, and sinne, and not ^l making the wicked innocent, ^m visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And said, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs ⁿ for it is a stiffnecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, ^o I will make a couenant before all thy people, and will doe marvelles, such as haue not bene done in all the world, neither in all nations: and all the people among whome thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I commaund thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the busites.

12 ^p Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they bee the cause of ^q ruine among you:

13 But yee shall ouerthrow their altars, and breake their images in pieces, & cut downe their ^r groves,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is ^s Ielous, is a ielous God)

15 Lest thou make a ^t compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, ^u some man call thee, and thou ^v eat of his sacrifice:

16 And lest thou take of their ^w daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of ^x metall. 18 ¶ The feate of ^y vneleavened bread shalt thou keepe: seven daies shalt thou eat vneleavened bread, as I commaunded thee, in the time of the ^z moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 ¶ Every male that ^{aa} first openeth the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned mine, ^{bb} both of beestes and sheepe.

20 But the first of the ass thou shalt buy out with a lamb: & if thou redeem him not, the thou shalt

ⁱ Or, about.

^j Or, polished.

^k This ought to be referred to the Lord, and not to Moses proclaiming, as Chap. 33. verse 19. ^l For not making innocents. ^m Deut. 5. 9. ⁿ Ier. 31. 18.

^b Seeing the people are thus of nature, the rulers haue need to call vpon God, that hee would alwayes be present with his Spirit. ^c Deut. 32.

^d Deut. 7. 2.

^c If thou follow their wickednesse, and pollute thy selfe with their idolatrie. ^d Which places they chused for their idoles. ^e Chap. 20. 5.

^f Chap. 33. 32. ^g Deut. 7. 2. 3.

^h 1. Cor. 8. 10.

ⁱ 1 King. 11. 3.

^e As gold, silver, brasse, or any thing that is molten, and herein is condemned all maner of idoles, what soeuer they be made of. ^f Chap. 23. 15. ^g Chap. 13. 2. ^h 29. 1. 2. 3. 4. 5.

^d Most plainly and familiarly of all other. Numb. 12. 7. 8. ^e Deut. 3. 10.

^e Yeare for thee and will preferre thee in this thy vacation.

^f Or, face. ^g Signifying that the Israelites should excell through Gods fauour all other people. ^h 1. Cor. 16.

^h Thy face, thy substance, and thy maiestie. ⁱ My mercie, and fatherly care. ^j Reside Chap. 34. verse 6. 7. ^k Rom. 9. 15.

^l For finding nothing in man that can deserue mercy, he will freely saue him.

^l For Moses saw not his face in full maiestie, but as mans weaknesse could beare.

^m In mount Horeb.

ⁿ So much of my glorie as in this mortall life thou art able to see.

^o Deut. 10. 1.

^o Deut. 10. 1.

^o Deut. 10. 1.

Thou shalt break his necke: all the first borne of thy
femmes shalt thou redeme: and none shall appeare
before me.

* Chap. 22. 16.
e. 1. 1. 1.
f. Which offering
something.
* Chap. 22. 12.
* Chap. 22. 16.

21 * Sixe daies shalt thou worke, and in the
seventh day thou shalt rest: both in earing time,
and in the harvest thou shalt rest.

22 * Thou shalt also obteine the feast of
weekes in the time of the first fruits of wheat har-
vest, and the feast of gathering fruite in the end
of the yeere.

g Which was in
September, when
the sunne declined,
which in the count
of politiaall things
they called the end
of the yeere.
* Dr. 1. 6. 1. 6.
e. 1. 1. 1. 1.
f. 1. 1. 1. 1. 1. 1.

23 * Thrice in the yeere shalt all your men
children appeare before the Lord Iehouah God
of Israel.

24 For I will cast out the nations before thee,
and enlarge thy coasts, so that no man shall de-
sire thy land, when thou shalt come vp to appeare
before the Lord thy God thrise in the yeere.

h God promitteth
to defend them
and their which
obey his comman-
dement.
* Chap. 22. 16.

25 Thou shalt not offer the blood of my sa-
crifice with leuen, neither shall ought of the sa-
crifice of the feast of Pascheouer bee left vnto the
morning.

26 The first ripe frutes of thy land thou shalt
bring vnto the house of the Lord thy God: yet
shalt thou not seeth a kid in his mothers milke.

i Reade Chap. 22.
19. de. 1. 4. 2. 1.

27 And the Lord said vnto Moses, Write thou
these words: for after the tenour of these words
I haue made a couenant with thee and with Is-
rael.

* Chap. 24. 18.
de. 1. 4. 2. 1.

28 So he was there with the Lord fortie daies
and fortie nights, and did neither eate bread nor
drinke water: and hee wrote in the Tables the
words of the couenant, *even* the Ten command-
ments.

k This miracle
was to confirme
the authoritie of
the Law, and ought
no more to bee
followed then
the miracles.
* Dr. 1. 4. 2. 1.
f. 1. 1. 1. 1. 1. 1.

29 So when Moses came down from mount
Sinai, the two Tables of the Testimonie were in
Moses hand: as hee descended from the mount:
(now Moses wist not that the skinn of his face
shone bright, after that God had talked with him).

30 And Aaron and all the children of Israel
looked vpon Moses, and behold, the skin of his
face shone bright, and they were afraid to come
neere him.

l Reade 2. Cor.
3. 7.

31 But Moses called him: and Aaron and all
the chiefe of the Congregation returned vnto
him: and Moses talked with them.

32 And afterward all the children of Israel
came neere, and he charged them with all that the
Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with
them, and had put a covering vpon his face.

m Which was in
the Tabernacle of
the Congregation.

34 But when Moses came before the Lord
to speake with him, he tooke off the covering vn-
till he came out: then he came out, and spake vnto
the children of Israel that which hee was com-
manded.

35 And the children of Israel saw the face of
Moses, how the skin of Moses face shone bright:
therefore Moses put the covering vpon his face,
vntill he went to speake with God.

CHAP. XXXV.

The Sabbath. 1. The free gift is required. 2. The readi-
ness of the people to offer. 3. The vessels and Altar are pre-
pared.

Then Moses assembled all the Congregation
of the children of Israel, and said vnto them,
These are the words which the Lord hath com-
manded, that ye should doe them.

n Which ye
shall not from all
bodily worke.

26 Sixe daies shalt thou worke, but the se-
venth day shall bee vnto you the holy Sabbath
of rest vnto the Lord: whosoever doth any worke
therein, shall die.

Ye shall kindle no fire shorowout all your
habitations vpon the Sabbath day.

27 Againe, Moses spake vnto all the Con-
gregation of the children of Israel, saying, This is
the thing which the Lord commandeth, saying,

28 Take from among you an offering vnto the
Lord: whosoever is of a willing heart, let him
bring this offering to the Lord, *namely*, gold and
silver, and brasse:

* Chap. 25. 3.

29 Also blew filke, and purple, and scarlet, and
fine linnen, and goats haire.

30 And rammes skinnies died red, and badgers
skinnies, with Shittim wood:

31 Also oyle for light, and spices for the an-
ointing oyle, and for the sweetincense.

32 And onyx stones and stones to be set in the
ephod, and in the breast plate.

33 And all the wife hearted among you shall
come and make all that the Lord hath com-
manded.

b Reade Chap.
28. 3.

34 That is, the Tabernacle, the pavilion ther-
of, and his covering, and his taches, & his boards,
his barres, his pillars, and his sockets,

* Chap. 26. 31.

35 The Arke, and the barres thereof: the Mer-
cise, and the vail thereof, and the covering ther-
of.

c Which hangeth
before the Mercie-
seat, that it could
not be seene.

36 The Table and the barres of it, and all the
instruments thereof, and the shewbread.

37 Also the Candlestick of light, and his in-
struments, and his lampes with the oyle for the
light:

38 Likewise the Altar of perfume, and his
barres, and the anointing oyle, and the sweet in-
cense, and the vail of the doore at the entring in
of the Tabernacle.

* Chap. 30. 18.

39 The Altar of burnt offering with his bra-
zen grate, his barres and all his instruments, the
lauer and his foote,

* Chap. 27. 2.

40 The hangings of the court, his pillars and
his sockets, and the vail of the gate of the court,

41 The pinnes of the Tabernacle, and the
pinnes of the court with their cordes,

42 The ministring garments to minister in
the holy place, and the holy garments for Aaron
the Priest, and the garments of his sonnes, that
they may minister in the Priests office.

d Such as apper-
tine to the ser-
uice of the Taber-
nacle.

43 Then all the Congregation of the chil-
dren of Israel departed from the presence of Mo-
ses.

44 And every one whose heart encouraged
him, and every one whose spirit made him wil-
ling came and brought an offering to the Lord,
for the worke of the Tabernacle of the Congre-
gation, and for all his vses, and for the holy gar-
ments.

e Br. lifted him
up.

45 Both men and women, as many as were
free hearted, came and brought taches and ear-
rings, and rings, and bracelets, all were Jewels of
gold: and every one that offered an offering of
gold vnto the Lord:

f Or, bookes.

46 Every man also, which had blew filke, and
purple, and scarlet, and fine linnen, and goats
haire, and rammes skinnies died red, and badgers
skinnies brought them.

47 All that offered an oblation of silver and
of brasse brought the offering vnto the Lord: and
every one that had Shittim wood for any man-
ner worke of the ministration brought it.

g Br. with silver
and brasse.

48 And all the women that were wise hearted
did spin with their hands, and brought the
spin worke, *even* the blew filke, and the purple,
the scarlet, and the fine linnen.

h Which were
wittie and expert.

26 Like

i That is, we
were good
men.

* Chap. 30. 3.

g Vnto Mo-
se a minister

* Chap. 31. 3.

j Or, with the
of God.

k Pertaining
graue, or
ring, or such
* Chap. 26. 1.

l Br. with the

m By the San-
he meant
all the Tabern

n Meaning
reclit.

o A rare exan-
and notable
the people fo
the to ferue G
with their goo

* Chap. 28. 3. 4.

p Which were
little pictures
wings in the
forme of chil

1 That is, which were good spinners.

* Chap. 30. 33.

2 Vnto Moses as a minister thereof.

* Chap. 31. 3.

3 Or, with the spirit of God.

4 Pertaining to graving, or carving, or such like.
* Chap. 26. 1.

5 Or, wife in heart

6 By the Sanctuary he meaneth here at the Tabernacle.

7 Meaning, the sacrifices.

8 A rare example and notable to see the people so ready to serve God with their goods.

* Chap. 26. 3. 4.

9 Which were little pictures with wings in the forme of children.

26 Likewise all the women, whose hearts were moued with knowledge, spun goates haire.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the breatt plate:

28 Also spice, and oile for light, and for the anointing oile, and for the sweete perfume.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for al the worke which the Lord had commaunded them to make by the hand of Moses, brought a free offering vnto the Lord.

30 ¶ Then Moses sayde vnto the children of Israel, Beholde, the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

31 And hath filled him with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all maner of worke,

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in graving stones to set them, and in carving of wood, *even* to make any maner of fine worke.

34 And he hath put in his heart that hee may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke all maner of cunning, and broiured, and needle worke, in blew silke, and in purple, in skarlet, and in fine linen and weauing, *even* to do all maner of worke and subtil inuentions.

CHAP. XXXVI.

¶ The great readiness of the people, in so much that he commaunded them to cease. 8 The curtaines made, 19 The couerings, 20 The boards, 31 The barres, 35 and the vails.

¶ Then wrought Bezaleel, and Aholiab, and all cunning men, to whome the Lorde gaue wisdom, and vnderstanding, to knowe howe to worke all maner of worke for the seruice of the Sanctuary, according to all that the Lord had commaunded.

1 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, *even* as many as their hearts encouraged to come vnto the worke to worke it.

2 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also they brought still vnto him free gifts euery morning.

3 So all the wise men that wrought all the holy worke, came euery man from his worke which they wrought;

4 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commaunded to be made.

5 Then Moses gaue a commaundement, and they caused it to be proclaimed throughout the host, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

6 For the stuffe they had, was sufficient for all the worke to make it, and too much.

7 ¶ All the cunning men therefore among the workmen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew silke, and purple, and skarlet: 8 Cherubims of broiured worke made they *upon* them.

9 The length of one curtaine was twenty and eight cubits, & the breadth of one curtaine foure cubits: and the curtaines were all of one fise.

10 And hee coupled fise curtaines together, and other fise coupled he together.

11 And he made strings of blewe silke by the edge of one curtaine, in the selvedge of the coupling: likewise he made on the side of the *other* curtaine in the selvedge in the second coupling.

12 ¶ Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the *other* curtaine, which was in the second coupling: the strings were set one against another.

13 After, he made fiftie taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtaines of goates haire for the *¶* couering vpon the Tabernacle: he made them to the number of eleuen curtaines.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one fise.

16 And hee coupled fise curtaines by themselves, and fixe curtaines by themselves:

17 Also hee made fiftie strings vpon the edge of one curtaine in the selvedge in the coupling, & fiftie strings made hee vpon the edge of the *other* curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And he made a *¶* couering vpon the pavilion of rammes skins dyed red, and a couering of badgers skins aboute.

20 ¶ Likewise he made the boards for the Tabernacle of Shittim wood to stand vp.

21 The length of a board was ten cubites, and the bredth of a board was a cubite, and an halfe.

22 One board had two tenons, set in order as the fete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So he made twentie boardes for the South side of the Tabernacle, *even* full South.

24 And fourtie sockets of siluer made hee vnder the twentie boardes, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards,

26 And their fourty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the Westside of the Tabernacle he made fixe boards.

28 And two boards made hee in the corners of the Tabernacle, for either side,

29 And they were ioyned beneath, and likewise were made sure aboute with a ring: thus hee did to both in both corners.

30 So there were eight boards, & their sixteen sockets of siluer, vnder euery board two sockets.

31 ¶ After, he made barres of Shittim wood, fise for the boardes in the one side of the Tabernacle,

32 And fise barres for the boardes in the other side of the Tabernacle, & fise barres for the boardes of the Tabernacle on the side toward the West.

33 And he made the middle barre to shoote through the boardes, from the one end to the other.

34 He overlaid also the boards with gold, and made their rings of gold for places for the barres.

E 3 and

* Chap. 26. 12.

Or, bookes.

Or, pavilion.

e These two were aboute the couering of goates haire.

f And to beare vp the curtaines of the Tabernacle.

g Or, toward the Sea which was the Sea called Mediterranean Westward from Ierusalem.

* Chap. 26. 34.

* Chap. 26. 28. and 30. 4. 5.

b Which was be-
tween the San-
ctuary, and the
Altar of all.

for, look,

i Which was be-
tween the court
and the Sanctuary.

for, ground for
doors.

* Chap. 35. 10.

a Like birds
feet.

* Chap. 35. 17.

b Of the like
same manner that
the Mercifear.

for, silver feet,

* Chap. 35. 39.

and studded the barres with golde.
35 Moreover he made a vail of blue silk,
and purple, & of skarlet, & of fine twined linnen:
with Cherubims of brodered worke made be it:
36 And made thereunto foure pillars of Shit-
tim, and overlaid them with gold: whose hooks
were all of gold, and he cast for them foure sockets
of silver.
37 And he made an hanging for the Taber-
nacle doore of blew silk, and purple, and skarlet,
and fine twined linnen, and needle worke.
38 And the five pillars of it with their hooks,
and overlaid their chapiters and their fillets with
golde, but their five sockets were of brasle.

CHAP. XXXVII.

1 The Altar. 2 The Mercifear. 3 The Table. 4 The Candel-
stick. 5 The Altar of incense.

After this, Bezaleel made the Arke of Shit-
tim wood, two cubits and an halfe long, and
a cubite and an halfe broad, and a cubite and an
halfe hie.

2 And overlaid it with fine gold within and
without, and made a crown of gold to it round
about.

3 And cast for it foure rings of gold for the
four corners of it: that is two rings for the one
side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and
covered them with golde.

5 And put the barres in the rings by the sides
of the Arke, to beare the Arke.

6 And hee made the Mercifear of pure
golde: two cubites and an halfe was the length
thereof, and one cubite and an halfe the breadth
thereof.

7 And hee made two Cherubims of golde, vpon
the two ends of the Mercifear: even of worke
beaten with the hammer made he them.

8 One Cherub on the one ende, and another
Cherub on the other ende: of the Mercifear
made he the Cherubims at the two ends thereof.

9 And the Cherubims spread out their wings
on his, and covered the Mercifear with their
wings, and their faces were one towards another:
toward the Mercifear were the faces of the Che-
rubims.

10 Also he made the Table of Shittim wood:
two cubites was the length thereof, and a cubite
the breadth thereof, and a cubite and an halfe
the height of it.

11 And he overlaid it with fine golde, and
made thereto a crowne of gold round about.

12 Also he made thereto a border of an hand
breadth round about, and made vpon the border
a crowne of gold round about.

13 And he cast for it foure rings of gold, and
put therings in the four corners that were in the
four feet thereof.

14 Against the border were the rings, as pla-
ces for the barres to beare the Table.

15 And he made the barres of Shittim wood,
and covered them with gold to beare the Table.

16 Also he made the instruments for the Ta-
ble of pure golde: dishes for it, and incense cups
for it, and goblets for it, and coverings for it,
wherewith it should be covered.

17 Like wise hee made the Candlestick of
pure golde: of worke beaten out with the ham-
mer made he the candlestick, and his shaft, and
his branch, his bolles, his knops, and his floures
were of one piece.

18 And six branches came out of the sides
thereof: three branches of the Candlesticks out
of the one side of it, and three branches of the
Candlesticks out of the other side of it.

19 In one branch three bolles made like al-
monds: a knop & a floure: and in another branch
three bolles made like almonds, a knop and a
floure: and so throughout the six branches that
proceeded out of the Candlestick.

20 And vpon the Candlestick were foure
bolles after the fashion of almonds, the knoppes
thereof, and the floures thereof.

21 That is, vnder every two branches a knop
made thereof: & a knop vnder the second branch
therof, and a knop vnder the third branch there-
of, according to the six branches coming out
of it.

22 Their knops & their branches were of the
same: it was all one beaten worke of pure gold.

23 And he made for it such lampes with the
snuffers, and snuffdishes thereof of pure gold.

24 Of a talent of pure gold made he it with
all the instruments thereof.

25 Furthermore he made the perfume altar
of Shittim wood: the length of it was a cubite,
and the breadth of it a cubite (it was square) and
two cubites hie, and the hornes thereof were of
the same.

26 And he covered it with pure gold, both the
toppe and the sides thereof round about, and the
hornes of it, and made vnto it a crowne of gold
round about.

27 And he made two rings of gold for it, vnder
the crowne thereof in the two corners of the
two sides thereof, to put barres in for to beare it
therewith.

28 Also he made the barres of Shittim wood,
and overlaid them with gold.

29 And he made the holy anointing oile, and
the sweet pure incense after the apothecaries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings. 2 The brazen Laver. 3 The Court.
4 The furniture of the people offered.

Also hee made the altar of burnt offering
of Shittim wood: five cubits was the length
thereof, and five cubites the breadth thereof: it
was square, and three cubits hie.

2 And he made vnto it hornes in the four
corners thereof: the hornes thereof were of the
same, and he overlaid it with brasle.

3 Also he made all the instruments of the al-
tar: the Ashpens, and the becoms, and the basins,
the fleshhookes, and the censers: all the instru-
ments thereof made he of brasle.

4 Moreover he made a brazen grate wrought
like a net to the Altar, vnder the compasse of it
beneath in the middles of it.

5 And cast foure rings of brasle for the four
ends of the grate to put barres in.

6 And hee made the barres of Shittim wood,
and covered them with brasle.

7 The which barres he put into the rings on
the sides of the altar to beare it withall, and made
it hollow within the boards.

8 Also he made the laver of brasle, and the
foote of it of brasle of the glasses of the women
that did assemble: and came together at the doore
of the Tabernacle of the Congregation.

9 Finally he made the court on the South
side full South: the hangings of the court were of
fine twined linnen, having an hundred cubites.

10 Their

* Chap. 35. 30

c Read Chap.
35. 39.

* Chap. 30. 1, 2, 3, 4

* Chap. 30. 33, 35

* Chap. 37. 1

* Chap. 37. 3.
for, silver.

a So that the
golden or grate
was halle so hie as
the altar, and stood
within it.

* Chap. 37. 8.
b R. Kimhi saith,
that the women
brought their loo-
king glasses, which
were of brasle or
fine metal, & offer-
ed them freely
vnto the vie of the
Tabernacle, which
was a bright thing
and of great ma-
nitude.

20 Their pillars were twentie, and their brasen sockets twenty: the hooks of the pillars, and their filets were of siluer.

21 And on the North side the hangings were an hundred cubits: their pillars twenty, and their sockets of brasie twenty, the hooks of the pillars and their filets of siluer.

22 On the West side also were hangings of fiftie cubits, their ten pillars with their ten sockets: the hooks of the pillars and their filets of siluer.

23 And toward the East side, full East were hangings of fiftie cubits.

24 The hangings of the one side were fiftene cubits, their three pillars and their three sockets:

25 And of the other side of the court gate on both sides were hangings of fiftene cubits, with their three pillars and their three sockets.

26 All the hangings of the court round about were of fine twinned linnen:

27 But the sockets of the pillars were of brasie: the hooks of the pillars and their filets of siluer, and the covering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

28 Hee made also the hanging of the gate of the court of needle worke, blew silke, and purple, and scarlet, and fine twined linnen, euen twentie cubits long, and five cubits in height and breadth, like the hangings of the court.

29 And their pillars were foure, with their foure sockets of brasie: their hooks of siluer, and the covering of their chapiters, and their filets of siluer.

30 But all the pinnes of the Tabernacle and of the court round about were of brasie.

31 These are the parts of the Tabernacle, I mean, of the Tabernacle of the Testimony, which was appointed by the commandement of Moses for the office of the Levites by the hand of Ithamar sonne to Aaron the Priest.

32 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

33 And with him Aholiab sonne of Ahisamach of the tribe of Dan a cunning workeman, and an embroiderer, & a worker of needle worke in blew silke, and in purple, and in scarlet, and in fine linnen.

34 All the gold that was occupied in all the work wrought for the holy place (which was the gold of the offering) was nine and twenty talents, and seven hundred and thirtie shekels, according to the shekel of the Sanctuary.

35 But the siluer of them that were numbred in the Congregation was an hundred talents, and a thousand seven hundred seventy and five shekels after the shekel of the Sanctuary.

36 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twenty yeere old and aboue, among fix hundred thousand, and three thousand and five hundred and fiftie men.

37 Moreover, there were an hundred talents of siluer, to cast the sockets of the Sanctuary, and the sockets of the vaille: an hundred sockets of an hundred talents, a talent for a socket.

38 But he made the hooks for the pillars of a thousand seven hundred and seventy and five shekels, and overlaid their chapiters, and made filets about them.

29 Also the brasie of the offering was seventy talents, and two thousand, and foure hundred shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the Altar,

31 And the sockets of the court round about, and the sockets for the court gate, and all the pins of the Tabernacle, and all the pinnes of the court round about.

CHAP. XXXIX.

1 The apparel of Aaron and his sonnes. 32 All that the Lord commanded, was made and finished. 43 Moses blessed the people.

Moreover, they made garments of ministration to minister in the Sanctuary, of blew silke, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blew silke, and purple, and scarlet, and fine twined linnen.

3 And they did beat the gold into thin plates, and cut it into wiers, to worke it in the blew silke and in the purple, and in the scarlet, and in the fine linnen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidered gird of his Ephod that was vpon him, was of the same stuffe, and of like work: even of golde, of blew silke, and purple, and scarlet, and fine twined linnen, as the Lord had commanded Moses.

6 And they wrought two Onyx stones closed in ouches of golde, and graued as signets are grauen, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 Also hee made the brestplate of broidered worke like the worke of the Ephod: of gold, blew silke, and purple, and scarlet, and fine twined linnen.

9 They made the brestplate double, and it was square, an handbreadth long, and an handbreadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle, in the first row:

11 And in the second row, an Emeraude, a Saphir, and a Diamond:

12 Also in the third row, a Turkeis, an Achate, and an Hematie:

13 Likewise in the fourth row, a Chrysolite, an Onyx, and a Iasper, closed and set in ouches of gold.

14 So the stones were according to the names of the children of Israel, twelve after their names grauen like signets, every one after his name, according to the twelve tribes.

15 After, they made vpon the brestplate chaines at the ends, of wrethen worke and pure gold.

16 They made also two bosses of gold, & two gold rings, and put the two rings in the two corners of the brestplate.

17 And they put the two wrethen chaines of gold in the two rings, in the corners of the brestplate.

e Read the weight of a talent, Chap. 35-29.

* Chap. 27-19.

a As commandings for the Ark, the Candlestick, the Altar, and such like.

* Chap. 31-10. and 31-18.

* Chap. 28-9.

b That is, of very fine and curious workmanship.

* Chap. 28-12.

c Or a figure, which some authors write that it cometh of the vine of the beast called Lyan.

d That is, every tribe had his name written in a stone.

18 Also the two other ends of the two wrethen chains they fastened in the two bosses, and put them on the shoulders of the Ephod, upon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breastplate upon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod beneath on the fore side of it, and over against his coupling about the broidered gird of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it might be fast upon the broidered gird of the Ephod; and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, he made the robe of the Ephod of woven worke, altogether of blew silke.

23 And the hole of the robe was in the midst of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew silke and purple, and scarlet, and fine linnen twined.

25 They made also belles of pure golde, and put the belles betwene the pomegranates vpon the skirts of the robe round about betwene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After they made coats of fine linnen, of woven worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bunnets of fine linnen, and linnen breeches of fine twined linnen.

29 And the girdle of fine twined linnen, and of blew silke, and purple, and scarlet, work of needle worke, as the Lord had commanded Moses.

30 Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the graving of a signet, HOLINESS TO THE LORD.

31 And they tied vnto it a lace of blew silke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 Thus was all the worke of the Tabernacle, even of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets.

34 And the covering of rammes skinner, dyed red, and the coverings of badgers skinner, and the covering of vaile.

35 The Arke of the Testimony, and the barres thereof, and the Mercy seat.

36 The Table, with all the instruments thereof, and the shew bread.

37 The pure Candlestick, the lamps thereof, and the Lamp stand in order, and all the instruments thereof, and the oyle for light.

38 Also the golden Altar, and the anoynting oyle, and the sweet incense, and the hanging of the Tabernacle doore.

39 The brasen altar with his grate of brasie, his barres and all his instruments, the laver and his foot.

40 The curtaines of the court with his pillars, and his sockets, & the hanging to the court gate, and his boards, and his pinnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministering garments to seruice in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to every point that the Lord had commanded Moses, so the children of Israel made all the worke.

43 And Moses behelde all the worke, and behelde, they had done it as the Lord had commanded: so had they done: And Moses blessed them.

CHAP. XL

The Tabernacle with the appurtenances is reared up. 34 The glory of the Lord appeared in the cloud covering the Tabernacle.

Then the Lord spake vnto Moses, saying, In the first day of the first moneth, in the very first of the first moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

And thou shalt put therein the Arke of the Testimony, and cover the Arke with the vaile:

Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lamps.

And thou shalt set the incense Altar of gold before the Arke of the Testimony, and put the hanging at the doore of the Tabernacle.

Moreover thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

And thou shalt set the Laver betwene the Tabernacle of the Congregation and the Altar, and put water therein.

Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

After, thou shalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

And thou shalt anoynt the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be as an Altar most holy.

Also thou shalt anoynt the Laver and his foot, and shalt sanctifie it.

Then thou shalt bring Aaron and his sons vnto the doore of the Tabernacle of the Congregation, and wash them with water.

And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office.

Then shalt also bring his sons, and clothe them with garments.

And shalt anoint them as thou didst anoint their father, that they may minister vnto me in the Priests office: for their anoynting shall be a sign, that the Priesthood shall be theirs lasting vnto them throughout their generations.

So Moses did according to all that the Lord had commanded him: so did he.

17. ¶ Thus

i. Signifying that in Gods matters man may neither adde nor diminish k. Praised God for the peoples diligence and prayed for them.

a. After that Moses had bene forty dayes & 40. nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done, which being finished, was set vp in Aulis, which is north counteneth halfe March and halfe April. b. That is the altar of perfumes, or of burnt incense. c. This hanging or vaile was betwene the Sanctuary and the court.

d. Till both the Priesthood and the ceremonies should end, which was at Christes coming.

Which was next under the Ephod. f. Where he should put the new head.

Chap. 33.

Chap. 34.

Chap. 35.

Chap. 36.

g. Covered, because it was covered in front, as the Mercy seat and covered in front, as the Mercy seat.

h. Or, which Aaron dressed and refreshed with take every morning.

¶ Then thou shalt lay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

*For the sake of the
high for the fat.*

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and they shall vpon the wood that is in the fire which is vpon the altar.

*Of the favour of
which which paci-
fies the anger of
the Lord.*

9 But the inward chereef and the legges thereof he shall wash in water, and the Priest shall burne al on the altar: for it is a burnt offering, an oblation made by fire, for a sweete savour vnto the Lord.

*He shall verse 9.
before the altar
of the Lord.*

10 ¶ And if his sacrifice for the burnt offering be of the flockes (as of the sheepe or of the goats) he shall offer a male without blemish.

*He shall verse 9.
before the altar
of the Lord.*

11 And hee shall kill it on the Northside of the altar before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

*He shall verse 9.
before the altar
of the Lord.*

12 And hee shall cut it in pieces, separating his head and his kail, and the Priest shall lay them in order vpon the wood that is in the fire which is on the altar.

*The Eburne
word signifieth
no place off with
the male.*

*On the side of
the counte, in
the panner which
is bound with silver,
He shall verse 9.*

13 But he shall wash the inward, and the legges with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete savour vnto the Lord.

*He shall verse 9.
before the altar
of the Lord.*

14 ¶ And if his sacrifice be a burnt offering to the Lord of the fowles, then hee shall offer his sacrifice of the turtle doves, or of the young pigeons.

*The Eburne
word signifieth
no place off with
the male.*

*On the side of
the counte, in
the panner which
is bound with silver,
He shall verse 9.*

15 And the Priest shall bring it vnto the altar, and wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

*Because the
burnt offering
would not be
without the
same offering.*

The Priest.

*To signify that
God remembereth
him that offereth.*

*There is now
would este of it
the Priests.*

*Which is a
offering to God
at pasch.*

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the East part in the place of the ashes.

17 And he shall cleave it with his wings, but not diuide it asunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete savour vnto the Lord.

CHAP. II.

1 The meate offering is after these sortes: of fine flour, of oil, of bread baked, and of new wine.

¶ And when any wil offer a meate offering vnto the Lord, his offering shall be of fine flour, and he shall powre oyle vpon it, and put incense thereon.

2 And shall bring it vnto Aarons sonnes the Priests, and he shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a memorial vpon the altar: for it is an offering made by fire for a sweete savour vnto the Lord.

3 But the remnant of the meate offering shall be Aarons and his sonnes: for it is a most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the oven, it shall be an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anointed with oyle.

5 But if thy meate offering be an oblation of the living pan, it shall be of fine flour unleavened mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meate offering.

¶ And if thy meate offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

7 After thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar.

8 And the Priest shall take from the meate offering a memorial of it, and shall burne it vpon the altar: for it is an oblation made by fire for a sweete savour vnto the Lord.

9 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is a most holy of the offerings of the Lord made by fire.

10 All the meate offerings which ye shall offer vnto the Lord, shall be made without leaven: for ye shall neither burne leaven nor hony in any offering of the Lord made by fire.

11 ¶ In the oblation of the first fruits ye shall offer them vnto the Lord, but they shall not be burnt vpon the altar for a sweete savour.

12 (All the meate offerings also shall thou set on with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meate offering: for vpon all chine oblations thou shalt offer salt.)

13 If then thou offer a meate offering of thy first fruits vnto the Lord, thou shalt offer for thy meate offering of thy first fruits: eares of corne dried by the fire, and wheate beaten out of the green eares.

14 After thou shalt put oyle vpon it, and lay incense thereon: for it is a meate offering.

15 And the Priest shall burne the memorial of it, even of that that is beaten, and of the oyle of it with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, and beastes for the same. 2 The portion of the peace offering, and beastes for the same.

¶ Also if his oblation be a peace offering, if hee wil offer of the droue (whether it be male or female) he shall offer such as is without blemish, before the Lord.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the altar round about.

3 So hee shall offer part of the peace offerings as a sacrifice made by fire vnto the Lord: even the fat that connecth the inward, and all the fat that is vpon the inward.

4 He shall also take away the two kidnies, and the fat that is on them, & vpon the flanks, and the kail on the liver with the kidnies.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood that is on the fire: this is a sacrifice made by fire for a sweete savour vnto the Lord.

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord.

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

*Verse 9.
1. and 29. 12.*

*That is, fruites,
which are sweete
as hony, see many
offer.*

*But referred for
the Priests.*

Mark 9. 49.

*Which they
were bound, as
by a covenant, to
be in all sacrifices,*

Num. 18. 19.

1. Chron. 13. 5.

*Leak. 4. 24. or it
meaneth a sure and
pure covenant.*

1. Chron. 13. 14.

*1. Or, full names: for
the word signifieth
a fruitful field.*

*Reads 1. Chron. 13. 16.
10. in the same.*

*A sacrifice of
thanksgiving, offered
for peace
and prosperitie, either
generally or
particularly.*

*One part was
burnt, another was
to the Priests, and
the third to him
that offered.*

1. and 29. 12.

*For the which kid-
neys were the
flanks.*

*In the peace of-
fing it was indif-
ferent to offer ei-
ther male or fe-
male, but in the
burnt offering on-
ly the male: so
here can be offered
no birds, but
in the burnt offering
they might all
these was consumed
with fire, and
in the peace offering
but a part.*

d The burnt offering was wholly consumed, and of the offering made by fire only the inwards, &c. were burnt: the shoulder and greave with the two kidneys and the marrow were the Priests' and the rest his that offered.

e Meaning at the Northside of the Altar, Chap. 1. 1.

f By eating fat, was meant to be carnall, and by blood eating was signified cruelty.

g He is a fault.

h That is, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments are appointed according to the transgression.

i Meaning, the high Priest.

j Which was between the Flo-lick of all, and the Sanctuary.

k Which was in the court, meaning by the Tabernacle the Sanctuary and in the end of this verse it is spoken for the Court.

l Chap. 19.

m The peace offering was wholly consumed, and of the offering made by fire only the inwards, &c. were burnt: the shoulder and greave with the two kidneys and the marrow were the Priests' and the rest his that offered.

9 After, of the peace offerings he shall offer an offering made by fire vnto the Lord: he shall take away the fat thereof, & the rumpe altogether, hard by the backe bone, and the fat that covereth the inwards, and all the fat that is vpon the inwards.

10 Also he shall take away the two kidnies, with the fat that is vpon them, and vpon the flanks, and the kail vpon the liner with the kidnies.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 Also if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kil it before the Tabernacle of the Congregation, and the soanes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then he shall offer thereof his offering, *even* an offering made by fire vnto the Lord, the fat that covereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidnies, and the fat that is vpon them, & vpon the flanks, and the kail vpon the liner with the kidnies.

16 So the Priest shall burne them vpon the altar, as the meate of an offering made by fire for a sweete savour: all the fat is the Lords.

17 This shall be a perperuall ordinance for your generations, throughout all your dwellings: so shall ye shall eat neither fat nor blood.

CHAP. III.

Moreover, the Lord spake vnto Moses, saying, 18 Speake vnto the children of Israel, saying, If any shall sinne through ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

19 If the Priest that is appointed do sinne (according to the sinne of the people), then shall hee offer, for his sinne which he hath sinned, a young bullocke without blemish vnto the Lord, for a sinne offering,

20 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and kill the bullock before the Lord.

21 And the Priest that is anointed, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

22 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vaile of the Sanctuary.

23 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweete incense, which is in the Tabernacle of the Congregation, then shall he powre all the rest of the blood of the bullocke at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

24 And hee shall take away all the fat of the bullocke for the sinne offering: so will the fat that covereth the inwards, and all the fat that is about the inwards.

25 Hee shall take away also the two kidnies and the fat that is vpon them, & vpon the flanks, and the kail vpon the liner with the kidnies.

26 As it was taken away from the bullocke of

the peace offerings, and the Priest shall burne them vpon the Altar of burnt offering.

27 But the skinn of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung shall hee beare out.

28 So he shall cary the whole bullocke out of the hoste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall hee be burne.

29 And if the whole Congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the Commandements of the Lord which should not be done, and haue offended:

30 When the sinne which they haue committed shall be knowne, then the Congregation shall offer a young bullock for the sinne, and bring him before the Tabernacle of the Congregation,

31 And the Elders of the Congregation shall put their hands vpon the head of the bullock before the Lord, and he shall kil the bullocke before the Lord.

32 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation.

33 And the Priest shall dippe his finger in the blood, and sprinkle it seven times before the Lord, *even* before the vaile.

34 Also hee shall put some of the blood vpon the hornes of the Altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foot of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

35 And he shall take all his fat from him, and burne it vpon the Altar.

36 And the Priest shall do with this bullocke, as he did with the bullocke for his sinne: so shall he do with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

37 For he shall cary the bullocke without the holte, and burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

38 When a ruler shall sinne, and doe through ignorance against any of the Commandements of the Lord his God, which should not be done, and shall offend,

39 If one shew vnto him his sinne, which hee hath committed, then shall hee bring for his offering an hee goate without blemish,

40 And shall lay his hand vpon the head of the hee goate, & kil it in the place where he should kil the burnt offering before the Lord: for it is a sinne offering.

41 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering Altar, and shall powre the rest of his blood at the foote of the burnt offering Altar,

42 And shall burne all his fat vpon the Altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sin, and it shall be forgiven him.

43 Likewise if any of the people of the land shall sinne through ignorance in doing against any of the Commandements of the Lord, which should not be done, and shall offend,

44 If one shew him his sinne which hee hath committed,

* Exod. 29. 14. Lev. 19. 5.

* Heb. 13. 12.

f The multitude excuseth not the sinne, but it all haue sinned, they must all be punished.

* Chap. 4. 2. 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.

h On the Priest.

i Or, making payme with it.

j Or, the multitude of the flock.

k That is, the Priest shall kill it: for it was not lawfull for any one of that office to kill the beast.

l Wherein he is presented lesus Christ.

o Or, private persons.

to keepe, or the lost thing which he found,

5 Or for whatsoever hee hath sworne falsely, he shall both restore it in the whole ^a summe, and shall adde the fifth part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

6 Also he shall bring for his trespass vnto the Lord, a ram without blemish out of the ^a flocke, in thy estimation ^a worth two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the ^a Law of the burnt offering, (it is the burnt offering, because it burneth vpon the altar, all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon ^a his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the ^a altar.

11 After he shall put off his garments, and put on other raiment, and carie the ashes forth with- out the holie vnto a cleane place.

12 But the fire vpon the altar shall burn thereon and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ Also this is the Law of the meate offering, which Aarons sonnes shall offer in the presence of the Lord before the altar.

15 Hee shall euen take thence his handfull of fine flour of the meate offering, and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweet sauour, ^a as a memoriall thereof vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eat, it shall be eaten without leauen in the holie place: in the court of the Tabernacle of the Congregation they shall eat it.

17 It shall not be ^a baken with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespass offering.

18 All the males among the children of Aaron shall eate of it: ^a It shall be a statute for euer in your generations, concerning the offerings of the Lord, made by fire: ^a whatsoever toucheth them, shall be holie.

19 ¶ Again the Lord spake vnto Moses, say- ing,

20 This is the offering of Aaron and his sons, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an ^a Ephah of fine flour, for a meate offering ^a perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, and shalt offer the ^a baken pieces of the meate offering for a sweete sauour vnto the Lord.

22 And the Priest that is ^a anointed in his steade among his sonnes shall offer it: ^a it is the Lords ordinance for euer, it shall be burnt al-

together.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Mo- ses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Law of the sinne offering, In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holie.

26 The Priest that offereth the sinne offering, shall eate it: in the holie place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoever shall touch the flesh thereof, shall be holie: & when there droppeth of the blood thereof vpon a ^a garment, thou shalt wash that whereon it droppeth, in the holie place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brazen pot, it shall both be scowred and washed with water.

29 All the males among the Priests shall eate thereof, for it is most holie.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holie place, shall be eaten, ^a but shall be burnt in the ^a fire.

CHAP. VII.

1 The law of the trespass offering, 2 All of the peace offering.

3 The fat and the blood may not be eaten. Likewise this is the Law of the ^a trespass offer- ing, it is most holie.

2 In the place ^a where they kill the burnt offer- ing, shall they kill the trespass offering, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall ^a hee offer, the rumpe, and the fat that couereth the inwards.

4 After, he shall take away the two kidnies, with the fat that is on them and vpon the flanks, and the kail on the liuer with the kidnies.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holie place, for it is most holie.

7 As the sinne offering is, so is the trespass offer- ing, one ^a law serueth for both: ^a that where- with the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinned of the burnt offering which he hath offered.

9 And all the meate offering that is baken in the oven, and that is dressed in the pan, and in the frying pan, shall be the Priests that offereth it.

10 And euery meate offering mingled with oyle, and that is ^a dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the Law of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to ^a giue thanks, then he shall offer for his thanks offering, vnleavened cakes mingled with oyle, and vnleavened wafers anointed with oyle and fine flour fried with the cakes mingled with oyle.

13 Hee shall offer also his offering with cakes of leavened bread, for his peace offerings to giue thanks.

14 And of all the sacrifice hee shall offer one cake for an heave offering vnto the Lord, and

k Meaning, the garment of the Priest.

l Which was the liuer, Exod. 30. 18.

m Out of the campe, chap. 4. 12.

a Which is for the smaller sinnes, and such as are committed by ignorance, b At the court gate.

c The Priests

d The same ceremonies: notwithstanding that this word trespass, signifieth lesse then sinne.

e Meaning the rest which is left, and not burnt.

f Because it had no oyle nor li- quor.

g Peace offerings containe a confession and thank- giving for a bene- fite received and also a vow, and free offering to ac- cuse a benefite.

¶ Exod. 5. 7.

¶ Chap. 1. 15.

d. That is, the ceremonies which ought to be observed therein.

e Vpon his se- cret parts, Exod. 28. 4. f In the shap- pons appointed for that use.

¶ Chap. 3. 1. num. 15. 4.

¶ Chap. 3. 9.

g Or, mixed with leauen, and after baken.

¶ Exod. 30. 37.

¶ Exod. 16. 38.

h So oft as the Priest shall be elected and anointed.

10. 3. 14.

i His sonne that shall succeed him.

it shall be the Priests that sprinkle the blood of the peace offerings.

14 Also the flesh of his peace offerings, for chankering, shall be eaten the same day that it is offered: he shall leave nothing thereof vntill the morning.

15 But the sacrifice of his offering is a vow, or a free offering, it shall be eaten the same day that hee offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

16 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

17 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination, therefore the person that eateth of it, shall beare his iniquitie.

18 The flesh also that toucheth any vncleane thing shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

19 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleanness vpon him, euen the same person shall be cut off from his people.

20 Moreover, when any toucheth any vncleane thing, as the vncleanness of man, or of an vncleane beast, or of any filthy abomination, & eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

21 ¶ Again the Lord spake vnto Moses, saying,

22 Speake vnto the children of Israel, and say, ¶ Ye shall eat no fat of beasts, nor of sheepe, nor of goats.

23 For the fat of the dead beast, and the fat of that which is borne with teale, shall be occupied to any use, but ye shall not eate of it.

24 For whosoever eatech the fat of the beast, of the which hee shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

25 Neither shall ye eat any blood, either of foule, or of beast, in all your dwellings.

26 Every person that eateth any blood, euen the same person shall be cut off from his people.

27 ¶ And the Lord talked with Moses, saying,

28 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

29 His hands shall bring the offerings of the Lord made by fire: the fat with the breast shall be bring, that the breast may be taken to and fro before the Lord.

30 Then the Priest shall burne the fat vpon the altar, and the breast shall be Aarons and his sonnes.

31 And the right shoulder shall ye give vnto the Priest for an heave offering, of your peace offerings.

32 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

33 For the breast taken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue given them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

34 ¶ This is the anointing of Aaron, and the

anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

35 The which portions the Lord commanded to give them in the day that hee anointed them from among the children of Israel, by a statute for euer in their generations.

36 This is also the law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, & of the consecrations, and of the peace offerings.

37 Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII

The anointing of Aaron and his sonnes, with the sacrifice concerning the same.

¶ Forward the Lord spake vnto Moses, saying, ¶ Take Aaron and his sonnes with him, and the garments, and the anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vneleavened bread.

¶ And assemble all the company at the doors of the Tabernacle of the Congregation.

¶ So Moses did as the Lord had commanded him, & the company was assembled at the doore of the Tabernacle of the Congregation.

¶ Then Moses said vnto the company, ¶ This is the thing which the Lord hath commanded to doe.

¶ And Moses brought Aaron and his sonnes, and washed them with water,

¶ And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the brodered gird of the Ephod, and bound it vnto him therewith.

¶ After, hee put the breastplate thereon, and put in the breastplate the Urim and the Thummim.

¶ Also hee put the miter vpon his head, and put vpon the miter on the forehead the golden plate, and the holy crowne, as the Lord had commanded Moses.

¶ (Now Moses had taken the anointing oyle, and anointed the Tabernacle, and all that was therein, and sanctified them,

¶ And sprinkled thereof vpon the altar seven times, and anointed the altar and all his instruments, and the laver, and his foot, to sanctifie them)

¶ And hee powred of the anointing oyle vpon Aarons head, and anointed him to sanctifie him.

¶ After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bones vpon their heads, as the Lord had commanded Moses.

¶ Then hee brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

¶ And Moses slew him, and tooke the blood, which hee put vpon the hornes of the altar, round about with his finger, and purified the altar, and powred thereof the blood at the foot of the altar, to sanctifie it, to make reconciliation vpon it.

16 Then

h If he make a vow to offer: for eis the flesh of the peace offerings must be eaten the same day.

i The same, what doe he offered, shall remaine. k After is hee offered. l Of the peace offering that is cleane. m Chap. ix. 1.

n Chap. ix. 12.

o Gen. 9. 4. Chap. ix. 14.

p And should one feed it by another. q Chap. ix. 14.

r That is, his privilege, reward and portion.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29. 32.

q Exod. 28. 1. 4. r Chap. ix. 14.

s Exod. 29. 4.

t Exod. 28. 5.

a So called, because this super-scription, Holiness to the Lord, was grauen in it. b That is, the Holiest of all, the Sanctuary and the court.

c Exod. 40. 15. p sal. 133. 2.

q Exod. 29. 1. Chap. ix. 1.

c Of the burnt offering. d To offer for the sinnes of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kail of the liuer, and the two kidneis, with their fat, which Moses burned vpon the Altar.

17 But the bullocke and his hide, and his flesh, and his dung, he burnt with fire without the holte, as the Lord had commanded Moses.

18 ¶ Also hee brought the ram for the burnt offering, and Aaron & his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the Altar round about.

20 And Moses cut the ramme in peeces, and burnt the head with the peeces, and the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram every whit vpon the altar: for it was a burnt offering for a sweete savour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ramme, the ramme of consecrations, and Aaron & his sonnes laid their hands vpon the head of the ramme,

23 Which Moses slew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbe of their right hands, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And he tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kail of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vneleuened bread that was before the Lord, one vneleuened cake and a cake of oyled bread, and one wafer, and put them on the fat, & vpon the right shoulder.

27 So he put all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands and burnt them vpon the Altar for a burnt offering: for these were consecrations for a sweete savour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses.

30 Also Moses tooke of the annoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eat it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven daies, vntill the dayes of your consecrations bee at an ende: for seven daies, said the Lord, shall hee consecrate you.

34 As hee hath done this day: so the Lorde hath commanded to doe, to make an attonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seven daies, and shall keep the watch of the Lord, that ye die not, for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

h By commission given to Moses.

CHAP. IX.

8 The first offering of Aaron. 12 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 The first communion from the Lord.

And in the eight day Moses called Aaron & his sonnes, and the Elders of Israel:

2 ¶ Then hee said vnto Aaron, Take thee a yong calfe for a sinne offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere old, without blemish, for a burnt offering.

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, & a meate offering mingled with oyle, for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded, before the Tabernacle of the Congregation, and all the assembly drew neere and stood before the Lord.

6 (For Moses had saide, This is the thing, which the Lorde commanded that yee should doe, and the glory of the Lord shall appeare vnto you.)

7 Then Moses saide vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an attonement for thee and for the people: offer also the offering of the people, and make an attonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sons of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred the rest of the blood at the foot of the Altar.

10 But the fat and the kindneis and the kail of the liuer of the sinne offering, he burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the holte.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the peeces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise he did wash the inwards and the legs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then he offered the peoples offering and tooke a goate, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it, according to the maner.

17 He presented also the meate offering, and filled his hand thereof, and beside the burnt sacrifice

a After their consecration for the seven daies before the priests were consecrated.

b Aaron offered into the position of the Priesthood and offered foure principal sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meate offering.

c Before the altar where his glory appeared.

d Read for the understanding of this place, Exod. 29. 29. and 2. 17.

e That is, he layd them in order, and they were burnt when the Lord sent downe fire.

f All this must be understood of the preparation of the sacrifices which were burnt after, verse 24.

* Exod. 29. 38.

e In other burnt offerings, which are not of consecration, as offering for himselfe, the Priest hath the skinne, Chap. 7. 1.

* Exod. 29. 37.

f Moses did this because that the Priests were not yet established in their office.

* Exod. 29. 24.

* Exod. 29. 26.

g At the doore of the court. * Exod. 29. 37. Chap. 29. 4.

* Exod. 29. 39. f Mir. fill your hands.

At the morning he burnt it upon the Altar.
 18 He slew also the bullocks, and the rams
 for the peace offerings, that was for the people,
 and Aaron himself brought unto him the blood,
 which he sprinkled upon the Altar round about.
 19 With the fat of the bullocks, and of the
 rams, the rumpe, and that which couereth the
 inward, and the kidneys, and the kail of the liver.
 20 So they layd the fat upon the beasts, and
 he burnt the fat upon the Altar.

21 But the breasts and the right shoulder
 Aaron shooke to and fro before the Lord, as the
 Lord had commanded Moses.

22 So Aaron lift vp his hand toward the peo-
 ple, and blessed them, and came down from
 offering of the sinne offering and the burnt offer-
 ing, and the peace offerings.

23 After Moses and Aaron went into the Ta-
 bernacle of the Congregation, and came out, and
 blessed the people, and the glory of the Lord
 appeared to all the people.

24 And there came a fire out from the Lord,
 and consumed upon the altar the burnt offering
 and the fat: which when all the people saw, they
 gave thanks, and fell on their faces.

CHAP. X.

Nadab and Abihu are slain, who offered
 strange fire before the Lord, which he had not
 commanded them.
 1 Therefore a fire went out from the Lords,
 and deuoured them: so they died before the
 Lord.

2 Then Moses said vnto Aaron, This is it that
 the Lord spake, saying, I will be sanctified in
 them that come neere me, and before all the peo-
 ple I will be glorified: but Aaron held his peace.

3 And Moses called Mishael and Elzaphan
 the sonnes of Uzziel, the vncles of Aaron, and said
 vnto them, Come nere, carry yone brethren from
 before the Sanctuary out of the hoste.

4 Then they went, and caried them in their
 coats out of the hoste, as Moses had commanded.

5 After, Moses said vnto Aaron and vnto El-
 leazar and Ithamar his sons, Vncouer not your
 heads, neither rent your clothes, lest ye die, and
 lest wrath come vpon all the people: but let your
 brethren all the house of Israel bewaile the bur-
 ning which the Lord hath kindled.

6 And goe not ye out from the doore of the
 Tabernacle of the Congregation, lest ye die: for
 the anointing oyle of the Lords vpon you, and
 they did according to Moses commandement.

7 And the Lord spake vnto Aaron, saying,
 Thou shalt not drinke wine nor strong
 drinke, thou nor thy sonnes with thee, when ye
 come into the Tabernacle of the Congregation,
 lest ye die: this an ordinance for euer thorow-
 out your generations.

8 That ye may put difference betweene the
 holy and the vnholy, and betweene the cleane and
 the vncleane.

9 And that ye may teach the children of Is-
 rael all the statutes which the Lord hath com-
 manded them by the hand of Moses.

10 Then Moses said vnto Aaron and vnto
 Eleazar and Ithamar his sonnes that were left,
 Take the meat offering that remaineth of the ob-

lation of the Lord, made by fire, and eat it with-
 out leuen beside the altar: for it is most holy.

11 And ye shall eat it in the holy place, be-
 cause it is thy due, and thy sonnes due, of the
 offerings of the Lord made by fire: for so I am
 commanded.

12 Also the shaken breast and the heauy
 shoulder shall ye eat in a cleane place: thou,
 and thy son, and thy daughters with thee: for
 they are given as thy due, and thy sonnes due,
 of the peace offerings of the children of Israel.

13 The heauy shoulder, and the shaken breast
 that they bring with the offerings made by fire of
 the fat to shake to and fro before the Lord, and
 it shall be thine and thy sonns with thee by a lawe
 for euer, as the Lord hath commanded.

14 And Moses sought the goats that was
 offered for sinne, and lo, it was burnt: therefore he
 was angry with Eleazar and Ithamar the sonnes
 of Aaron, which were left alive, saying,

15 Wherefore haue ye not eaten the sinne of-
 fering in the holy place, seeing it is most holy? and
 God hath giuen it you, to beare the iniquity of
 the Congregation, to make an attonement for
 them before the Lord.

16 Beholde, the blood of it was not brought
 within the holy place: ye should haue eaten it in
 the holy place, as I commanded.

17 And Aaron said vnto Moses, Behold, this
 day I haue offered their sinne offering, and
 their burnt offering before the Lords, and such
 things as thou knowest are come vnto me. If I had
 eaten the sinne offering to day, should it haue bene
 accepted in the sight of the Lord?

18 So when Moses heard it, he was content.

CHAP. XI.

Of beasts, fowles and fishes, which be cleane, and which be
 vnclane.
 1 After, the Lord spake vnto Moses and to Aa-
 ron, saying vnto them,

2 Speake vnto the children of Israel, and say,
 These are the beasts which ye shall eat among
 all the beasts that are on the earth.

3 Whatsoeuer parteth the hoofe, and is clo-
 uen footed, and cheweth the cudde among the
 beasts, that shall ye eat.

4 But of them that chew the cudde, or diuide
 the hoofe only, of them ye shall not eat: as the
 camell, because he cheweth the cud, and diuideth
 not the hoofe, he shall be vnclane vnto you.

5 Likewise the cony, because he cheweth the
 cudde, and diuideth not the hoofe, he shall be vn-
 cleane vnto you.

6 Also the hare, because he cheweth the cud,
 and diuideth not the hoofe, he shall be vnclane
 to you.

7 And the swine, because he parteth the
 hoofe and is cloven footed, but cheweth not the
 cud, he shall be vnclane to you.

8 Of their flesh shall ye not eat, and their
 carkeise shall ye not touch: for they shall be vn-
 cleane to you.

9 These shall ye eat, of all that are in the
 waters: whatsoeuer hath finnes and scales in the
 waters, in the seas, or in the riuers, them shall ye
 eat.

10 But all that haue not finnes nor scales in
 the waters, & of all liuing things that are in the
 waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you:

Exod. 19. 14.
 10r, where is no
 commandment.
 11 For the breast
 and shoulder of
 the peace offer-
 ings might bee
 brought to their
 families, so that
 their daughters
 might eat of
 them, as also of the
 offerings of first
 fruites, the first
 borne, and the Ea-
 ster Lambe,
 Read Chap. 13.
 13, 14.

10r right, or por-
 tion.
 11 Mat. 23. 12.
 f And not con-
 sidered as Nadab,
 and Abihu.

12 Chap. 6. 3.
 3 That is, Nadab
 and Abihu.
 4 Moses bare with
 his infirmities, con-
 sidering his great
 sorrow, but doeth
 neede an ex-
 ample to forgive
 them that malice
 only transgress
 the commande-
 ment of God.

13 Gen. 7. 1. and 14.
 4. 4. 11. 14.
 5 Or, whereof ye
 may eat.
 6 He noteth
 foure sorts of
 beasts: some
 chew the cudde
 onely, and some
 haue onely the
 footes cleft others
 neither chew the
 cud nor haue the
 hoofe cleft: the
 fourth both chew
 the cudde and
 haue the hoofe
 diuided, which
 may be eaten.

14 1. Mar. 6. 18.
 2 God would that
 hereby for a time
 they should be
 discerned as his
 people from the
 Gentiles.

15 As little fish
 ingendred of
 the lime.
 16 As they which
 come of genera-
 tion.

g Of the bullocke
 and the ramme.

h Because the al-
 tar was neere the
 Sanctuary, which
 was the vnto
 the people he
 came
 i Offered for
 the people.
 11 Mar. 2. 2.
 12 Gen. 2. 2.
 13 Gen. 2. 2.
 14 Gen. 2. 2.
 15 Gen. 2. 2.
 16 Gen. 2. 2.

17 Gen. 2. 2.
 18 Gen. 2. 2.
 19 Gen. 2. 2.
 20 Gen. 2. 2.
 21 Gen. 2. 2.

b I will punish
 them that come
 neere me, and
 before all the peo-
 ple I will be
 glorified, and
 before the
 people I will be
 sanctified, and
 before the
 people I will be
 glorified.

c As though ye
 were sanctified
 for the offering
 of the Tabernacle
 of God, lest
 ye die: for the
 anointing oyle
 of the Lords
 vpon you, and
 they did accord-
 ing to Moses
 commandement.

d I will punish
 them that come
 neere me, and
 before all the peo-
 ple I will be
 glorified, and
 before the
 people I will be
 sanctified, and
 before the
 people I will be
 glorified.

10r, where is no
 commandment.

ye shall not eat of their flesh, but shall abhorre their carkeis.

12 Whatsoever hath not finnes nor scales in the waters that shall be abomination vnto you.

13 These shall ye haue also in abomination among the foules, they shall not be eaten, for they are an abomination, the eagle, and the hawk, and the osprey:

14 Also the vultur, and the kite after his kind,

15 And all rauen after their kinde.

16 The ostrich also, and the night-crow, and the seamew, and the hawke after his kinde:

17 The little owle also, and the stormorant, and the great owle:

18 Also the red-thanke, and the pelicane, and the swan:

19 The stork also, the heron after his kinde, and the lapwing, and the bakke:

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall ye eate: of euery foule that creepeth, and goeth vpon all foure which haue their feet and legs all of one to leape withall vpon the earth,

22 Of them ye shall eate these, the grasshopper after his kind, and the sole after his kind, the hargol after his kind, & the hargol after his kind.

23 But all other foules that creepe and haue foure feet, they shall be abomination vnto you.

24 For by such ye shall be polluted: whosoever toucheth their carkeis, shall be vnclane vnto the evening.

25 Whosoever also beareth of their carkeis, shall wash his clothes, & be vnclane vntill euen.

26 Euery beast that hath clawes diuided, and is not cloven footed, not chaweth the cud, such shall be vnclane vnto you: euery one that toucheth them, shall be vnclane.

27 And whatsoever goeth vpon his pawes among all manner beasts that goeth on all foure, such shall be vnclane vnto you: who so doth touch their carkeis, shall be vnclane vntill the euen.

28 And hee that beareth their carkeis, shall wash his clothes, and be vnclane vntill the euen: for such shall be vnclane vnto you.

29 Also these shall be vnclane to you among the things that creepe and moue vpon the earth, the weasell, and the mouse, and the frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the melle.

31 These shall be vnclane to you among all that creepe: whosoever doeth touch them when they be dead, shall be vnclane vntill the euen.

32 Also whatsoever any of the dead carkeises of them doth fall vpon, shall be vnclane, whether it be vessell of wood, or rayment, or skinne, or sacke: whosoever vessell it be that is occupied, it shall be put in the water as vnclane vntill the euen, and it shall be purified.

33 But euery earthen vessell, wherein any of them falleth, whatsoever is within it shall be vnclane, and ye shall breake it.

34 All meate also that shall be eaten, if any such vassel come vpon it, shall be vnclane: and all drinke that shall be drunke in all such vessells shall be vnclane.

35 And euery thing that their carkeis fall vpon, shall be vnclane: the forme or the pot shall be broken: for they are vnclane, and shall

be vnclane vnto you.

36 Yet the fontaines and welles where there is plentie of water shall be cleane: but that which toucheth their carkeises, shall be vnclane.

37 And if there fall of their dead carkeis vpon any feede, which vnto be sown, it shall be vnclane.

38 But if any water be powred vpon the feede, and there fall of their dead carkeis thereon, it shall be vnclane vnto you.

39 If also any beast, whereof ye may eate, die, hee that toucheth the carkeis thereof, shall be vnclane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vnclane vntill the euen: hee also that beareth the carkeis of it, shall wash his clothes, and be vnclane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shall be an abomination, and not be eaten.

42 Whatsoever goeth vpon the breast, and whatsoever goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vnclane with them, neither defile your selues thereby: ye shall not, I say, be defiled by them:

44 For I am the Lord your God: be sanctified therefore, and be holy, for I am holy, and defile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery living thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vnclane and cleane, and betweene the beast that may bee eaten, and the beast that ought not to be eaten.

CHAP. XII.

1 A law how women should be purged after their deliuerance.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought fourth feede, and borne a man childe, she shall be vnclane seven dayes, like as she is vnclane when she is put apart for her disease.

3 And in the eighth day the foreskin of the child shall be circumcised.

4 And she shall continue in the blood of her purifying three and thirty dayes: she shall touch no hallowed thing, nor come into the Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vnclane two weekes, as when she hath her disease: and shee shall continue in the blood of her purifying threecore and sixe dayes.

6 Now when the dayes of her purifying are out (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle dowe for a sinne offering, vnto the doore of the Tabernacle of the Congregation,

7 Who shall offer it before the Lorde, and make an atonement for her: so she shall be purged of the blood of her blood: this is the law for her that hath borne a male or female.

k So much of the water as toucheth it.

l He speaketh of feede that is laid to sleepe before it be sown.

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

a So that her husband for that time could not resort to her.

10r. Amos 1. 9.
* Chap. 19. 19.
* Luke 2. 21.
John 7. 22.
b Besides the first seven dayes.
c As sacrifice, or such like.
d That is, into the court gate, till after forty dayes.
e Twice so long as if she bare a manchild.

f Where the burnt offerings were wont to be offered.

spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinned of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinned: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the haire on the forehead, and be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish fore it is a leprosie springing in his bald head, or in his bald forehead,

43 Therefore the Priest shall looke vpon it, & if the rising of the fore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinned of the flesh,

44 Hee is a leper and vnclane: therefore the Priest shall pronounce him altogether vnclane: for the foresaid in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his head bare and shall put a covering vpon his lips, and shall crie, I am vnclane, I am vnclane.

46 As long as the disease shall be vpon him, he shall be polluted, for he is vnclane: he shall dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen or of wollen, either in a skin, or in any thing made of skinned,

49 And if the fore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vpon it as hath the plague, seven dayes.

51 And shall looke on the plague the seventh day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinned, or in any thing that is made of skinned, that plague is a fretting leprosie and vnclane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoever thing of skinned it be,

54 Then the Priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Against the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vnclane: thou shalt burne it in the fire, for it is a fret inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague bee darker, so that it is washed, hee shall cut it out of the garment, or out of the skinned, or out of the warpe, or out of the woofe.

57 And if it appear still in the garment or in

the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoever thing of skinned it be, if the plague be departed therefrom, then shall it be washed the second time, and bee cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skinned, to make it cleane or vnclane.

CHAP. XIII.

The cleansing of the leper, 34. And of the house that he is in.

¶ And the Lord spake vnto Moses, saying, This is the lawe of the leper in the day of his cleansing: that is, hee shall be brought vnto the Priest;

¶ And the Priest shall goe out of the campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

¶ Then shall the Priest commaund to take for him that is cleansed, two sparrows alie & cleane, and cedar wood and a skarlet lace, and hyssope;

¶ And the Priest shall commaund to kill one of the birds ouer pure water in an earthen vessel:

¶ After, hee shall take the liue sparrow with the cedar wood, and the skarlet lace, and the hyssope, and shall dip them and the liue sparrow in the blood of the sparrow slaine, ouer the pure water.

¶ And he shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, and cleanse him, and shall let goe the liue sparrow into the broad field.

¶ Then he that shall be cleansed, shall wash his clothes, and shau off all his haire, and wash himselfe in water: so he shall be cleane: after that shall he come into the host, but shall tarie without his tent seven dayes.

¶ So in the seventh day hee shall shau off all his haire both his head and his beard, and his eye browes: euen all his haire shall he shau, and shall wash his clothes and shall wash his flesh in water: so he shall be cleane.

¶ Then in the eighth day he shall take two he lambs without blemish, and an ewe lambe of a yeere old without blemish, and three tenth deales of fine flowre for a meate offering, mingled with oyle, and a pinte of oyle.

¶ And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

¶ Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and shall shake them to and fro before the Lord.

¶ And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine: euen in the holy place: for as the sinne offering is the priests, so is the trespass offering: for it is most holy.

¶ So the Priest shall take of the blood of the trespass offering, and put it vpon the lappe of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

¶ The Priest shall also take of the pinte of oyle,

F 2 and

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

* Matt. 2. 2. marks

1. 4. 5. 12.

a Or, the ceremony which shall be vied in his purgation.

107, little birds,

b Of birds which were permitted to be eaten.

c Running water, or of the fountains

d Signifying that he that was made cleane, was set at libertie, and restored to the company of others.

e Which hath no imperfection in any member.

f This measure in Ebrew, is called Log, and containeth fixe egges in measure.

* Exod. 9. 3. 4.

* Lev. 7. 17.

11. the finger of his right hand.

12. upon the blood of the sacrifice.

13. which is in the mortar.

14. shall offer the sacrifice.

15. into the palm of his right hand.

16. shall offer the sacrifice.

17. shall offer the sacrifice.

18. whether of them he can get.

19. shall offer the sacrifice.

20. This order is appointed for the people.

And he shall put the oyle that is in his left hand, & sprinkle of the oyle with his finger seven times before the Lord.
And of the rest of the oyle that is in his hand, shall the Priest put upon the lap of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, & where the blood of the trespass offering was put, shall he follow to sprinkle.
But the remnant of the oyle that is in the Priest's hand, he shall powre upon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.
And the Priest shall offer the same offering, & make an atonement for him that is to be cleansed of his uncleanness, then after shall he kill the burnt offering.
So the Priest shall offer the burnt offering, and the meat offering upon the altar, and the Priest shall make an atonement for him: so he shall be cleane.
But if he be poore, and not able, then he shall bring one lamb for a trespass offering, to be shaken for his reconciliation, and a handful of fine flour mingled with oyle, for a meat offering, which he shall offer.
Also two turtle doves, or two young pigeons, as he is able, whereof the one shall be a sin offering, and the other a burnt offering.
And he shall bring them the eighth day for his cleansing, unto the Priest at the doors of the Tabernacle of the Congregation before the Lord.
Then the Priest shall take the lamb of the trespass offering, and the pigeon, and the oyle, and the Priest shall shake them, so shall he be before the Lord.
And he shall kill the lamb of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it upon the lap of his right ear, that is to be cleansed, & upon the thumb of his right hand, and upon the great toe of his right foot.
Also the Priest shall pour of the oyle into the palm of his own left hand, and shall sprinkle of the oyle that is in his left hand, seven times before the Lord.
Then the Priest shall put of the oyle that is in his hand, upon the lap of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, & upon the place of the blood of the trespass offering.
But the rest of the oyle that is in the Priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.
Also he shall present one of the turtle doves, or of the young pigeons, as he is able, or one such as he is able, the one for a sin offering, and the other for a burnt offering, with the meat offering, & the Priest shall make an atonement for him that is to be cleansed before the Lord.
This is the law of him which hath the plague of leprosy, who is not able in his cleansing to offer the sacrifice.
The Lord also spake unto Moses and Aaron, saying,
When ye be come into the land of Canaan,

in which I give you in possession, if I send the plague of leprosy in an house of the land of your possession,
Then he that owneth the house, shall come and tell the Priest, saying, Me thinketh there is like a plague of leprosy in the house.
Then the Priest shall command them to empty the house before the Priest goe into it to see the plague, that all that is in the house be not made unclean, and then shall the Priest goe in to see the house.
And he shall mark the plague: and if the plague be in the walls of the house, and that there be deep spots, greenish or reddish, which seeme to be lower then the wall,
Then the Priest shall goe out of the house to the doors of the house, and shall cause to shute up the house seven dayes.
So the Priest shall come againe the seventh day, and if he see that the plague is increased in the walls of the house,
Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a foule place without the citie.
Also hee shall cause to scrape the house within round about, and powre the dust that they have scraped off, without the citie in an unclean place.
And they shall take other stones, and put them in the places of those stones, and shall take other mortar to plaster the house with.
But if the plague come againe, and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plastered the house,
Then the Priest shall come and see, and if the plague grow in the house, it is a frustrating plague in the house, it is the most unclean place.
And hee shall breake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and hee shall carie them out of the citie unto an unclean place.
Moreover hee shall goe into the house all the while that it is shut up, hee shall be unclean until the evening.
He also that slepeeth in the house shall wash his clothes: hee likewise that eateth in the house, shall wash his clothes.
But if the Priest shall come and see that the plague hath spread no further in the house, after the house be plastered, the Priest shall pronounce that house cleane, for the plague is healed.
Then shall he take to purifie the house two sparrows, and cedar wood, and skarie lace, and hyssope.
And hee shall kill one sparrow over pure water in an earthen vessel, and he shall take the cedar wood, and the skarie lace, and the hyssope, and dip them in the blood of the slain sparrow, and in the pure water, and sprinkle the house seven times.
So shall hee cleanse the house with the blood of the sparrow, and with the pure water, and with the live sparrow, and with the cedar wood, and with the hyssope, and with the skarie lace.
Afterward he shall let goe the live sparrow out of the town into the broad fieldes: so shall hee make atonement for the house, and it shall be cleane.

This declareth that no plague nor punishment cometh to man without God's providence and his sending.

10. blacke flowe below it.

10. polluted.

11. Where earthen were cast, and the people might not be therewith infected.

12. That is, he shall command it to be pulled downe, as verse 40.

10. dust.

13. It seemeth that this was a late or firing to binde the hyssop to the wood and so was made a sprinkle: the Apostle to the Hebrewes calleth it scarlet wool.

12. the eagle. 12. on the face of the field.

le. 23. 10.

107. 15.

118. in the day of
the vncleane
and in the day of the
cleane.

a. Whole seede
either in sleeping,
or else of weaknes
of nature is looth at
his secret part.
b. Of the thing
whereon he shall
be vncleane.

c. On whom the
vncleane man did
spit.

d. The word signi-
fies every thing
whereon a man
rideth.

e. Chap. 15.

f. That is, be re-
stored to his old
state, and be hea-
led thereof.

g. Meaning, all his
body.

54. This is the law for every plague of leprosie
and blacke spot,

55. And of the leprosie of the garment, and of
the house,

56. And of the swelling, and of the skab, and
of the white spot.

57. This is the lawe of the leprosie to reach
when a thing is vncleane, and when it is cleane.

CHAP. XV.

1. The manner of purging the vncleane issues both of men and
women. 2. The children of Israel must bee separate from all
vncleane things.

Moreouer the Lord spake vnto Moses, and to
Aaron, saying,

2. Speake vnto the children of Israel, and say
vnto them, Whosoever hath an issue from his
flesh, is vncleane, because of his issue.

3. And this shall be his vncleannesse in his issue,
when his flesh annoyeth his issue, or if his flesh be
stopped from his issue, this is his vncleannesse.

4. Every bed whereon hee lyeth that hath the
issue, shall be vncleane, and every thing whereon
he sitteth, shall be vncleane.

5. Whosoever also toucheth his bed shall wash
his clothes, & wash himselfe in water, and shall be
vncleane vntill the euen.

6. And he that sitteth on any thing, whereon
he hath the issue, shall wash his clothes,
and wash himselfe in water, and shall be vncleane
vntill the euen.

7. Also he that toucheth the flesh of him that
hath the issue, shall wash his clothes, and wash
himselfe in water, and shall be vncleane vntill the
euen.

8. If he also, that hath the issue, spit vpon him
that is cleane, he shall wash his clothes, and wash
himselfe in water, and shall be vncleane vntill the
euen.

9. And what a saddle soeuer he rideth vpon,
that hath the issue, shall be vncleane,

10. And whosoever toucheth any thing that
was vnder him, shall be vncleane vntill the euen:
and he that beareth those things, shall wash his
clothes, and wash himselfe in water, and shall be
vncleane vntill the euen.

11. Likewise whomsoever hee toucheth that
hath the issue (and hath not washed his hands in
water) shall wash his clothes, and wash himselfe
in water, and shall be vncleane vntill the euen.

12. And the vessel of earth that he toucheth,
which hath the issue, shall be broken: and every
vessel of wood shall be rinsed in water.

13. But if he that hath an issue, be cleansed of
his issue, then shall hee count him seven dayes for
his cleansing, and wash his clothes, and wash his
flesh in pure water: so shall he be cleane.

14. Then the eighth day he shall take vnto him
two turtle doves, or two yong pigeons, and
come before the Lord at the doore of the Taber-
nacle of the Congregation, and shall giue them
vnto the Priest,

15. And the Priest shall make of the one of them
a sinne offering, & of the other a burnt offering:
so the Priest shall make an atonement for him be-
fore the Lord for his issue.

16. Also if any mans issue of seed depart from
him, he shall wash all his flesh in water, and be
vncleane vntill the euen.

17. And every garment & every skinne wher-
upon shall be issue of seede, shall be euen washed
with water, and be vncleane vnto the euen.

18. If he that hath an issue of seed, doe lie with
a woman, they shall both wash themselves with
water, and be vncleane vntill the euen.

19. ¶ Also when a woman shall haue an issue,
and her issue in her flesh shall be blood, she shall be
put apart seven dayes: and whosoever toucheth
her, shall be vncleane vntill the euen.

20. And whatsoever she lieth vpon in her se-
paration, shall be vncleane, and every thing that
she sitteth vpon, shall be vncleane.

21. Whosoever also toucheth her bed, shall wash
his clothes, and wash himselfe with water, and
shall be vncleane vnto the euen,

22. And whosoever toucheth anything that
she sate vpon, shall wash his clothes, & wash him-
selfe in water, and shall be vncleane vnto the euen:

23. So that whether hee touch her bed, or a-
ny thing whereon she hath sit, he shall be vncleane
vnto the euen.

24. And if a man lie with her, and the floures
of her separation touch him, he shall be vncleane
seven dayes, and all the whole bed whereon he li-
eth, shall be vncleane.

25. Also when a womans issue of blood runneth
long time besides time of her floures, or when
she hath an issue, longer then her floures, all the
dayes of the issue of her vncleannesse she shall be
vncleane, as in the time of her floures.

26. Every bed whereon shee lyeth (as long as
her issue lasteth) shall be to her as her bed of her
separation: and whatsoever she sitteth vpon, shall
be vncleane, as her vncleannesse when she is put
apart.

27. And whosoever toucheth these things, shall
be vncleane, & shall wash his clothes, & wash him-
selfe in water, and shall be vncleane vnto the euen.

28. But if she be cleansed of her issue, then shee
shall count her seven dayes, and after, she shall be
cleane.

29. And in the eighth day shee shall take vnto
her two Turtles, or two yong pigeons, and bring
them vnto the Priest at the doore of the Taber-
nacle of the Congregation.

30. And the Priest shall make of the one a sinne
offring, and of the other a burnt offering, and the
Priest shall make an atonement for her before the
Lord, for the issue of her vncleannesse.

31. Thus shall ye separate the children of Is-
rael from their vncleannesse, that they die not in
their vncleannesse, if they defile my Tabernacle
that is among them.

32. This is the law of him that hath an issue,
and of him from whome goeth an issue of seede
whereby he is defiled.

33. Also of her that is sicke of her floures, and
of him that hath a running issue, whether it be
man or woman, and of him that lyeth with her
which is vncleane.

CHAP. XVI.

1. The Priest might not as all times come into the most holy place.
2. The scape goat. 3. The purging of the Sanctuary. 4. The
cleansing of the Tabernacle. 5. The Priest confesteth the finnes
of the people. 6. The feast of cleansing finnes.

Furthermore the Lord spake vnto Moses, after
the death of the two sonnes of Aaron, when
they came to offer before the Lord, and dyed:

2. And the Lord said vnto Moses, Speake vnto
Aaron thy brother, that hee come not at all
times into the Holy place within the vayle, be-
fore the Mercieseat, which is vpon the Arke, that
he die not, for I will appeare in the cloude vpon

g. That is, when
shee hath her
floures, whereby
she is separate fro
her husband, from
the Tabernacle, &
from touching of
any holy thing.

h. If any of her
vncleannesse did
only touch him in
the bed: for elshe
man that compan-
ied with such a
woman should die.
Chap. 15. 18.
i. For separation.

i. Shall be vncleane
as the bed where-
on she lay when
she had her natural
disease.

k. After the time
that she is recou-
ered.

l. Seeing that God
required of his
priests cleanness:
we cannot be
his, except our filth
& finnes be purged
with the blood of
Iesus Christ, and so
we learne to de-
tect all sinne.

* Chap. 10. 1.

* Exod. 30. 10.

Lev. 9. 7.

a. The hie Priest
entred into the
Holiest of all but
once a yeere euen
in the moneth of
September.

4 And

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord: blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shal bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweet sauour vnto the Lord.

7 And they shall no more offer their offerings vnto devils, after whom they haue gone a whoring: this shalbe an ordinance for ever vnto them in their generations.

8 Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice,

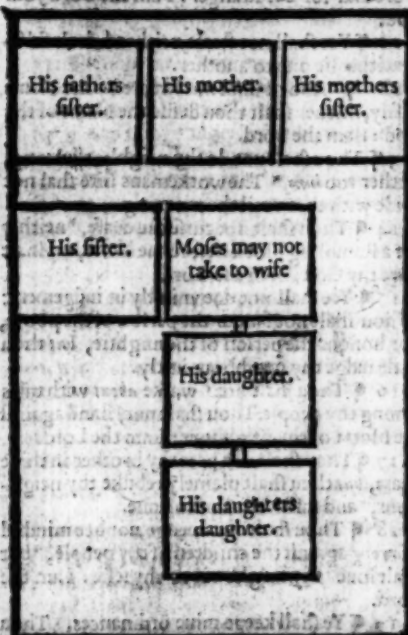
9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shalbe cut off from his people.

10 Likewise whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will euen set my face against that person that eateth blood, & will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shal eat blood: neither the stranger

Consanguinitie hindring marriage.



that sojourneth among you, shall eat blood.

13 Moreover whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may be eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is seyned with his life: therefore I said vnto the children of Israel, Yee shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shalbe cut off.

15 And euery person that eateth it which dieth alone, or that which is torne with beastes, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shalbe cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

CHAP. XVIII.

The Israelites ought not to follow the manner of the Egyptians and Canaanites. 6 The marriages that are vnto the Lord.

1 And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

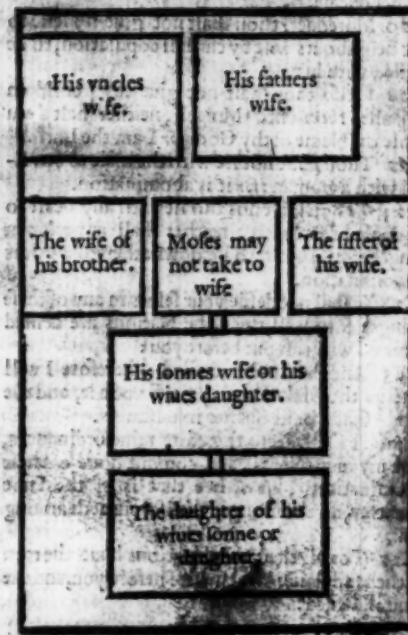
3 After the doings of the land of Egypt, wherein ye dwelt, shall ye now doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, & my iudgements, which if a man doe, he shall then liue in them: I am the Lord.

6 None shall come neere to any of the kindred of his flesh to vncouer her shame: I am the Lord.

Affinitie hindring marriage.



As Moses saith concerning marriages with the women that are so kinne to him as is above specified, so also concerning his sisters marriage with the men that are in like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kinred.

Chapter 11.
d Which is thy
dependence.

e Either by father
or mother, borne
in marriage or
otherwise.

f They are her
children whose
name thou shalt
discover.

Chapter 10. 19.
[Original.]

Chapter 10. 20.
g Which thine
uncle doth dis-
cover.

h For thy fathers
brother's wife.

Chapter 10. 13.

Chapter 10. 13.

i Because the
idolaters among
whom Gods peo-
ple had dwelt and
should dwell.

Chapter 10. 13.

Chapter 10. 13.

Chapter 10. 13.

Chapter 10. 13.

Chapter 10. 13.

Chapter 10. 13.

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Chapter 10. 13.

Chapter 10. 13.

Chapter 10. 13.

7 Thou shalt not discover the shame of thy
father, nor the shame of thy mother: for these is thy
mother, thou shalt not discover her shame.

8 The shame of thy fathers wife shall thou
not discover: for it is thy fathers shame.

9 Thou shalt not discover the shame of thy
father, the daughter of thy father, or the daugh-
ter of thy mother, whether she be borne at home,
or borne without: thou shalt not discover their
shame.

10 The shame of thy sonnes daughter, or of
thy daughters daughter, thou shalt not discover:
their shame: for it is thy shame.

11 The shame of thy fathers wives daughter,
begotten of thy father (for she is thy sister) thou
shalt not discover: her shame.

12 Thou shalt not discover the shame of thy
fathers sister: for she is thy fathers kinsewo-
man.

13 Thou shalt not discover the shame of thy
mothers sister: for she is thy mothers kinsewo-
man.

14 Thou shalt not discover the shame of thy
fathers brother: for he is thy fathers kinsewo-
man.

15 Thou shalt not discover the shame of thy
daughters in law: for she is thy sonnes wife: her
shame thou shalt not discover: her shame.

16 Thou shalt not discover the shame of thy
brothers wife: for it is thy brothers shame.

17 Thou shalt not discover the shame of the
wife and of her daughter, neither shalt thou take
her sonnes daughter, nor her daughters daughter,
to discover her shame: for they are thy kinsfolks,
and it were wickedness.

18 Also thou shalt not take a wife with her
sister, during her life: for it is an uncovering
her shame upon her.

19 Thou shalt not also goe unto a woman
to uncover her shame, as long as she is put apart
for her defilement.

20 Moreover, thou shalt not give thy wife to
thy neighbours wife by carnall copulation, to be
defiled with her.

21 Also thou shalt not give thy children
to offer them unto Molech, neither shalt thou
dile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male to use
it with a woman: for it is abomination.

23 Thou shalt not also lie with any beast to
be defiled therewith: neither shall any woman
stand before a beast to lie down thereto: for it is
abomination.

24 Ye shall not defile your selves in any of these
things: for in all these the Nations are defiled
which I will cast out before you:

25 And the land is defiled: therefore I will
visit the wickedness thereof upon it, and the
land shall vomit out her inhabitants.

26 Ye shall keep therefore mine ordinances,
and my judgements, and commit none of these
abominations, as I have said that is of the same
kindred, as the things that I have said among
you.

27 For all these abominations have the men
of the land done, which were before you, and the
land is defiled.

28 And shall not ye thus say you see if ye
defile it, as it is said, and the people that were be-
fore you?

29 For whosoever shall commit any of these
abominations, the persons that do so, shall be cut
off from among their people.

30 Therefore shall ye keep mine ordinances,
that ye do not any of the abominable customs,
which have been done before you, and that ye de-
file not your selves therein: for I am the Lord
your God.

CHAP. XIX.

1 And the Lord spake unto Moses, saying,
2 Speak unto all the Congregation of
the children of Israel, and say unto them, Ye shall
be holy: for I the Lord your God am holy.

3 Ye shall fear every man his mother and
his father, and shall keep my Sabbaths: for I am
the Lord your God.

4 Ye shall not make unto you idols, nor make
you molten gods: I am the Lord your God.

5 And when ye shall offer a peace offering
unto the Lord, ye shall offer it freely.

6 It shall be even the day ye offer it, or on
the morrow: and that which remaineth until the
third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be
vile: for it shall not be accepted.

8 Therefore he that eateth it, shall bear his
iniquity, because he hath defiled the hallowed
thing of the Lord, and that person shall be cut off
from his people.

9 When ye reap the harvest of your
land, ye shall not reap every corner of your field,
neither shall thou gather the gleanings of thy
harvest.

10 Thou shalt not gather the grapes of thy
vineyard, neither gather every grape of
thy vineyard, but thou shalt leave them for the
poore and for the stranger: I am the Lord your
God.

11 Ye shall not steal, neither shall ye deal fal-
sely, neither lie one to another.

12 Also ye shall not swear by my Name
falsely, neither shall thou defile the Name of thy
God: I am the Lord.

13 Thou shalt not do thy neighbour wrong,
neither rob him: the workmans hire shall not
abide with thee until the morning.

14 Thou shalt not curse the deafe, neither
put a stumbling block before the blind, but shalt
fear thy God: I am the Lord.

15 Ye shall not do unrightly in judgement:
Thou shalt not favour the person of the poore,
nor honour the person of the mighty, but thou
shalt iudge thy neighbour justly.

16 Thou shalt not walk about with tales
among thy people, Thou shalt not stand against
the blood of thy neighbour: I am the Lord.

17 Thou shalt not hate thy brother in thine
heart, but thou shalt plainly rebuke thy neigh-
bour, and suffer him not to sinne.

18 Thou shalt not avenge, nor be minded
of wrong against the children of thy people, but
thou shalt love thy neighbour as thy selfe: I am the
Lord.

19 Ye shall keep mine ordinances. Thou
shalt not let thy cattell gender with a heifer of
divers kinds, Thou shalt not sow thy field with
mingled seed, neither shall a garment of divers
things,

e Not for their
wicked marriages,
unnatural copu-
lations, idolatry or
spiritual whored-
ome with Mo-
leck, and such like
abominations.
p Either by the
civil sword, or by
some plague that
God will send up-
on such.

Chapter 11. 44 and
20. 7. 1. 1. 1. 1. 1. 1.

a That is, void of
all pollution, ido-
latry, and super-
stition on both of
soules and body.

b Of your owne
accord.

Chapter 7. 16.

c Toward God

Chapter 13. 33.

d Or, gathering and
harvest.

d In that which
is committed to
your credit.

Exod. 20. 7. deut.

11. mat. 5. 34.

Or, oppress him
by violence.

Deut. 24. 14. 15.

10. 4. 14.

Deut. 27. 18.

Exod. 23. 3. deut.

1. 17 and 16. 19.

pro. 24. 23. 10. 2. 1.

c As a slanderer

backbiter, or qua-
rell picker.

f By confuting

to his death or

conspiring with

the wicked.

g For suffer not
sins upon him.

Malch. 5. 13. rom.

13. 9. gal. 5. 14. 1. 2.

2. 8.

h As a horse to

leape an ass or

a mule a mare.

things, as of linnen and wollen come vpon thee.

20. ¶ Whosoever also lieth and medleth with a woman that is a bond maide, affianced to a husband, and not redeemed, nor freedome given her, she shall be scourged, but they shall not die, because she is not made free.

21. And hee shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a trespass offering.

22. Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his sinne which hee hath done, and pardon shall be given him for his sinne which he hath committed.

23. ¶ Also when yee shall come into the land, and haue planted euery tree for meate, yee shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you: it shall not be eaten:

24. But in the fourth yeere all the fruite thereof shall be holy to the praise of the Lord.

25. And the fift yeere shall yee eate of the fruit of it, that it may yeeeld to you the increase thereof: I am the Lord your God.

26. ¶ Ye shall not eate the flesh with the blood: ye shall not vse witchcraft, nor observe times.

27. ¶ Ye shall not cut round the corners of your heads, neither shalt thou marre the tuftes of thy beard.

28. ¶ Ye shall not cut your flesh for the dead, nor make any print of a marke vpon you: I am the Lord.

29. ¶ Thou shalt not makethy daughter common, to cause her to be a whore, least the land also fall to whoredome, and the land bee full of wickednesse.

30. ¶ Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31. ¶ Yee shall not regard them that worke with spirits, neither Souldiayers: yee shall not seeke to them to be defiled by them, I am the Lord your God.

32. ¶ Thou shalt rise vp before the horehead, and honour the person of the old man, and dread thy God: I am the Lord.

33. ¶ And if a stranger sojourn with thee in your land, yee shall not vex him.

34. ¶ But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35. ¶ Yee shall not doe vniustly in iudgement, in line, in weight, or in measure.

36. ¶ You shall haue iust balances, true weights, a true Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37. Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

C H A P. XX.

2. They that giue of their seede to Molech, must die. 6. They that haue recourse to sorcerers. 10. The man that committeth adultery. 11. Incest, or fornication with the kindred or affinitie. 22. Ifraels peculiar people to the Lord.

And the Lord spake vnto Moses, saying, 1. Thou shalt say also to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that

giueh his children vnto Molech, he shall die the death, the people of the land shall stone him to death.

3. And I will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4. And if the people of the land hide their eyes, and winke at that man when hee giueh his children vnto Molech, and kill him not,

5. Then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6. ¶ If any turne after such as worke with spirits, and after soothsayers to go a whoring after them, then will I set my face against that person, and wil cut him off from among his people.

7. ¶ Sanctifie your selues therefore, and bee holy, for I am the Lord your God.

8. Keepe ye therefore mine ordinances, and do them: I am the Lord which doth sanctifie you.

9. ¶ If there be any that curseth his father or his mother, he shall die the death, seeing he hath curset his father & his mother, his blood shall be vpon him.

10. ¶ And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11. And the man that lieth with his fathers wife, because hee hath vncouered his fathers shame, they shall both die: their blood shall be vpon them.

12. Also the man that lieth with his daughter in lawe, they both shall die the death, they haue wrought abomination, their blood shall be vpon them.

13. ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14. Likewise he that taketh a wife and her mother, committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15. ¶ Also the man that lieth with a beast, shall die the death, and yee shall slay the beast.

16. And if a woman come to any beast, and lie therewith, then thou shalt kill the woman & the beast: they shall die the death, their blood shall be vpon them.

17. Also the man that taketh his sister, his fathers daughter, or his mothers daughter, & seeth her shame, and the seeth his shame, it is villanie: therefore they shall be cut off in the sight of their people, because he hath vncouered his sisters shame, he shall beare his iniquitie.

18. ¶ The man also that lieth with a woman hauing her diseafe, and vncouereth her shame, and openeth her fountaine and she open the fountaine of her blood, they shall be euen both cut off from among their people.

19. Moreover, thou shalt not vncouer the shame of thy mothers sister, nor of thy fathers sister: because he hath vncouered his kin, they shall beare their iniquitie.

20. Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shall beare their iniquitie, and shall

a By Molech hee meaneth any kind of idole, Chap. 18. 21. b Reade Chap. 17. 10. and 8. 31.

c Though the people be negligent to doe their duetie, and defend Gods right, yet he will not suffer wickednesse to goe unpunished.

d To esteeme sorcerers or counsellors as spirituall whoredome, or idolatry.

e Chap. 11. 44. 1. Pet. 1. 16.

f Exod. 21. 17. Rom. 13. 9. Math. 15. 4.

g He is worthy to die. dicit. 22. 5. ioh. 8. 5.

h Chap. 18. 8. deus. 22. 30.

i Or, confusion.

k Chap. 18. 20.

l It is an execrable and detestable thing.

m Chap. 18. 23.

n Ebr. in the eyes of the children of Israel people.

o Chap. 18. 19. i Or, sorcery.

p Chap. 18. 17, 18. Ebr. #.

his flesh with water.
7 But when the Sunne is downe, hee shall bee cleane, and shal afterward eat of the holy things: for it is his food.

8 Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare their iniquitie for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no stranger also eate of the holy thing, neither the guest of the Priest, neither shall an hired seruauent eate of the holy thing:

11 But if the Priest buy any with money, hee shall eate of it; also he that is borne in his house: they shall eate of his meate.

12 If the Priests daughter also be married vnto a stranger, she may not eate of the holy offerings.

13 Notwithstanding if the Priestes daughter be a widow, or diuorced, and haue no child, but is returned vnto her fathers house, she shall eate of her fathers bread, as shee did in her youth: but there shall no stranger eate thereof.

14 If a man eate of the holy thing vniawittingly, hee shall put the sixth part thereunto, and giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the people to beare the iniquitie of their trespass, while they eate their holy thing: for I the Lord doe halow them.

17 ¶ And the Lord spake vnto Moses, saying,
18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 He shall offer of your free minde a male without blemish of the beemes, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering of the beemes, or of the sheepe, his free offering shall be perfect; no blemish shall be in it.

22 If it be blind, or broken, or maimed, or hauing a wenne, or skirue, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any member superfluous, or lacking: such mayst thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,
27 When a bullocke, or a sheepe, or a goate shall be brought forth, it shall be euen seven daies vnder his damme: and from the eighth day forth it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shall not kill her; and her yong both in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day shall it be eaten, ye shall leave none of it to the morow: I am the Lord.

31 Therefore shall ye keepe my Commandments and doe them: for I am the Lord.

32 Neither shall ye pollute my holy Name, but I will be hallowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the lande of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

1 The feasts of the Lord. 2 The Sabbath. 3 The Passouer. 4 The feast of vnleavened bread. 5 The feast of first fruits. 6 Whitsouide. 7 The feast of blowing trumpets. 8 The feast of Tabernacles.

And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel and say vnto them, The feast of the Lord which ye shall call the holy assemblies, euen these are my feasts.

3 Sixe dayes shall worke be done, but in the seventh day shall be the Sabbath of rest; an holy conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first moneth, and in the fourteenth day of the moneth at euening shall be the Passouer of the Lord.

6 Add on the fifteenth day of this moneth shall be the feast of vnleavened bread vnto the Lord: seven dayes ye shall eate vnleavened bread.

7 In the first day ye shall haue an holy conuocation: ye shall doe no seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seven dayes, and in the seventh day shall be an holy conuocation: ye shall doe no seruile worke therein.

9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring a sheafe of the first fruits of your harvest vnto the Priest.

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord.

13 And the meate offering thereof shall be two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offering thereof the fourth part of an Hin of wine.

14 And ye shall eate neither bread nor parched corne, nor greene eares vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a Law for euer in your generations and in all your dwellings.

15 Ye shall count also to you from the morrow after the Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seven Sabbaths, they shall be complete.

16 Vnto the morrow after the seventh Sabbath shall ye number fiftie dayes: then ye shall bring a new

Exod. 23. 6.

Leuit. 23. 14.

k For whosoever doth otherwise then God commandeth, polluteth his Name.

Exod. 27. 9, 10. For ye may worke.

Dr. assemblies.

a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.

Exod. 12. 19. Num. 28. 17.

b Or bodily labour, saue about that which one must eate, Exod. 12. 16.

c The first day of the feast, and the seventh were kept holy: in the rest they might worke except any feast were intermeddled as the feast of vnleavened bread, the fifth day, and the feast of sheaves the sixteenth day.

Or, as some read: Deut. 24. 19. Ruth. 2. 19. 1. Sam. 12. 9.

d That is, the second Sabbath of the Passouer.

e Which is the fifth part of an Ephab, or two omers: read: Exod. 16. 16. f Reade Exod. 29. 40.

g That is, the seventh day after the first Sabbath of the Passouers.

1. Sam. 12. 9.

brought him vnto Moses (his mothers name also was Shelomath, the daughter of Dibri of the tribe of Dan)

12 And they put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, put their handes vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And hee that blasphemeth the Name of the Lord, shall be put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when hee blasphemeth the Name of the Lord, let him be slaine.

17 ¶ He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, þ beast for beast.

19 Also if a man cause any blemish in his neighbour: as hee hath done, so shall it bee done to him.

20 Breach for breach, eye for eye, tooth for tooth: such a blemish as thee hath made in any, such shall be done to him.

21 ¶ And he that killeth a beast, shall restore it: but he that killeth a man, shall be slaine.

22 Ye shall haue one law: it shall be aswell for the stranger as for one borne in the countrey, for I am the Lord your God.

23 ¶ Then Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

The Sabbath of the seventh yeere, 8 The Iubile in the fiftieth yeere, 14 Not to oppress their brethermen, 23 The sale and redemption of lands, houses and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

24 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the land shall keepe Sabbath vnto the Lord.

25 Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

26 But the seventh yeere shall bee a Sabbath of rest vnto the land: it shall bee the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

27 That which groweth of it owne accord of thy haruest, thou shalt not reape; neither gather the grapes that thou hast left vnlaboured: for it shall be a yeere of rest vnto the land.

28 And the rest of the land shall be meat for you, euen for thee and for thy seruante, and for thy maid, and for thy hired seruante, and for the stranger that sojourneth with thee:

29 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof bee meate.

30 ¶ Also thou shalt number seuen Sabbaths of yeeres vnto thee, euen seuen times seuen yeere: and the space of the seuen Sabbaths of yeeres will be vnto thee nine and fourtie yeere.

9 ¶ Then thou shalt cause to blow the trumpet of the Iubile in the tenth day of the seventh moneth: euen in the day of the reconciliation shall ye make the trumpet blowes throughout all your land.

10 And yee shall halow that yeere, euen the fiftieth yeere, and proclaime libertie in the land to all the inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne every man vnto his possession, and every man shall returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof that are left vnlaboured.

12 For it is the Iubile, it shall bee holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, yee shall returne every man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall not oppress one another:

15 But according to the number of yeeres after the Iubile, thou shalt buy of thy neighbour: also according to the number of the yeeres of the reuennue, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and ye shall dwell in the land in safetie.

19 And the land shall giue her fruit, and yee shall eat your fill, and dwell therein in safetie.

20 And if yee shall say, What shall we eat the seventh yeere, for we shall not sowe, nor gather in our increase?

21 I will send my blessing vpon you in the sixth yeere, and it shall bring forth fruit for three yeeres.

22 And ye shall sowe the eighth yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, ye shall eat the old.

23 ¶ Also the land shall not be sold to be cut off from the family: for the land is mine, and yee be but strangers and sojourners with me.

24 Therefore in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be impouershed, and sell his possession, then his redeemer shall come, euen his neere kinsleman, and buy out that which his brother sold.

26 And if hee haue no redeemer, but hath gotten and found to buy it out,

27 Then shall he count the yeeres of his sale, and restore the ouerplus to the man to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is sold, shall remaine in the hande of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled citie, he may buy it out againe within a whole

e In the beginning of the 50. yeere was the Iubile, so called, because the ioyfull tidings of liberty way publicly proclaimed by the found of a corner. f Which were in bondage. g Because the tribes should neither heare their possessions or families diminished nor confounded.

h By dectels or otherwise. i If the Iubile to come be neere, thou shalt sell better cheape: if it be farr off, dearer.

k And not the full possession of the land.

l Or, I will send out peace.

m And.

n It could not be sold for euer, but must returne to the familie in the Iubile. o Yeshall sell it on condition that it may be redeemed. p Or, kinsman. q Rbr. he and his brethren.

r Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

s From his hand that bought it.

¶ Num. 15. 34.

¶ Deut. 17. 9. and 17. 7.

g Shall be punished.

¶ Exod. 21. 17. and 21. 18. f He that killeth the soule of any man, shall be put to death.

¶ Exod. 21. 24. and 21. 25. and 21. 26.

¶ Exod. 22. 19. h Because the punishment was not yet appointed by the law, for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

¶ Exod. 22. 16. f He shall rest.

a The Iewes began the count of this yeere in September: for then, all the fruits were gathered.

b By reason of the come that fel out of the caries the yeere past.

c Or, Which thou hast separated from thy selfe, and consecrated to God for the poore.

d That which the Lord bringeth forth in her rest.

l Or, weeks.

whole yeere after it is sold: within a yeere may he buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled cite, shall be established, as cut off from the family: to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages which have no walles round about them, shall be esteemed as the field of the countrey: they may be bought out againe, and shall goe out in the Iubile.

32 Notwithstanding the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cite of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the fields of the suburbs of their cities shall not be sold: for it is their perpetual possession.

35 Moreover, if thy brother bee impoverished, and fallen in decay with thee, thou shalt relieve him, and as a stranger and sojourner, so shall he live with thee.

36 Thou shalt take no vray of him, nor vengeance, but thou shalt feare thy God: that thy brother may live with thee.

37 Thou shalt not begin him thy money to vsure, nor lend him thy vitales for increase.

38 I am the Lord your God, which have brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 If thy brother also that dwelleth by thee bee impoverished, and bee blinde vnto thee, thou shalt not compell him to serue as a bond seruant.

40 But as an hired seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both he and his children with him, and shall returne vnto his family, and vnto the possession of his fathers shall he returne.

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 Thou shalt not rule over him cruelly, but thou shalt feare thy God.

44 Thy bondseruant also, and thy bondmaid, which thou shalt haue, shall be of the heathen that are round about you: of them shall ye buy seruants and maids.

45 And moreover, of the children of the strangers that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begate in your land: these shall be your possession.

46 So ye shall take them, as inheritance for your children after you to possesse them by inheritance: ye shall vse their labours for euer: but ouer your brethren, the children of Israel ye shall not rule one ouer another with cruelty.

47 If a sojourner or a stranger dwelling by thee get rich, and thy brother by him bee impoverished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family,

48 After that he is sold, he may be bought out: one of his brethren may buy him out.

49 Or his vncle, or his vncles sonne may buy him out, or any of the kindred of his flesh among his familie, may redeeme him: either if hee can get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them shall hee giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 Hee shall bee with him yeere by yeere as an hired seruant: hee shall not rule cruelly ouer him in thy sight.

54 And if hee bee not redeemed thus, hee shall goe out in the yeere of Iubile, he and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXV.

1 Idolatry forbidden. 2 A blessing to them that keepe the commandments. 3 The curse vnto them that haue broken the commandments. 4 The curse vnto them that haue broken the commandments.

1 Ye shall make you noe idoles, nor golden image, neither reare you vp any pillar: neither shall ye set any image of stone in your land to bow down to it: for I am the Lord your God.

2 Ye shall keepe my Sabbath, and trustence my Sanctuary: I am the Lord.

3 If ye walke in mine ordinances, and keepe my commandments, and doe them,

4 I will then send you raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eat your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none shall make you afraid also: I will rid euill beasts out of the land, and the sword shall not goe thorow your land.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 And sixe of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increase, and multiplie you, and establish my couenant with you.

10 Ye shall eat also old store, and cary out old because of the new.

11 And I will set my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you goe vpright.

14 But if ye will not obey me, nor doe all these commandments,

15 And if ye shall despise mine ordinances, either

a If he be able.

x Which remaine yet to the Iubile.

7 Thou shalt see I will send him raine abundantly, if thou know it.

8 I will send you raine abundantly, if thou know it.

9 I will send you raine abundantly, if thou know it.

10 I will send you raine abundantly, if thou know it.

a By promising abundance of earthly things, he directeth the minds to consider the rich treasures of the spiritual blessing.

7 Job 11. 19. I will rid euill beasts out of the land, and the sword shall not goe thorow your land.

b Ye shall haue no warre.

10 Job 23. 19.

c I will turne vnto you.

c Performe that which I haue promised.

Exod. 37. 25.

11 I will be dayly present with you.

12 I have set you at full liberty, whereas before ye were as beasts tyed in bands.

13 Deut. 28. 17.

14 Malac. 2. 2.

15 Which I haue promised.

16 Which I haue promised.

17 Which I haue promised.

18 Which I haue promised.

19 Which I haue promised.

ther if your soule abhorre my lawes, so that yee will not doe al my Commandements, but breake my ^f Couenant,

16 Then will I also doe this vnto you, I will appoint ouer you ^{||} fearefulness, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sowe your seede in vaine: for your enemies shall eate it:

17 And I will set ^s my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, * & ye shall flee when none pursueth you.

18 And if yee will not for these ^{things} obey me, then will I punish you ^b seven times more, according to your sinnes,

19 And I will breake the pride of your power, and I will make your heauen as ^{yron}, and your earth as ^{brasse}:

20 And your ^{||} strength shall be spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

21 [¶] And if yee walke ^k stubbornly against me, and will not obey me, I will then bring seven times more plagues vpon you, according to your sinnes.

22 I will also send wilde beastes vpon you, which shall ^{||} spoile you, and destroy your cattell, and make ^you fewe in number: so your high wayes shall be desolate.

23 Yet if by these ye will not be reformed by me, but walke stubbornly against me,

24 Then will I also walke ^{*} stubbornly against you; and I will smite you yet seven times for your sinnes:

25 And I will send a sword vpon you, that shall auenge the quarell of my Couenant: and when yee are gathered in your cities, I will send the pestilence among you, and ye shall be deliuered into the hand of the enemy.

26 When I shall breake the ^{||} staffe of your bread, then ten women shall bake your bread in one ^ou^e, & they shall deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

27 Yet if yee will not for this obey mee, but walke against me stubbornly,

28 Then will I walke stubbornly in ^{mine} anger against you, and I will also chastise you seven times more according to your sinnes.

29 * And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall yee deuour.

30 I wil also destroy your hie places, and ^{*} cut away your images, and cast your carkeises vpon the ^{||} bodies of your idoles, and my soule shal abhorre you.

31 And I will make your cities desolate, and bring your Sanctuarie vnto naught, and I wil not smel the saueur of your sweete odours.

32 I wil also bring the land vnto a wilderness, and your enemies which dwel therein, shall be astonished thereat.

33 Also I wil scatter you among the heathen, and I wil draw out a sword after you, and your land shal be waste, and your cities shal be desolate.

34 Then shall the land enioy her ^{*} Sabbaths, as long as it lieth void, and ye shall bee in your enemies land: then shall the land rest, and inioy her Sabbaths.

35 All the daies that it lieth void, it shal rest, because it did not rest in your ^{||} Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euen a ^{||} faintnesse into their hearts in the land of their enemies, and the founde of a lease shaken shal chase them, and they shall ^{||} flee as fleeing from a sword, and they shal fall, no man pursuing them.

37 They shal fall also one vpon another, as before a sword, though none pursue them, and ye shal not be able to stand before your enemies:

38 And ye shal perish among the heathen, and the land of your enemies shal eate you vp.

39 And they that are left of you, shall pine away for their iniquity, in your enemies lands, and for the iniquities of their fathers shall they pine away with ^{||} them also.

40 Then they shal confesse their iniquitie, and the wickednes of their fathers for their trespass, which they haue trespassed against me, & also because they haue walked stubbornly against me.

41 Therefore I will walke stubbornly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall bee humbled, and then they shal ^{||} willingly beare the ^{||} punishment of their iniquitie.

42 Then I will remember my Couenant with Iakob, and my Couenant also with Ishak, and also my Couenant with Abraham will I remember, and will remember the land.

43 ^{||} The land also in the ^{meane} season shall bee left of them, and shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer the ^{||} punishment of their iniquitie, because they despised my Lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither wil I abhorre them, to destroy them vtterly, nor to breake my Couenant with them: for I am the Lord their God:

45 But I will remember for them the ^{*} Couenant of old, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the Ordinances, and the Iudgements, and the Lawes, which the Lord made betweene him, and the children of Israel, in mount ^y Sinai by the hand of Moses.

CHAP. XXVII.

^a Of duties toward, and the redemption of the same. ²⁸ A thing separates from the use of man, cannot be sold nor redeemed, but remaineth to the Lord.

Moreouer, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vow of

^a a person vnto the Lord, by ^b thy estimation,

3 Then thy estimation shall bee ^{thus}: a male from twenty yeere old vnto sixtie yeere old shall be by thy estimation euen fiftie ^c shekels of silver, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shall be thirty shekels.

5 And from five yeere olde to twentie yeere olde, thy valuation shall be for the male twentie shekels, and for the female ten shekels.

6 But from a ^d moneth olde vnto five yeere old, thy price of the male shall be five shekels of silver, and thy price of the female, three shekels of silver.

7 And from sixtie yeere olde and aboue, if ^{he} be a male, then thy price shall be fiftene shekels, and for the female ten shekels.

^{||} Or, commandment.

^f As if their enemies did chase them.

^t Forasmuch as they are culpable of their fathers faults, they shal be punished as well as their fathers.

^{||} Or, pray for their sinnes.

^{||} Whiles they are captiues, and without respect of time.

^{*} Deut. 4. 31. ^{||} Gen. 15. 26.

^x Made to their forefathers.

^y Fifty dayes after they came out of Egypt.

^a As of his sonne or his daughter. ^b Which, according to Priests. ^c Reade the value of the shekel, Exod. 30. 13.

^d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

3 But

^f Which I made with you in chusing you to be my people. ^{||} Or, as battle plagues.

^g Reade Chap. 17. 10.

^{*} Gen. 18. 1.

^k That is, more extremely.

^{||} Ye shall haue drought and barrennesse. ^{||} Or, labour.

^k Or, as some reade, by fortune, imparting my plagues to chance and fortune.

^{||} Of your children, ^{||} kin. 17. 33. ^{||} Because none dare possesse them by force of beasts.

^{*} 1 Sam. 11. 37. ^{||} Job. 18. 16.

^a That is, the strength, whereby the flesh is fortified. ^{||} Exod. 4. 16. and 17. 12. ^{||} One oxen shall be sufficient for ten families.

^{*} Deut. 28. 53.

^{*} 2 Chron. 34. 7.

^{||} Or, carious.

^{||} I will not accept your sacrifices.

^g Signifying that no enemy can come without Gods sending. ^{||} Chap. 3. 3.

^v Which I commanded you to heare.

if he be not able
to pay after thy
valuation.

Which is
cleanse, Chap. 11.3.

That is, conse-
crate to the Lord.

That is, shall be
holy.

A Valuing the
price thereof ac-
cording to the
flood that is
down on by the
flood that it doth
yield.

A House is a house
that contains
the bodies of
of Ephah, Exod.
16.36.

A For their own
benefit or god-
ly use.
That is, which
is dedicated to the
Lord with a curse
so him that doth
curse it to his per-
dition, Gen. 22.
14. 17.

So called be-
cause of the dis-
crep and multitudes
of numbers
which were
chiefly contained
both of men
and places.

8 But if he be poorer then thou hast offered him, then shall he prefer himself before the Priest, and the Priest shall value him according to the ability of him that vowed, so shall the Priest value him.

9 And if it be a beast, whereof man bring an offering unto the Lord, all that one giveth of such unto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.

11 And if it be any unclean beast, of which men doe not offer a sacrifice unto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad, as thou shalt value it, which is the Priest, so shall it be.

13 But if he will buy it againe, then hee shall give the fifth part of it more above thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy unto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall give thereunto the fifth part of money more then thy estimation, so it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, the shalt thou estimate it according to the seeds thereof, an Homer of barley seede shall be fiftie shekels of silver.

17 If he dedicate his field immediately from the year of Jubile, it shall be worth as thou dost estimate it.

18 But if he dedicate his field after the Jubile, then the Priest shall reckon him the money according to the years that remaine unto the year of Jubile, and it shall be abated by thy estimation.

19 And if hee that dedicated it, will redeeme the field, then hee shall put the fifth part of the price, that thou shalt estimate it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest shall sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Jubile, as a field that separates

from common use, the possession thereof shall be the Priest.

22 If a man also dedicate unto the Lord a field which has hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as thou shalt estimate it, unto the year of Jubile, and he shall give the price the same day, as a thing holy unto the Lord.

24 But in the year of Jubile, the field shall returne unto him, of whom it was bought: to him it is, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of the Sanctuary: a shekel cometh twentieth gerahs.

26 ¶ Notwithstanding the first borne of the beasts because it is the Lords first borne, none shall dedicate such, be it bullocke, or sheepe, for it is the Lords.

27 But if it be an unclean beast, then hee shall redeeme it by thy valuation, and give the fifth part more thereto: and if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, nothing separates from the common use that a man doth separate unto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common use is most holy unto the Lord.

29 Nothing separate from the common use, which shall be separate from man, shall be redeemed, but die the death.

30 Also all the tyne of the land, both of the seed of the ground, and of the fruite of the trees, is the Lords, in a holy to the Lord.

31 But if a man will redeeme any of his tithes, he shall add the fifth part thereto.

32 And every tithes of bullocke, and of sheepe, and of all that goeth under the trod, the tenth shall be holy unto the Lord.

33 Hee shall not looke if it be good or bad, neither shall he change it: if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the Commandments which the Lord commanded by Moses unto the children of Israel in Mount Sinai.

1. The Priest
valuation.

2. And 9. 19
num. 1. 37.
Exod. 4. 11.
2. 1. 13. 2.
and 22. 19.
num. 3. 13.
it was the
Lords already.

3. 1. 13. 2.

4. It shall remaine
without redemp-
tion.

5. Besides the va-
lue of the thing it
selfe.
6. All that which
is numbered: that
is, every tenth as
he fallen, by sale
without excepti-
on or respect.

THE FOURTH BOOKE of Moses, called * Numbers.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this world shall be under the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helps faileth, he did not straightway bring his people after their departure out of Egypt, into the land which he had promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercise before they enjoyed it, to trie their faith, and so teach them to forget the world, and to depend on him. Which triall did greatly profite to discerne the wicked and the hypocrites, from the faithfull and true servants of God, who served him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serve their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers over them. By reason whereof they provoked Gods terrible indignation against them, and are set forth as a most notable example for all ages, to beware how they abuse Gods word, professe their owne lusts to his will, or despise his misersers. Notwithstanding, God is ever true to his promise, and governeth his by his holy Spirit, that either they fall not to such iniquities, or else returne to him quickly by true repentance: and therefore hee continueth his grace toward them, hee giveth them ordinances and instructions, as well for Religion, as for civill policie.

he prepereth them against all craft and conspiracie, and giueth them manifolde victories against their enemies. And to auerayd all controuersies that might arise, he taketh away the occasions, by diuiding among all the tribes, both the land which they had wonne, and that also which he had promised, as firmed best to his godly wisdoms.

CHAP. I.

2 Moses and Aaron with the twelve princes of the tribes are com-
manded of the Lord to number them that are able to go to war.
3 The Levites are exempted for the service of the Lord.

He Lorde spake againe vnto Mo-
ses in the wilderness of Sinai, in
the Tabernacle of the Congre-
gation, in the first day of the se-
cond moneth, in the second yeere
after they were come out of the
land of Egypt, saying,

2 Take ye the summe of all the Congrega-
tion of the children of Israel, after their families
and households of their fathers, with the number
of their names: to wit, all the males, † man by
man:

3 From twenty yeere old and aboue, all that
goe forth to the warre in Israel, thou and Aaron
shall number them throughout their armies.

4 And with you shall be men of euery tribe,
such as are the heads of the house of their fa-
thers.

5 And these are the names of the men that
shall stand with you, of the tribe of Reuben, Eli-
zuir, the sonne of Shedeur.

6 Of Simeon, Shelumiel the sonne of Zuri-
shaddai:

7 Of Iudah, Nahshon, the sonne of Ammi-
nadab:

8 Of Issachar, Nathaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, E-
lishama the sonne of Ammihud: of Manasseh,
Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan, the sonne of Gi-
deoni:

12 Of Dan, Ahiezer, the sonne of Ammishad-
dai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation,
princes of the tribes of their fathers, and heads
ouer thousands in Israel.

17 Then Moses and Aaron tookethese men
which are expressed by their names.

18 And they called all the Congregation to-
gether in the first day of the second moneth, who
declared their kinned by their families, and by
the houses of their fathers according to the num-
ber of their names, from twenty yeere old and a-
boue, man by man.

19 As the Lord had commanded Moses, so he
numbered them in the wilderness of Sinai.

20 So werethesonnes of Reuben Israels el-
dest sonne by their generations, by their families,
and by the houses of their fathers according to
the number of their names, man by man, euery
male from twenty yeere olde and aboue, as many
as went forth to warre:

21 The number of them, I say, of the tribe of
Reuben, was fixe and fourtie thousand, and fixe
hundred.

22 Of the sonnes of Simeon by their genera-
tions, by their families, and by the houses of their
fathers, the summe thereof, according to the number of their

names, man by man, euery male from twenty yeere
old and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of
Simeon was nine and fiftie thousand, and three
hundred.

24 ¶ Of the sonnes of Gad by their genera-
tions, by their families, and by the houses of their
fathers, according to the number of their names,
from twenty yeere old and aboue, all that went
forth to warre:

25 The number of them, I say, of the tribe of
Gad was fixe and forty thousand, and fixe hun-
dred and fiftie.

26 ¶ Of the sonnes of Iudah by their gene-
rations, by their families, and by the houses of
their fathers, according to the number of their
names, from twenty yeere olde and aboue, all that
went forth to warre:

27 The number of them, I say, of the tribe of
Iudah, was threescore and fourteene thousand,
and fixe hundred.

28 ¶ Of the sonnes of Issachar by their gene-
rations, by their families, and by the houses of
their fathers, according to the number of their
names, from twenty yeere old and aboue, all that
went forth to warre:

29 The number of them also of the tribe of
Issachar was foure and fiftie thousand, and foure
hundred.

30 ¶ Of the sonnes of Zebulun by their ge-
nerations, by their families, and by the houses of
their fathers, according to the number of their
names, from twenty yeere old and aboue, all that
went forth to warre:

31 The number of them also of the tribe of
Zebulun was seuen and fifty thousand and foure
hundred.

32 ¶ Of the sonnes of Ioseph, namely of the
sonnes of Ephraim by their generations, by
their families, and by the houses of their fathers,
according to the number of their names, from
twenty yeere old and aboue, all that went forth
to warre:

33 The number of them also of the tribe of
Ephraim was forty thousand and fixe hundred.

34 ¶ Of the sonnes of Manasseh by their ge-
nerations, by their families, and by the houses of
their fathers, according to the number of their
names, from twenty yeere old and aboue, all that
went forth to warre:

35 The number of them also of the tribe of
Manasseh was two and thirty thousand and two
hundred.

36 Of the sonnes of Benjamin by their ge-
nerations, by their families, and by the houses of
their fathers, according to the number of their
names, from twenty yeere old and aboue, all that
went forth to warre:

37 The number of them also of the tribe of
Benjamin was fixe and thirty thousand and
hundred.

38 Of the sonnes of Dan by their gene-
rations, by their families, and by the houses of their
fathers, according to the number of their names,
from twenty yeere olde and aboue, all that went
forth to warre:

a In that place of
the wilderness
that was neere to
mount Sinai.
b Which contin-
ued part of April,
and part of May.

c And so on.

d By their
heads.

e That is the chief
man of euery
tribe.

f And asist you
when ye number
the people.

g Or, captains,
and gouernours.

h In shewing eu-
ery man his tribe,
and his ancestors.

i These are the
names of the
twelve tribes, all
full of Reuben.

k Or, as were able to
beare weapons.

l Numerous good soldiers.

164

174

184

194

204

214

224

234

244

THE FIGVRE OF THE Tabernacle erected, and of the Tents pitched round about it.

WEST.



A B The length of the Court of the Tabernacle, which was in the South side, in the which there were two rows of pillars of five cubits in a piece, where the curtains were hung to inclose the Court. C D The North side, which was in all points like. B C The West end, which was of five cubits in a piece. In this place there were some pillars of silver, which were with the rest, where the curtains were hung to inclose the Court in the West end. A D The East end, which was also of five cubits in a piece, so that the whole Court was in length twice the breadth. The covering in was of the South end right at it there hangings, and a hanging of twelve cubits long, fastened to four pillars. In the hanging of the hanging there were two rows of five cubits in length, which were fastened to the side of the hanging to three pillars, and on the other side to as many in the figure thereof.

39 The number of them also of the tribe of Dan was threescore and two thousand, and seven hundred.

40 ¶ Of the sonnes of Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names from twenty yeere old and above, all that went forth to warre:

41 The number of them also of the tribe of Asher was one and forty thousand and five hundred.

¶ Of the children of Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names from twenty yeere old and above, all that went forth to warre, the number of them also of the tribe of

Naphtali, was three and fifty thousand, and four hundred.

44 These are the summes which Moses, and Aaron numbered, and the Princes of Israel, the twelve men which were every one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeere old and above, al that went to the warre in Israel.

46 And all they were in number five hundred and three thousand five hundred and fiftie.

47 But the Levites, after the tribes of their fathers were not numbered among them.

48 For the Lord had spoken vnto Moses, and sayd,

49 Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites over the Tabernacle of the testimony, and over all the instruments thereof, and over all things that belong so it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Levites shall set it up: for the stranger that cometh neere, shall be slaine.

52 Also the children of Israel shall pitch their tents every man in his campe, and every man vnder his standard throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the testimony, left vengeance come vpon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the testimony.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAPTER II

1 The order of the Tents, and the names of the Captains of the Tribes.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Every man of the children of Israel shall campe by his standard, and vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the standard of the hoste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab, he shall be captain of the sonnes of Iudah.

4 And his hoste and the number of them were seuentie and foure thousand and sixe hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nathanael the sonne of Zuar shall be the captain of the sonnes of Issachar.

6 And his hoste and the number thereof were foure and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulun, & Eliab the son of Helon captaine over the sonnes of Zebulun:

8 And his hoste and the number thereof were an hundred thousand, and foure hundred.

9 The whole number of the hoste of Iudah are an hundred thousand and sixe thousand, and foure hundred, according to their armies: they shall first set forth.

10 ¶ On the South side shall be the standard of the

Or full count.

g. Which were warriours, but were appointed to the vie of the Tabernacle.

† Or, campe.

h. Whosoever is not of the tribe of Levi.

i. By not having due regard to the Tabernacle of the Lord.

Or prince.

b. Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standard.

c. Of them which were contrained vnder that name.

4. Reuben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standard.

the hoste of Reuben according to their armies: and the captaines over the sonnes of Reuben shall be Elizur the sonne of Shedair.

11 And his hoste and the number thereof, fixe and fourtie thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaines over the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them, nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaines over the sonnes of Gad shall be Eliasaph the sonne of Deuel:

15 And his host and the number of them were five and fourtie thousand, fixe hundred and fiftie.

16 All the number of the campe of Reuben were an hundred and one and fiftie thousand, and foure hundred and fiftie according to their armies, and they shall sit fourth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoste of the Levites, in the mids of the campe as they have pitched, so shall they goe forward, every man in his order, according to their standers.

18 ¶ The stander of the campe of Ephraim shall be toward the West according to their armies: and the captaines over the sonnes of Ephraim shall be Elisama the sonne of Ammihud:

19 And his hoste and the number of them were fourtie thousand and five hundred.

20 And by him shall be the tribe of Manasseh, and the captaines over the sonnes of Manasseh, shall be Gamliel the sonne of Pedahzur:

21 And his host and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captaines over the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoste, and the number of them were five and thirtie thousand and foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, & they shall goe in the third place.

25 ¶ The stander of the host of Dan shall be toward the North according to their armies: and the captaines over the children of Dan shall be Ahiezer the sonne of Ammishaddai:

26 And his host and the number of them were two and threescore thousand and seven hundred.

27 And by him shall the tribe of Asher pitch, and the captaines over the sonnes of Asher shall be Pagiel the sonne of Ocran.

28 And his host and the number of them were one and fourtie thousand, and five hundred.

29 ¶ Then the tribe of Naphtali, and the captaines over the children of Naphtali shall be Ahura the sonne of Enan:

30 And his host and the number of them were three and fiftie thousand and foure hundred.

31 All the number of the hoste of Dan was an hundred and seven and fiftie thousand and fixe hundred: they shall go hindmost with their standers.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, fixe hundred and three thousand, five hundred and fiftie.

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standers, and so they journeyed every one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Levites. 35-47 Why the Lord separated the Levites for himselfe. 36 Their number, families, and captaines. 40 The first borne of Israel is redeemed by the Levites. 47 The overplus is redeemed by money.

These also were the generations of Aaron & Moses, in the day that the Lord spake with Moses in mount Sinai.

1 So these are the names of the sonnes of Aaron, Nadab the first borne, and Abihu, Eleazar, and Ithamar.

2 These are the names of the sonnes of Aaron the appointed Priests, whom Moses did consecrate to minister in the Priests office.

3 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar served in the Priests office in the sight of Aaron their father.

4 Then the Lord spake vnto Moses, saying,

5 Bring the tribe of Levi, and set them before Aaron the Priest that they may serve him,

6 And take the charge with him, even the charge of the whole Congregation, before the Tabernacle of the Congregation to doe the service of the Tabernacle.

7 They shall also keepe all the instruments of the Tabernacle of the Congregation, & have the charge of the children of Israel to doe the service of the Tabernacle.

8 And thou shalt give the Levites vnto Aaron and to his sonnes: for they are given him freely from among the children of Israel.

9 And thou shalt appoint Aaron & his sons to execute their Priests office: and the stranger that cometh neere, shall be slaine.

10 ¶ Also the Lord spake vnto Moses, saying,

11 Behold, I have even taken the Levites from among the children of Israel: for all the first borne that openeth the matrix among the children of Israel, and the Levites shall be mine,

12 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

13 Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

14 Number the children of Levi after the houses of their fathers, in their families: every male from a moneth olde and above shalt thou number.

15 Then Moses numbered them according to the word of the Lord, as he was commanded.

16 And these were the sonnes of Levi by their names, Gerson, and Kohath, and Merari.

17 Also these are the names of the sonnes of Gerson by their families: Libni and Shimei.

18 The sonnes also of Kohath by their families: Amram and Izehar, Hebron, and Yzziel.

19 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

1 For vnder every one of the foure principall standers were diuers signes to keepe every band in order.

2 Or, families and kindreds.

¶ Exod. 6. 13.

¶ Exod. 28. 3.

¶ Levit. 10. 1, 2.

chap. 26. 61. 1. 2. 3. 14. 3.

b Or, before the Altar.

¶ Levit. 10. 1, 2.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of the high Priests commandement: the oversight of the people, and the service of the Tabernacle.

f Aarons sonnes the Priests served in the Sanctuary in praying for the people and offering sacrifice: the Levites served for the inferior vse of the same.

g Any that would minister not being a Levite.

¶ Exod. 13. 1 and 34. 19. Levit. 27. 26. chap. 3. 15. Luk. 2. 23.

¶ Gen. 46. 11. Exod. 6. 14. chap. 26. 37. 1. 2. 3. 14. 3. 23. 6.

Leui, according to the houses of their fathers.
21 Of Gershon came the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

h Only numbering the male children

22 The summe whereof (after the number of all the males from a moneth olde and aboue) was counted seven thousand and five hundred.

23 The families of the Gershonites shall pitch behinde the Tabernacle Westward.

103. father.

23 The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captaine and ancient of the house of the Gershonites shall be Eliafaph the sonne of Lael.

i Their chargewas to carie the coverings and hangings of the Tabernacle.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation, shall be the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

k Doing every one his duty in the Sanctuary.

26 And the hanging of the court, & the vaile of the doore of the court which is neare the Tabernacle, and neare the Altar round about, and the cords of it for all the service thereof.

27 And of Kohath came the familie of the Amratites, and the familie of the Izecharites, and the familie of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

l The chief things within the Sanctuary were committed to the Kohathites.

28 The number of all the males from a moneth olde and aboue was eight thousand and six hundred, hauing the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

m The chief things within the Sanctuary were committed to the Kohathites.

30 The captaine and ancient of the house and families of the Kohathites shall be Elizaphan the sonne of Vzziel:

31 And their charge shall be the Arke, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister, with, and the vaile, and all that serueth thereto.

n The chief things within the Sanctuary were committed to the Kohathites.

32 And Eleazar the sonne of Aaron the Priest shall bee chief captaine of the Leuites, hauing the oversight of them that haue the charge of the Sanctuary.

33 Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

o The wood worke and the rest of the instruments were committed to their charge.

34 And the summe of them, according to the number of all the males, from a moneth old and aboue was six thousand and two hundred.

35 The captaine and ancient of the house of the families of Merari shall be Zurriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sons of Merari shall be the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto.

37 With the pillars of the court round about, with their sockets, and their pins & their cords.

38 Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that commeth neere shall be slaine.

p The whole summe of the Leuites, which Moses & Aaron numbered at the commandement of the Lord throughout their families, when all the males from a moneth old and aboue, was two and twentie thousand.

39 The whole summe of the Leuites, which Moses & Aaron numbered at the commandement of the Lord throughout their families, when all the males from a moneth old and aboue, was two and twentie thousand.

40 And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel from a moneth olde and aboue; and take the number of their names.

41 And thou shalt take the Leuites to mee for all the first borne of the children of Israel (I am the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moses numbred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth old and aboue) according to their number were two and twentie thousand, two hundred seuentie and three.

44 And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shall be mine, (I am the Lord)

46 And for the redeeming of the two hundred seuentie and three, (which are more then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: the shekel containeth twenty gerahs.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Leuites:

50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundred threescore and five shekels, after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

The offices of the Leuites, when the hoste remooueth. And the number of the three families of Kohath, Gershon, and Merari.

And the Lord spake vnto Moses, & to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From thirtie yeere olde and aboue, euen vntill fiftie yeere olde all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 When the hoste remooueth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall couer the Arke of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skinned, and shall spread vpon it a cloth altogether of blewesilke, and put to the barres thereof:

7 And vpon the table of shew bread, they shall spread a cloth of blewesilke, and put thereon the dishes, and the incense cups and goblets, and coverings to couer it with, and the bread shall be thereon continually.

8 And they shall spread vpon them a covering of

p So that now the Leuites should suffice vnto the Lord for the first borne of Israel, due for the 273. which were more then the Leuites, for whom they paid money.

Exod. 30. 13. leuit. 27. 25. chap. 18. 16. exod. 45. 12.

q Of the two hundred seuentie and three, which were more then the Leuites.

a The Leuites were numbred after three sorts: first at a moneth olde when they were consecrated to the Lord, next at 25. yeere old when they were appointed to serue in the Tabernacle, and at 30. yeere olde to beare the burthens of the Tabernacle.

b Which diuided the Sanctuary from the holiest of all.

c That is, put thereon their shoulders to carie infor the barres of the Arke could neust be removed, Exod. 25. 15. Exod. 25. 30.

d Meaning, to couer the bread.

i Comm your nee that the things be wrapped they by the

u Which eined in company that minist the Tabernacle the Congregation Which hanged by the Sanctuary the court. Which composed the Tabernacle and the altar burnt offering

of skarlet, and couer the same with a couering of badgers skinned, and put to the barres thereof.

19 Then they shall take a cloth of blew silke, and couer the candlestick of light with his lampes and his sinners, and his sinners, and all the oyle vessels thereof, which they occupie about it.

20 So they shall put it, and all the instruments thereof in a couering of badgers skinned, and put it vpon the barres.

21 Also vpon the golden altar they shall spread a cloth of blew silke, and couer it with a couering of badgers skins, and put to the barres thereof.

22 And they shall take all the instruments of the ministry wherewith they minister in the Sanctuary, and put them in a cloth of blew silke, and couer them with a couering of badgers skinned, and put them on the barres.

23 Also they shall take away the ashes from the altar, and spread a purple cloth vpon it.

24 And shall put vpon it all the instruments thereof, which they occupie about it, the censers, the flesh hooks, and the besomes, and the basins, turn all the instruments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

25 And when Aaron and his sonnes haue made an ende of couering the Sanctuary, and all the instruments of the Sanctuary, at the removing of the host, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

26 And to the office of Eleazar the sonne of Aaron the Priest pertaineth the oyle for the light, and the sabbath sabbath, and the dayly meate offering, and the sin offering, and the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

27 And the Lord spake vnto Moses and to Aaron, saying,

28 Ye shall not cut off the tribe of the families of the Kohathites from among the Leuites:

29 But thus do vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoynt them, euery one to his office, and to his charge.

30 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

31 And the Lord spake vnto Moses, saying,

32 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers, throughout all their families:

33 From thirtie yeere old and above, vntil fiftie yeere old shalt thou number them, all that enter into the assembly for to do seruice in the Tabernacle of the Congregation.

34 This shall be the seruice of the families of the Gershonites to serue and to beare.

35 They shall beare the curtains of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinned, that is on high vpon it, and the vail of the doore of the Tabernacle of the Congregation.

36 The curtains also of the court, & the vail of the entring in of the gate of the court, which

is neere the Tabernacle and neere the altar round about, with their cords, and all the instruments for their seruice, and all that is made for them, shall they serue.

37 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done in all their charges, and in all their seruice, and ye shall appoynt them to keep all their charges.

38 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall be vnder the hand of Ithamar the sonne of Aaron the Priest.

39 Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers.

40 From thirtie yeere old and above, even vnto fiftie yeere old shalt thou number them, all that enter into the assembly, to do the seruice of the Tabernacle of the Congregation.

41 And this is their office, and charge according to all their seruice in the Tabernacle of the Congregation: the boards of the Tabernacle with the barres thereof, and his pillars, and his sockets,

42 And the pillars round about the court, with their sockets and their pinnes, and their cords with all their instruments, even for all their seruice: & by name ye shall reckon the instruments of their office and charge.

43 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

44 Then Moses and Aaron and the Princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

45 From thirtie yeere olde and above, even vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

46 So the numbers of them throughout their families were two thousand, seven hundred and fiftie.

47 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the hand of Moses.

48 Also the numbers of the sonnes of Gershon throughout their families & houses of their fathers,

49 From thirtie yeere old and vpward, even vnto fiftie yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

50 So the numbers of them by their families, and by the houses of their fathers were two thousand six hundred and thirtie.

51 These are the numbers of the families of the sonnes of Gershon: of all that did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

52 The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

53 From thirtie yeere olde and vpward, even vnto

q Vnder the charge and oversight.

* Exod. 16. 15.

r Ye shall make an inventory of all the things, which ye commit to their charge.

† Heb. the numbred of them.

f God appointing Moses to be the minister and executor thereof.

t Which were of competent age to serue therein, that is betwene 30. and 50.

* Exod. 15. 12.

* Exod. 27. 18.

e The Hebrew word signifies an instrument made of two staves or barres, f Which was to beare the incense, &c. Exod. 30. 1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuary, as the vail, &c. i Before it be couered.

i Which was offered at morning and evening. * Exod. 29. 13, 14.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part euery man shall beare.

n Which were received into the company of them that ministered in the Tabernacle of the Congregation.

o Which vail hangd betwene the Sanctuary and the court.

p Which court compassed both the Tabernacle of the Congregation, and the altar of burnt offering.

42. And the Lord spake unto Moses, saying, Let the Levites be numbered, from thirty years old and upward, men of fighting valour, that they may be numbered.

43. So the numbers of them by their families were three thousand and two hundred.

44. These are the names of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord by the hand of Moses.

45. All the numbers of the Levites, which Moses and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

46. From thirty years old and upward, men of fighting valour, every one that came to do his duty, office, service and charge in the Tabernacle of the Congregation.

47. So the numbers of them were eight thousand five hundred and fourscore.

48. According to the commandment of the Lord by the hand of Moses did Moses number them, every one according to his service, according to his charge. Thus were they of that tribe numbered, as the Lord commanded Moses.

CHAP. V.

1. The Lord spake unto Moses, saying, Let the Levites be numbered, from thirty years old and upward, men of fighting valour, that they may be numbered.

2. So the numbers of them by their families were three thousand and two hundred.

3. These are the names of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord by the hand of Moses.

4. All the numbers of the Levites, which Moses and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

5. From thirty years old and upward, men of fighting valour, every one that came to do his duty, office, service and charge in the Tabernacle of the Congregation.

6. So the numbers of them were eight thousand five hundred and fourscore.

7. According to the commandment of the Lord by the hand of Moses did Moses number them, every one according to his service, according to his charge. Thus were they of that tribe numbered, as the Lord commanded Moses.

8. And the Lord spake unto Moses, saying, Let the Levites be numbered, from thirty years old and upward, men of fighting valour, that they may be numbered.

9. So the numbers of them by their families were three thousand and two hundred.

10. These are the names of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord by the hand of Moses.

11. All the numbers of the Levites, which Moses and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

12. From thirty years old and upward, men of fighting valour, every one that came to do his duty, office, service and charge in the Tabernacle of the Congregation.

13. So the numbers of them were eight thousand five hundred and fourscore.

14. According to the commandment of the Lord by the hand of Moses did Moses number them, every one according to his service, according to his charge. Thus were they of that tribe numbered, as the Lord commanded Moses.

15. And the Lord spake unto Moses, saying, Let the Levites be numbered, from thirty years old and upward, men of fighting valour, that they may be numbered.

16. So the numbers of them by their families were three thousand and two hundred.

17. These are the names of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord by the hand of Moses.

18. All the numbers of the Levites, which Moses and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

19. From thirty years old and upward, men of fighting valour, every one that came to do his duty, office, service and charge in the Tabernacle of the Congregation.

if he have a jealous mind, so that he be jealous over his wife, which is not defiled.

1. Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an ephah of barley meal, as he shall appoint, and lay it upon it, nor put incense thereon, for it is an offering of jealousy, an offering for a remembrance, calling the sinne to a mind.

2. And the Priest shall bring her, and see her before the Lord.

3. Then the Priest shall take of the holy water in an earthen vessel, and of the dust that is in the floor of the Tabernacle, and the Priest shall anke it and put it into the water.

4. After the Priest shall set the woman before the Lord, and uncover the womans head, and put the offering of the memoriall in her handes, it is the jealousie offering, and the Priest shall have bitter and cursed water in his hand.

5. And the Priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, neither thou hast turned to uncleanness from thine husband, and be free from this bitter and cursed water.

6. But if thou hast turned from thine husband, and so are defiled, and some man hath lien with thee besides thine husband,

7. Then the Priest shall charge the woman with an oath of cursing, and the Priest shall say unto the woman, The Lord maketh thee to be accursed, and miserable, for thou hast turned to uncleanness from thine husband, and thy belly shall swell, and thy thigh shall rot, and thy belly to swell.

8. And that this cursed water may get into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen, Amen.

9. After the Priest shall write these curses in a booke, and shall blot them out with the bitter water.

10. And shall cause the woman to drinke the bitter and cursed water, and the cursed water shall enter into her, and all that is written shall come into effect upon her.

11. Then the Priest shall take the jealousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it upon the altar.

12. And the Priest shall take a handful of the offering for a memoriall thereof, and burne it upon the altar, and afterward make the woman drinke the water.

13. When he hath made her drinke the water, if she be defiled, and have trespassed against her husband, then shall the cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

14. But if the woman be not defiled, but be clean, she shall be free, and shall conceive and bear a son.

15. This is the law of jealousy, when a wife turneth from her husband, and is defiled.

16. Or, when a man is moved with a jealous mind, being jealous over his wife, then shall he bring the woman before the Lord, and the Priest shall doe to her according to all this law.

17. And the man shall be free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

1. The Lord spake unto Moses, saying, Let the Levites be numbered, from thirty years old and upward, men of fighting valour, that they may be numbered.

2. So the numbers of them by their families were three thousand and two hundred.

3. These are the names of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord by the hand of Moses.

4. All the numbers of the Levites, which Moses and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

Whoever of the Levites that had any manner of charge in the Tabernacle.

According to the word of the Lord, neither added, nor diminished, from that which the Lord commanded him.

Leviticus 13:3. Leviticus 13:4. Leviticus 13:5. Leviticus 13:6. Leviticus 13:7. Leviticus 13:8. Leviticus 13:9. Leviticus 13:10. Leviticus 13:11. Leviticus 13:12. Leviticus 13:13. Leviticus 13:14. Leviticus 13:15. Leviticus 13:16. Leviticus 13:17. Leviticus 13:18. Leviticus 13:19. Leviticus 13:20. Leviticus 13:21. Leviticus 13:22. Leviticus 13:23. Leviticus 13:24. Leviticus 13:25. Leviticus 13:26. Leviticus 13:27. Leviticus 13:28. Leviticus 13:29. Leviticus 13:30. Leviticus 13:31. Leviticus 13:32. Leviticus 13:33. Leviticus 13:34. Leviticus 13:35. Leviticus 13:36. Leviticus 13:37. Leviticus 13:38. Leviticus 13:39. Leviticus 13:40. Leviticus 13:41. Leviticus 13:42. Leviticus 13:43. Leviticus 13:44. Leviticus 13:45. Leviticus 13:46. Leviticus 13:47. Leviticus 13:48. Leviticus 13:49. Leviticus 13:50. Leviticus 13:51. Leviticus 13:52. Leviticus 13:53. Leviticus 13:54. Leviticus 13:55. Leviticus 13:56. Leviticus 13:57. Leviticus 13:58. Leviticus 13:59. Leviticus 13:60. Leviticus 13:61. Leviticus 13:62. Leviticus 13:63. Leviticus 13:64. Leviticus 13:65. Leviticus 13:66. Leviticus 13:67. Leviticus 13:68. Leviticus 13:69. Leviticus 13:70. Leviticus 13:71. Leviticus 13:72. Leviticus 13:73. Leviticus 13:74. Leviticus 13:75. Leviticus 13:76. Leviticus 13:77. Leviticus 13:78. Leviticus 13:79. Leviticus 13:80. Leviticus 13:81. Leviticus 13:82. Leviticus 13:83. Leviticus 13:84. Leviticus 13:85. Leviticus 13:86. Leviticus 13:87. Leviticus 13:88. Leviticus 13:89. Leviticus 13:90. Leviticus 13:91. Leviticus 13:92. Leviticus 13:93. Leviticus 13:94. Leviticus 13:95. Leviticus 13:96. Leviticus 13:97. Leviticus 13:98. Leviticus 13:99. Leviticus 13:100.

There were three manner of tents: of the Lord, of the Levites, and of the Israelites.

Leviticus 4:3. Commit any flesh willingly.

Leviticus 4:4.

If he be dead to whom the wrong is done, and also have no kinsman.

Or things offered to the Lord, as first fruits, &c.

Leviticus 10:12.

By breaking the band of marriage, and playing the harlot.

If he be the flesh of a woman, or a man.

Only in the sinne of offering & in this offering of jealousy were neither oyle nor incense offered. Or making the sinne known, and not purging it. Which also is called the water of purification or sprinkling, read Chap. 9.9.

It was so called by the effect because it declared the woman to be accursed, and turned to her destruction.

Both because she had committed so heinous a sin, and forwarde her selfe in denying the same.

That is, be it so, as thou wilt, as Prov. 23.29. deuter. 27.25. m. shall wash the curses, which are written, and the water in the vessel.

For persons. Where the incense was offered.

Leviticus 10:12.

The man might accuse his wife upon suspicion, and not be reproved.

And

AND the Lord spake vnto Moses, saying,
 2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselves to vow a vow of a Nazarite, to separate himself vnto the Lord,

3 Hee shall abstaine from wine and strong drinke, and shall drinke no fowre wine nor fowre drinke, nor shall drinke any licour of grapes, neither shall eat flesh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While he is separated by his vow, the razor shall not come vpon his head, vntill the dayes be out, in the which he separateth himself vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6 During the time that he separateth himself vnto the Lord, he shall come as no dead body.

7 He shall not make himself vnleane at the death of his father or mother, brother, or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation hee shall be holy to the Lord.

9 And if any die suddenly by him, or he be ware, then the head of his consecration shall be defiled, and he shall shave his head in the day of his cleansing: in the seventh day he shall shawe it.

10 And in the eighth day hee shall bring two turtles, or two yong pigeons to the Priest, at the doore of the tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he hallow his head the same day.

12 And he shall consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespass offering, and the first dayes shall be void: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the tabernacle of the Congregation,

14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere old without blemish, for a burnt offering, and a shee lambe of a yeere old without blemish for a sinne offering, and a ram without blemish, for peace offerings,

15 And a basket of vnleavened bread, of cakes of fine floure, mingled with oyle, and wafers of vnleavened bread anointed with oyle, with their meat offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering.

17 Hee shall prepare also the ram for a peace offering vnto the Lord, with the basket of vnleavened bread, and the Priest shall make his meat offering, and his drinke offering.

18 And the Nazarite shall shawe the head of his consecration at the doore of the Tabernacle of the Congregation, & shall take the haire of the head of his consecration, and put it in the fire which is vnder the peace offering.

19 Then the Priest shall take the shoulder of the ramme, and an vnleavened cake of the basket, and a wafer vnleavened.

upon the hands of the Nazarite, after hee hath shaven his consecration.

20 And the Priest shall shake them to and fro before the Lord: this is an holy thing for the Priest // beside the shaken breast, and besides the heave shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his consecration, besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my Name vpon the children of Israel, and I will blesse them.

CHAP. VII.

¶ The heads or princes of Israel offer at the setting up of the Tabernacle, 20 And at the dedication of the Altar. By God speake vnto Moses from the Mercies seat.

NOW when Moses had finished the setting up of the Tabernacle, and anointed it and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them, and sanctified them,

2 Then the princes of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbered) offered,

3 And brought their offering before the Lord, six covered charrets, and twelue oxen: one charret for two princes, and for every one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to doe the service of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charrets and the oxen, and gaue them vnto the Leuites:

7 Two charrets and foure oxen he gaue to the sonnes of Gershon according vnto their office.

8 And foure charrets, and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.

10 ¶ The princes also offered in the dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.

12 ¶ So then the first day did Nabshon the sonne of Aminadab of the tribe of Iudah offer his offering.

13 And his offering was a silver charger of an hundred and thirty shekels weight, a silver bowle

a Which separated themselves from the world, & dedicated themselves to God: which figure was accomplished in Christ.

* Lev. 19. 5. 1. Sam. 1. 11.

b As for burials, or mournings.

c In that he suffered his haire to grow, he signified that he was consecrated to God.

d Which long haire is a signe that he is dedicated to God.

e By being present where the dead was.

f Beginning at the eighth day, when he is purified.

g So that he shall begin his vow anew.

* Lev. 2. 15.

* Lev. 22. 24.

h In token that his vow is ended.

i For the haire which was consecrated to the Lord, might not be cast into any people's place.

* Lev. 29. 17.

Or, with the breast.

k At the least he shall do this, if he be able to offer any more.

l That is, pray for them, Eccles. 36. 19.

m They shall pray in my Name for them.

* Lev. 40. 12.

Or, vessels.

Or, captaines.

a Like horsemen, to keepe the things that were cased in them, from weather.

b That is, to carry things & stuffe in.

c For their vse to carry with.

d The holy things of the Sanctuary must be carried vpon their shoulders and not drawn with oxen, Chap. 4. 11.

e That is when the first sacrifice was offered there, upon by Aaron, Leuit. 9. 1.

f The offering of Nabshon.

* Levit. 1.1.

The offering of
Nehemiah.

The offering of
Eliab.

The offering of
Eliab.

The offering of
Shelumi.

offensive shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

14 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

15 An hee goat for a sinne offering.

16 And for peace offerings, two bullocks, five rammes, five hee goats, and five lambes of a yeere old: this was the offering of Nehemiah the sonne of Amminadab.

17 The second day // Nehemiah the sonne of Zuar prince of the tribe of Issachar did offer.

18 Who offered for his offering a silver charger of an hundred and thirtie shekels weight, a silver bowle of sevenentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering.

19 A golden incense cup of ten shekels, full of incense.

20 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

21 An hee goat for a sinne offering.

22 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Nehemiah the sonne of Zuar prince of the tribe of Issachar.

23 The third day // Eliab the sonne of Helon prince of the children of Zetulun did offer.

24 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of sevenentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

25 A golden incense cup of ten shekels, full of incense.

26 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

27 An hee goat for a sinne offering.

28 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Eliab the sonne of Helon prince of the children of Zetulun.

29 The fourth day // Eliab the sonne of Shadour prince of the children of Ruben offered.

30 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of sevenentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

31 A golden incense cup of ten shekels, full of incense.

32 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

33 An hee goat for a sinne offering.

34 And for peace offerings, two bullocks, five rammes, five hee goats, and five lambes of a yeere old: this was the offering of Eliab the sonne of Shadour prince of the children of Ruben.

35 The fifth day // Shelumi the sonne of Zuriadai prince of the children of Simeon offered.

36 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of sevenentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

37 A golden incense cup of ten shekels, full of incense.

38 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

39 An hee goat for a sinne offering.

40 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Shelumi the sonne of Zuriadai prince of the children of Simeon.

41 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

42 An hee goat for a sinne offering.

43 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Shelumi the sonne of Zuriadai prince of the children of Simeon.

44 The sixth day // Elishaph the sonne of Deuel prince of the children of Gad offered.

45 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of sevenentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

46 A golden incense cup of ten shekels, full of incense.

47 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

48 An hee goat for a sinne offering.

49 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Elishaph the sonne of Deuel prince of the children of Gad.

50 The seventh day // Elishama the sonne of Ammiad prince of the children of Ephraim offered.

51 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of sevenentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

52 A golden incense cup of ten shekels, full of incense.

53 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

54 An hee goat for a sinne offering.

55 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Elishama the sonne of Ammiad prince of the children of Ephraim.

56 The eighth day offered // Gamliel the son of Pedaiur, prince of the children of Manasseh.

57 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of sevenentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

58 A golden incense cup of ten shekels, full of incense.

59 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

60 An hee goat for a sinne offering.

61 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Gamliel the sonne of Pedaiur prince of the children of Manasseh.

62 The ninth day // Abidan the sonne of Gideon prince of the children of Benjamin offered.

63 His offering was a silver charger of an hundred and thirtie shekels weight, a silver bowle of sevenentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering.

64 A golden incense cup of ten shekels, full of incense.

65 A young bullocke, a ram, a lambe of a yeere old for a burnt offering.

66 An hee goat for a sinne offering.

67 And for a peace offering, two bullocks, five rammes,

The offering of
Eliab.

The offering of
Elishama.

The offering of
Gamliel.

The offering of
Abidan.

rammes, five hee goates, five lambes of a yere olde: this was the offering of Abidan the sonne of Gideon.

The offering of Abiezzer.

66 ¶ The tenth day ¶ Abiezzer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels after the shekel of the Sanctuary, both full of fine flowre, mingled with oyle, for a meate offering.

68 A golden incense cup of ten shekels, full of incense,

69 A young bullocke, a ram, a lambe of a yere olde for a burnt offering.

70 An hee goat for a sinne offering.

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yere olde: this was the offering of Abiezzer the sonne of Ammishaddai.

72 ¶ The eleuenth day ¶ Pagiel the sonne of Ocran, prince of the children of Asher offered.

73 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flowre, mingled with oyle, for a meate offering.

74 A golden incense cup of ten shekels, full of incense,

75 A young bullock, a ram, a lambe of a yere olde for a burnt offering.

76 An hee goat for a sinne offering.

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yere olde: this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flowre, mingled with oyle, for a meate offering.

80 A golden incense cup of ten shekels, full of incense,

81 A young bullocke, a ram, a lambe of a yere olde for a burnt offering.

82 An hee goat for a sinne offering.

83 And for peace offerings, two bullocks, five rammes, five hee goates, five lambes of a yere olde: this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the Altar by the princes of Israel, when it was annointed: twelve chargers of siluer, twelve siluer bowles, twelve incense cups of golde,

85 Every charger containing an hundred and thirtie shekels of siluer, & every bowle seuentie: all the siluer vessel contained two thousand and foure hundred shekels, after the shekel of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twenty shekels.

87 All the bullockes for the burnt offering were twelve bullocks, the rams twelve, the lambs of a yere old twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twentie bullockes, the rammes

sixtie, the hee goates sixtie, the lambes of a yere olde sixtie: this was the dedication of the Altar, after that it was annointed.

89 And when Moses went into the Tabernacle of the Congregation, to speake with God, he heard the voice of one speaking vnto him from the Mercieseat, that was vpon the Arke of the Testimony betweene the two Cherubims, and he spake vnto him.

g By Aaron. h That is, the Sanctuary.

i According as he had promised. Exod. 25. 22.

CHAP. VIII.

1 The order of the lamps. 2 The purifying and offering of the Leuites. 3 The age of the Leuites when they are received to service, and when they are dismissed.

And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seven lampes shal giue light toward the forefront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, even of gold beaten out with the hammer, both the shaft, and the flower thereof was beaten out with the hammer: according to the paterne which the Lord had shewed Moses, so made hee the Candlestick.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, & let them shauē all the flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a young bullock with his meate offering of fine flowre, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lorde, and the children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shal put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lorde, that thou mayest make an attonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shal be mine.

15 And afterward shall the Leuites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them & offer them, as a shake offering.

16 For they are freely giuen vnto me from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 ¶ For all the first borne of the children of Israel are mine, both of man and beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe.

a To that part which is ouer against the Candlestick, Exod. 25. 37.

* Exod. 25. 38. b And not set together of diuers peeces.

c In Ebrew, it is called the water of sinne, because it is made to purge sinne, as Chap. 19. 9.

d That thou mayest doe this in presence of them all. e Meaning, certaine of them in the name of the whole.

* Chap. 3. 49.

* Chap. 1. 9. f That is, they that are the first borne.

Exod. 13. 2. Luke 2. 23.

18 And

f This was the offering of the prince, when Aaron did dedicate the Altar.

18 And I have taken the Levites for all the first borne of the children of Israel,

19 And have given the Levites as a gift vnto Aaron, and to his sonnes from among the children of Israel to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Levites, according vnto all that the Lord had commanded Moses concerning the Levites: so did the children of Israel vnto them.

21 So the Levites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, when the Levites in 20 doe their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Levites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also amongst the Levites: from five and twentie yeere old and vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they shall cease from executing the office, and shall serue no more.

26 But they shall minister with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Levites touching their charge.

CHAP. IX.

¶ The Passouer is commanded againe. 13. The punishment of him that keepeth not the Passouer. 15. The cloud conducteth the Israelites through the wilderness.

And the Lord spake vnto Moses in the wilderness of Sinai, in the first moneth of the second yere, after they were come out of the land of Egypt, saying,

1 The children of Israel shall also celebrate the Passouer at the time appointed thereunto.

2 In the fourteenth day of this moneth at even ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

3 Then Moses spake vnto the children of Israel, to celebrate the Passouer.

4 And they kept the Passouer in the fourteenth day of the first moneth at even in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

5 ¶ And certain men were defiled by a dead man, that they might not keepe the Passouer the same day: and they came before Moses before Aaron the same day.

6 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lord in the time: whereunto appointed among the children of Israel?

7 ¶ Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vnclene by the reason of a corpse, or be in a long journey, he shall keepe the Passouer vnto the Lord.

11 In the fourteenth day of the second moneth at even they shall keepe it: with vnleavened bread, and sowe hearbes shall they eate it.

12 They shall leaue none of it vnto the morning, nor breake any bone of it: according to all the ordinance of the Passouer shall they keepe it.

13 But the man that is cleane and is not in a journey, & is negligent to keepe the Passouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his sinne.

14 And if a stranger dwell among you, & will keepe the Passouer vnto the Lord, as the ordinance of the Passouer, and as the manner thereof is, so shall he doe: ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ And when the Tabernacle was reared vp, a cloud covered the Tabernacle, namely, the Tabernacle of the Testimony: and at even there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandement of the Lord the children of Israel journeyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, they lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lord, and journeyed not.

20 So when the cloud abode a few dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they journeyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from even vnto the morning, yet if the cloud was taken vp in the morning, then they journeyed: whether by day or by night the cloud was taken vp, then they journeyed.

22 Or if the cloud taried two dayes, or a moneth, or a yere vpon the Tabernacle abiding thereon, the children of Israel abode still, and journeyed not: but when it was taken vp, they journeyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they journeyed, keeping the watch of the Lord at the commandement of the Lord by the hand of Moses.

CHAP. X.

¶ The use of the silver trumpets. 11. The Israelites depart from Sinai. 14. The captains of the hosts are numbered. 30. Hobab refuseth to goe with Moses his sonne in law.

And the Lord spake vnto Moses, saying,

1 Make thee two trumpets of silver, of an whole piece shalt thou make them, that thou mayest vie them for the assembling of the Congregation, and for the departure of the campe.

3 And

Which seruice the Israelites should do.

It becaus the Levites goe into the Sanctuary in their name.

It is their presence, to serue them.

It such offices was painful, as to beare burthen, and such like. I in figure, of felicitie, ministering, and keeping the things in order.

¶ Exod. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

By combining a corpse, or being at the buriall.

Or, perhaps, the Passouer the fourteenth day of the first moneth.

4 And cannot come where due Tabernacle is, when others keepe it. e So that the vnclene, and they that are not at home, haue a moneth longer grauted vnto them.

¶ Exod. 12. 46. John 19. 36. f When the Passouer is celebrated. Or, punishment of his sinne.

¶ Exod. 12. 49.

¶ Exod. 40. 34.

g Like a pillar, reade Exod. 13. 21.

h For mouth, h Who taught them what to doe by the cloud. i Cor. 10. 1. k For camped.

i They wayted when the Lord would signifie either their departure, or their abode by the cloud. k For dayes of mourning.

¶ Exod. 40. 36. 37. reade verse 18.

k Under the charge and gouernment of Moses.

a Or, of worke beaten out with the hammer.

3 And when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, or heads, ouer the thousands of Israel shall come vnto thee.

5 But if yee blow an alarme, then the campe of them that pitch on the East part, shall go forward.

6 If ye blow the alarme the second time, then the hoste of them that lie on the Southside, shall march: for they shall blow an alarme when they remooue.

7 But in the assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall blow the trumpets, and yee shall haue them as a law for euer in your generations.

9 And when yee goe to warre in your land against the enemye that vexeth you, yee shall blow an alarme with the trumpets, and yee shall be remembered before the Lord your God, and shall be sliued from your enemies.

10 Also in the day of your gladnesse, and in your feast dayes, & in the beginning of your moneths, ye shall also blow the trumpets: ouer your burnt sacrifices, and ouer your peace offerings, that they may bee a remembrance for you before your God: I am the Lord your God.

11 And in the second yeere, in the second moneth, and in the twentieth day of the moneth, the cloude was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their journeys out of the desert of Sinai, and the cloude rested in the wilderness of Paran.

13 So they first tooke their journey at the commandement of the Lord by the hand of Moses.

14 ¶ Itt the first place went the standard of the hoste of the children of Iudah according to their armies: and Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon and the sons of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the standard of the hoste of Reuben, according to their armies, and ouer his band was Eliazur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and bare the Sanctuary, and the former did set vp the Tabernacle against they came.

22 ¶ Then the standard of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of the sons of Manasseh was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sons of Benjamin was Abidan the sonne of Gideoni.

25 ¶ Last, the standard of the hoste of the children of Dan marched, gathering all the

hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 ¶ These were the remoouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses saide vnto Hobab the sonne of Reuel the Midianite, the father in law of Moses, We goe into the place, of which the Lord said, I will giue it you. Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.

31 Then he said, I pray thee, leane vs: not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shew vnto vs, the same will we shewe vnto thee.

33 ¶ So they departed from the mount of the Lord, three dayes journey: and the Arke of the covenant of the Lord went before them in the three dayes journey, to search out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, Rise vp Lord, & let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, he sayd, Resume, O Lord, to the many thousands of Israel.

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lapsed after flesh. 6 They loath Manna. 11 The wake found of Moses. 16 The Lord divideth the bun of Moses to secure the of the Ancients. 31 The Lord sendeth quails. 33 Their lust is punished.

When the people became murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the vtmost part of the hoste.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place Taberah, because the fire of the Lord burnt among the.

4 ¶ And a number of people that was among them, fell a lusting, and turned away, and the children of Israel also wept and sayd, Who shall giue vs flesh to eat?

5 We remember the fish which we did eate in Egypt for nought, the cucumbers, & the pepones, and the leekes, and the onions, and the garlick.

6 But now our soule is dried away, we can see nothing but this Manna.

7 (The Manna also was as coriander seeds, and his colour like the colour of bdellium.)

8 The people went about and gathered, and ground it in milles, or beat it in morters, and baked it in a cauldron, & made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dew fell downe vpon the hoste in the night, the Manna fell with it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the doore of his tent, and the wrath of the Lord was

1 This was the order of their hoste when they remooued.

Some thinke that Kenel, Ishab, Hobab, and Keni, were all one: Kimhi saith, that Kenel was Iethro's father: so Hobab was Moses father, in law, looke Exodus 2. 18. and 3. 1. and 4. 10. and 11. 1. and 12. 1. and 13. 1.

2 6. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 Mount Sinai, or Horeb.

4 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 This is the host of Iudah and they that are vnder his ensigne, e Meaning the hoste of Reuben.

9 So that onely the Priests must blow the trumpets so long as the Tabernacle lasteth.

10 When ye reioyce that God hath remoued any plague.

11 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

16 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

grievously kindled: also Moses was grieved.

11 And Moses said vnto the Lord, Wherefore hast thou vexed thy servant? and why haue I not found fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I conceived all this people? or haue I begotten them, that thou shouldst say vnto me, Carry them in thy bosome (as a nurse beareth the sucking childe) vnto the land, for the which thou swearst vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eat.

14 I am not able to beare all this people alone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy sight, kill mee, that I behold not my miserie.

16 Then the Lord said vnto Moses, Gather vnto mee seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee.

17 And I will come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people, I Re sanctified against to morow, and ye shall eat flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eat? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eat.

19 Ye shall not eat one day nor two dayes, nor five dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your nostrils, and be loathsome vnto you, because ye haue contemned the Lord, which is among you, and haue wept before him, saying, Why came we hither out of Egypt?

21 And Moses said, Sixe hundred thousand footmen are there of the people, among whom I am: and thou sayest, I will giue them flesh, that they may eat a moneth long.

22 Shall the sheepe and the beeces bee slaine for them to finde them? either shall all the fish of the sea bee gathered together for them to suffice them?

23 And the Lord sayde vnto Moses, Is the Lords hand shortened? thou shalt see now whether my worde shall come to passe vnto thee, or no.

24 So Moses went out, and told the people the words of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not cease.

26 But there remained two of the men in the hoste; the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ranne a yong man, and tolde Moses, and sayd, Eldad and Medad doe prophesie

in the hoste.

28 And Ishaar the sonne of Nun the seruant of Moses one of his yong men answered & said, My lord Moses, forbid them.

29 But Moses sayd vnto him, Enuieest thou for my sake? yea, would God that all the Lords people were Prophets; and that the Lord would put his Spirit vpon them.

30 And Moses returned into the hoste, he and the Elders of Israel.

31 Then there went forth a winde from the Lord, and brought quailles from the Sea, and let them fall vpon the campe, a dayes journey on this side, and a dayes journey on the other side, round about the hoste, and they were about two cubites about the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailles: he that gathered the least, gathered ten Homers full, and they spread them abroad for their yle round about the hoste.

33 While the flesh was yet betwene their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague.

34 So the name of the place was called, Kibroth-hattaanah: for there they buried the people that fell a lusting.

35 From Kibroth-hattaanah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam gaue against Moses: so Miriam is stricken with leprosie, and healed at the prayer of Moses.

Afterward Miriam and Aaron spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia)

2 And they said, What hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (But Moses was a very meeke man aboue all the men that were vpon the earth)

4 And by and by the Lord said vnto Moses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation, and they three came forth.

5 Then the Lord came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And hee sayd, Heare now my wordes, If there be a Prophet of the Lord among you, I will be knowne to him by a vision, and will speake vnto him by dreame.

7 My seruant Moses is not so, who is faithfull in all mine house.

8 Vnto him will I speake mouth to mouth, and by vision, and not in darke words, but hee shall see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, even against Moses?

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the Tabernacle, and behold, Miriam was leprous like snow, and Aaron looked vpon Miriam, and beheld, she was leprous.

11 Then Aaron sayd vnto Moses, Alas, my lord, I beseech thee, lay not the sinne vpon vs, which

q Or, a yong man whom he had chosen from his youth. r Such blinde zeale was in the Apostles, Mar. 9. 38. Luke 9. 49.

* Exod. 16. 13. p. 178. 26. 27.

10 Of Homer reache Leuit. 17. 16. also it signifieth an heape, as Exod. 8. 14. iudg. 15. 16.

* 7. sal. 78. 31.

107. graves of Iub.

107. murmured.

a Zipporah Moses wife was a Midianite: and because Midian bordered on Ethiopia, it is sometime in the Scriptures comprehended vnder this name.

* Eccles. 4. 4. b And so haue with their grudging, although he knew them.

c These were the two ordinarie means.

d In all Israel which was his Church.

* Exod. 33. 11.

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod. 33. 2.

f From the doore of the Tabernacle.

d Then Aaron

g As a child that cometh out of his mothers belly dead, having as it were but the skin.

h In his displeasure.

^a *Leuit. 13. 44.*

which we have foolishly committed, and wherein we have sinned.

12 Let her not, I pray thee, be as one dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 And the Lord said vnto Moses, If her father had spit in her face, should shee not haue bene ashamed seuen dayes? let her be shut out of the hoste seuen dayes, and after she shall be receiued.

15 So Miriam was shut out of the hoste seuen dayes, and the people remooued not, till Miriam was brought in againe.

CHAP. XIII.

^a Certaine men are sent to search the land of Canaan. ²⁴ They bring of the fruit of the land. ³¹ Caleb comforteth the people against the discouraging of the other spies.

Then afterward the people remooued from Hazeroth, and pitched in the wilderness of

Paran.

2 And the Lord spake vnto Moses, saying,

3 Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shal ye send a man,

such as are all rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, Oseha the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spie out the lande: and Moses called the name of Oseha the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the mountaines,

19 And consider the land what it is, and the people that dwel therein, whether they be strong or weake, either few or many.

20 Also what the land is that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land is: whether it be fat or lean, whether there bee trees therein, or not.

And bee of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 So they went vp, and searched out the land, from the wilderness of Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Shephai, and Talmai, the sonnes of Anak. And Hebron was built seuen yeere before Zoan in Egypt.

24 Then they came to the river of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre between two, and brought of the pomegranates and of the figges.

25 That place was called the river Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after foure dayes they turned again from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with milke and hony: and here is of the fruit of it.

29 Neuerthelesse the people bee strong that dwell in the land, and the cities are walled and exceeding great: and moreover, wee sawe the sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the sea, and by the coasts of Iordan.

31 Then Caleb stilled the people before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayd, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out, is a land that eateth vp the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw giants, the sonnes of Anak, which come of the giants, so that we seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIII.

¹ The people murmure against Moses. ¹⁰ They would haue slayed Caleb and Ioshua. ¹³ Moses pacifieth God by his prayer. ²⁵ The people that would enter into the land contrary to Gods will, are slaine.

Then all the Congregation lifted vp their voyce, and cried: and the people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wives, and our children shalbe a pray: were it not better for vs to returne into Egypt?

c Which was in the wilderness of Paran.

f Which were a kind of giants. g Declaring the antiquity thereof: also Abraham, Sara, Izhak, and Iacob were buried there.

^a *Deut. 1. 34.* ¹⁰ Or, the valley of Eshcol, which is of grapes.

h Called also Kadesh-barnea.

i That is, Moses. ^a *Exod. 33. 3.*

k Ahiman, Shephai, and Talmai, whom Caleb slew afterward. *Iosh. 11. 21, 22.*

¹⁰ Or, murmuring against Moses.

l The giants were so cruel, that they spoiled and killed one another, and those that came to them.

m Such as were afraid at the report of the ten spies.

n To our enemies the Canaanites.

4. And

a That is, in Richma, which was in Paran, Chap. 33. 18

b After that the people had required it of Moses, as it is in Deut. 1. 23, then the Lord spake to Moses so to doe.

¹ Or, rulers.

¹⁰ Or, Ioshua.

c Which in number were twelue, according to the twelue tribes.

¹⁰ Or, this country.

d Plentifull or barren.

e Lamenting the people, and praying for them.

* Exod. 32. 1. 2. 3. 4. 5. 6.

d For sorrow, hearing their blasphemy.

e We shall easily overcome them. f This is the condition of them that would persuade in Gods cause, to be perfected of the multitude.

* Exod. 32. 12.

g They go to 17.

* Exod. 17. 12.

h So that none shall escape.

* Deut. 9. 18.

* Exod. 34. 6. p. 10. 1. 2. 3. * Psal. 10. 3. * Exod. 30. 5. and 34. 7.

i In that he destroyed not them utterly, but left their posteritie and certaine to enter.

i That is, sundry times and often.

* Job. 14. 8.

4 And they sayd one to another, Let vs make a captaine and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 * And Ioshua the sonne of Nun, and Caleb the son of Iephunneh twoe of them that searched the land, * rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, & giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but * bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayd, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord said vnto Moses, How long will this people prouoke me, and how long will it be yee they beleue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and wil make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, * When the Egyptians shal heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard, that thou Lorde, art among this people, and that thou, Lord, art seene f face to face, and that thy cloud standeth ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not * able to bring this people into the land which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is * slow to anger, and of great mercy, and *forgiuing iniquity and sinne, but not making the wicked innocent, & *visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquity of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgiven h it, according to thy request.

21 Notwithstanding, as liue, all the earth shal be filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted mee this i ten times, and haue not obeyed my voyce,

23 Certainly they shal not see the land, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant * Caleb, because hee had

another h spirit, and hath followed me still, euen him will I bring into the land, whither he went, and his seed shal inherit it.

25 Nowe the Amalekites and the Canaanites remaine in the valley: wherefore turne backe to morow, and get you into the m wilderness, by the way of the red sea.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tel them, As I * liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were * counted through all your numbers, from twenty yere old and aboue, which haue murmured against me,

30 Ye shal not doubtlesse come into the land, for the which I * lifted vp mine hand, to make you dwell therein, saue Caleb the son of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye sayd should be a pray) them will I bring in, & they shal know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall * wander in the wilderness fouentie yeeeres, and shall beare your * whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye leached out the land, euen fouerty dayes, * eue-ry day for a yeeere, shall you beare your iniquitie, for * fouentie yeeeres, and ye f shall feele my breach of promise.

35 I the Lord haue said, Certainly I wil doe so to all this wicked company that are gathered together against mee: for in this wilderness they shalbe consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord,

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses tolde these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they rose vp early in the morning, and gatethem vp into the top of the mountaine, saying, Loe, wee be ready to goe vp to the place which the Lord hath promised: for we haue * sinned.

41 But Moses said, Wherefore transgresse yee thus the commandement of the Lord? it wil not so come well to passe.

42 Goe not vp, (for the Lord is not among you) lest yee bee ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also wil not be with you.

44 Yet they presumed * obstinately to goe vp to

k A mecke and obedient spirit, and not rebellious.

l And lie in wait for you. m For I will not defend you.

* Psal. 106. 26.

* Chap. 26. 25. and 32. 10.

* Deut. 1. 35.

* Gen. 14. 22.

n The word signifieth to be shepherds, or to wander like shepherds to and fro.

o Your infidelity and disobedience against God.

* Exod. 4. 6.

* Psal. 95. 10.

p Whether my promise be true or no.

* 1o Cor. 10. 10. hebr. 3. 10. 17. iude 5.

* Deut. 1. 41.

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandment.

r They could not be stayed by any means.

to the top of the mountaine: but the Arke of the covenant of the Lorde, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them,* and consumed them vnto Hormah.

CHAP. XV.

a The offerings which the Israelites should offer when they come into the land of Canaan. 33 The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, & say vnto them,* When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice* || to fulfill a vow,* or a free offering, or in your feasts to make a sweete saour vnto the Lord, of the herd or of the flocke,

4 Then let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine floure, mingled with the fourth part of an Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine floure, mingled with the third part of an Hin of oyle.

7 And for a drinke offering thou shalt offer the third part of an Hin of wine, for a sweete saour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullock a meate offering of || three tenth deales of fine floure, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a sweete saour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number^d that yee prepare to offer, so shall yee doe to every one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweete saour vnto the Lord.

14 And if a stranger sojourneth with you, or whosoever bee among you in your generations, & will make an offering by fire of a sweete saour vnto the Lord, as yee doe, so he shall doe.

15 * One ordinance shall be both for you of the Congregation, & also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger bee before the Lord.

16 One law and one manner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, & say vnto them,* When yee be come into the land, to the which I bring you,

19 And when yee shall eat of the bread of the land, yee shall offer an heauie offering vnto the Lord.

20 Yee shall offer vp a cake of the first of your dough for an heauie offering: * as the heauie offering of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord an heauie offering in your generations.

22 And if yee^f haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations:

24 And if so bee that ought bee committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete saour vnto the Lord, with the meate offering and drinke offering thereto, according to the maner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, & it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall bee forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ But if any one person sinne through ignorance, then he shall bring a she goate of a yere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 Hee that is borne among the children of Israel, and the stranger that dwelleth among the, shall haue both one lawe, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people,

31 Because he hath despised the worde of the Lord, and hath broken his commandment: that person shall be utterly cut off: his iniquitie shall be vpon him.

32 ¶ And while the children of Israel were in the wilderness they found a man that gathered stickes vpon the Sabbath day.

33 And they that found him gathering stickes, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in ward: for it was not declared what should be done vnto him.

35 Then the Lord sayd vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hofte.

36 And all the Congregation brought him without the hofte, and stoned him with stones, and he dyed, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue silke

39 And ye shall haue the fringes that when yee looke vpon them, yee may remember all the commandements of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a whoring:

^f As by oversight or ignorance, reade Levit. 4. 13.

^g Some reade, from the eyes of the Congregation, that is, which is hid from the Congregation, Levit. 4. 1.

^h Levit. 4. 7.

ⁱ Rbr. with an hand, that is, a conspempt of God.

^h He shall sustaine the punishment of his sinne.

^h Levit. 24. 21.

^h Deut. 22. 11, 12.

ⁱ By leaving Commandments and following your owne fantasies.

40 That

^a Deut. 1. 44.

^a Levit. 23. 10.

^a Into the land of Canaan.

^a Levit. 23. 11.

^a Or, separate.

^a Exod. 19. 18.

^a Levit. 3. 1.

^b Reade Exod. 29. 40.

^c The liquor was so called, because it was powred on the thing that was offered.

^c Or, three Omeys.

^d Every sacrifice of beasts must haue their meate offering and drinke offering according to this proportion.

^e Exod. 12. 49. chap. 9. 14.

^e Which is made of the first come together. Levit. 23. 40.

40 That yee may remember and doe all my commandements, and be holy vnto your God.
41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmure.

NOW Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui || went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp || against Moses, with certaine of the children of Israel, two hundredth and fiftie captains of the assembly, * famous in the Congregation, and men of renoume,

3 Who gathered themselves together against Moses, and against Aaron, and said vnto them, *Take too much vpon you, seeing all the Congregation is holy, every one of them, and the Lord is among them: wherefore then lift ye your felues about the Congregation of the Lord?*

4 But when Moses heard it, hee fell vpon his face,

5 And spake to Korah and vnto al his company, saying, To morow the Lord will shew who is his, & who is holy, and who ought to approch neere vnto him: and whom he hath chosen, he will cause to come neere to him.

6 This doe therefore, Take you censers, *both* Korah, and all his company,

7 And put fire therein, and put incense in them before the Lorde: to morowe: and the man whome the Lord doeth chuse, the same shall bee holy: *Take too much vpon you, ye sonnes of Leui*

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 Hee hath also taken thee to * him, and al thy brethren, the sonnes of Leui with thee, and seeke wee the office of the Priest also?

11 For which cause, thou, and al thy company are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kil vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fieldes and vineyardes: wilt thou put out the eyes of these men? we will not come vp.

15 Then Moses waxed verie angrie, and said vnto the Lord, * Look not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Bee thou and al thy company *before the Lord: both* thou, they, and Aaron to morrow.

17 And take euery man his censer, and put in-

cense in them, and bring yee euery man his censer before the Lord, two hundredth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and said, O God the God of the spirits || of all flesh, hath not one man *only* sinned, and wilt thou bee wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest yee perish *in* all their finnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee knowe that the Lord hath sent me to do all these works: for I haue not done them of mine owne mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make *a* new thing, and the earth open her mouth, and swallowe them vp with al that they haue, & they go down quick into || *the* pit: then ye shall vnderstand that these men haue prouoked the Lord.

31 ¶ And as soone as he had made an ende of speaking al these words, euen the ground claue asunder that was vnder them,

32 And the earth *opened* her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crie of them: for they sayd, *Let vs flee*, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundredth and fiftie men that offered the incense

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond *the altar*: for they are hallowed.

38 The censers, *I say*, of these finners, that destroyed *themselves*: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lorde, therefore they shall be

* Chap. 27. 3.
seele 45. 18.
inde 11.
|| Or, seker other
with him.

|| Or, before Moses.

* Chap. 26. 9.

a Or let it suffice
you: meaning, to
haue abused them
thus long.
b All are alike ho-
ly: therefore none
ought to be prefer-
red above other:
thus the wicked
reason against
Gods ordinance.
c To be the Priest
and to offer.

d He layeth the
same to their
charge iustly,
whereby they
were justly char-
ged him.

e To serue in the
Congregation, as
in the verbe be-
fore.

f Thus they spake
contempuously,
preferring Egypt
to Canaan.

g Wilt thou make
them that searched
the land, beleue
that they saw not
har which they
saw?

* Gen. 44. 3.

h At the doore of
the Tabernacle.

i All that were of
their faction.

|| Or, of euery crea-
ture.

k With them that
haue committed
to many finnes.

l I haue not for-
ged them of mine
owne braine.

m Or, shew a
strange light.

|| Or, hell.
n Or, deepe and
darke places of
the earth.

* Chap. 173.
den. 11. 6.
psal. 106. 17.

o Which were
the occasion of
their owne death.

Of Gods iudgement against rebels.

shall be holy, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they, that were burnt had offered, and made broad plates of them for a cowering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lorde sayd to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying, 45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer and put fire therein of the Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lorde: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the middes of the Congregation, and behold, the plague was begun among the people, and hee put in incense, and made an atonement for the people.

48 And when hee stood betweene the dead, and them that were alieue, the plague was staid. 49 So they died of this plague fourteene thousand and seuen hundred, beside them that died in the conspiracy of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was staid.

CHAP. XVII.

2 The twelve rodde of the twelve princes of the tribes of Israel. 3 Aarons rod buddeth, and beareth blossoms, 10 For a testimony against the rebellious people.

¶ And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euery* twelve rodde: and thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rodde shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, where I will declare my selfe to you.

5 And the mans rod, whom I chuse, shall blossom: and I will make cease from mee the grudging of the childre of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rodde, one rodde for euery prince, according to the houses of their fathers, *euery* twelve rodde, and the rod

of Aaron was among their rods.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses on the morow went into the Tabernacle of the Testimonie, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lorde vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 After, the Lord said vnto Moses, *Bring Aarons rod againe before the Testimonie to bee kept for a token to the rebellious children, and thou shalt cause their murmuring to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did hee.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all loit:

13 Whosoeuer commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1 The office of Aaron and his sonnes. 2 With the Leuites. 3 The Priests part of the offerings. 4 Gods ear portion. 5 The Leuites haue their ribbes, and offer the tentles thereof to the Lord.

¶ And the Lord said vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquity of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of thy family of thy father which shall be ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie:

3 And they shall keepe thy charge, euery charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you.

4 And they shall be ioyned with thee, & keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue *taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vaile: therefore shall ye serue: for I haue made your Priests office || an office of seruice: therefore the stranger that commeth neere shall be slaine.

8 ¶ Again the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anoyntings sake, and to thy sonnes, for a perpetuall ordinance.

9 This shall be thine of the most holy things, referred from the fire: all their offering of all their

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe. d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

* Hebr. 9.4.

e Grudging that Aaron should be his Priest.

f The Calde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doth consume vs.

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

b That is, the things which are committed to them, or, which thou doest enioyne them.

c Which was not of the tribe of Leui.

* Chap. 3.43.

|| Or gift.

d As the first fruits, first borne, and the tenthes.

e That which was not burned should be the Priests.

¶ Who presumed about his vocation.

¶ For, hee, to wit, Moses and Aaron.

¶ For it was not lawful to take any other fire, but of the altar of burnt offering, Leui. 10.1.

¶ God had begun to punish the people.

¶ God drew back his hand and ceased to punish them.

¶ While he was in the doore of the Tabernacle.

¶ And as, 22. To be the chief Priest.

of earth.

their meate offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heave offering of thy gift, with all the shake offerings of the children of Israel: I have given them vnto thee and to thy sonnes and to thy daughters with thee to be a duty for euer: all the cleane in thine house shall eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheate, which they shall offer vnto the Lord for their first frutes, I have given them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall be thine: all the cleane in thine house shall eat of it.

14 Every thing separate from the common use in Israel, shall be thine.

15 All that first openeth the matrix of any flesh, which they shall offer vnto the Lord of man or beast, shall be thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, which is twenty gerahs.

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goat, shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

18 And the flesh of them shall be thine, as the shake brest, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I given thee, and thy sonnes, and thy daughters with thee to be a duty for euer: it is a perpetual covenant of salt before the Lord, to thee, and to thy feede with thee.

20 ¶ And the Lord sayd vnto Aaron, Thou shalt haue none inheritance in their land: neither shalt thou haue any part among them: I am thy part, and thine inheritance among the children of Israel.

21 For behold, I haue given the children of Levi all the tenth in Israel for an inheritance, for their seruice, which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.

23 But the Levites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare their sinne: it is a law for euer in your generations, that among the children of Israel they possess none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue given the Levites for an inheritance, therefore I haue sayd vnto them, Among the children of Israel ye shall possess none inheritance.

25 ¶ And the Lord spake vnto Moses saying,

26 Speake also vnto the Levites, and say vnto

them, When ye shall take of the children of Israel the tithes, which I haue given you of them for your inheritance, then shall ye take an heave offering of that tithes for the Lord, even the tenth part of the tithes.

27 And your heave offering shall be reckened vnto you, as the come of the barne, or as the abundance of the winepresse.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and ye shall giue thereof the Lordes heave offering to Aaron the Priest.

29 Ye shall offer of all your gifts all the Lordes heave offerings: of all the fat of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Levites, as the increase of the come floore, or as the increase of the wine presse.

31 And ye shall eat it in all places, ye, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

1 The sacrifice of the red kow. 2 The sprinkling water. 3 The sacrifice of the dead. 4 The man that dieth in a tent.

And the Lord spake to Moses, and to Aaron, saying,

3 This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

4 And ye shall giue her vnto Eleazar the Priest, that he may bring her without the hoste, and cause her to be slaine before his face.

5 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seuen times.

6 And cause the kow to be burnt in his sight, with her skinn, and her flesh, and her blood, and her doung shall he burne her.

7 Then shall the Priest take cedar wood, and hyssope, & scarlet lace, and cast them in the mids of the fire where the kow burneth.

8 Then shall the Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hoste, and the Priest shall be vncleane vnto the euen.

9 Also hee that burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

10 And a man, that is cleane, shall take vp the ashes of the kow, and put them without the hoste in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

11 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vncleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

12 Hee that toucheth the dead body of any man, shall be vncleane euen seuen dayes.

13 Hee shall purifie himselfe, therewith the third

f That is, in the Sanctuary, betweene the court and the Holiest of all.

g Reade Leuit. 10. 14.

h That is, the chiefest, or the best.

* Leuit. 17. 18.

* Exod. 13. 3. and 13. 10. Leuit. 17. 16. chap. 1. 13.

* Exod. 10. 13. Leuit. 17. 15. chap. 3. 47. chap. 4. 11.

i Because they are appointed for sacrifice.

* Exod. 29. 16. Leuit. 7. 30.

k That is, pure, stable, and vncorruptible.

l Of Canaan. * Deut. 10. 9. and 18. 1. Job 33. 14, 15. chap. 44. 18.

m To serue therein: for the Levites are put in their place.

n If they faile in their office, they shall be punished.

o As acceptable as the fruit of the wineyard.

p Which ye haue receiued of the children of Israel. q Reade verfe. 11.

r As in the 11. verfe.

s Ye shall not be punished therefore, t The offerings which the Israelites haue offered to God.

a According to this law and ceremony, ye shall sacrifice the red kow.

* Hebr. 13. 11. b. By another Priest.

* Hebr. 9. 13.

* Exod. 9. 14. Leuit. 9. 11, 12.

c Meaning, Eleazar.

d The inferior Priest who killed her and burned her.

e Or, the water of separation, because that they that were separate for their vncleanness, were sprinkled therewith and made cleane, Chap. 19.

f It is also called holy water, because it was ordeined to be an holy use, Chap. 19.

g With the sprinkling water.

h So that he not be effected of her people, but polluted and communicate.

i Job. 33. 14. of cleane.

j Of the re-burne for sin. k Water of separation. l One of the priests which cleane.

m Because hee became among them where was of cleane water, as 21.

n That is, cleane.

o This was the yeeres all their departure from Egypt. b Moses and Aaron filter.

c Another relation was in R. dim. Exod. 17 this was in K. Chap. 17. 33. * Exod. 17. 30.

g With the sprinkling water.

third day, and the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day he shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall be cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vncleane, and his vncleanness shall remaine still vpon him.

14 This is the lawe, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be vncleane seven daies.

15 And all the vessels that bee open, which haue no couering fastened vpon them, shall be vncleane.

16 Also whosoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seven dayes.

17 Therefore for an vncleane person they shall take of the burne ashe of the sinne offering, and pure water shall be put thereto in a vessel.

18 And a cleane person shall take hyssope, and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seventh day, and he shall purifie himselfe the seventh day, and wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is vncleane, and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vncleane.

21 And it shall be a perpetual law vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vncleane vntill the euen.

22 And whatsoever the vncleane person toucheth shall be vncleane: and the person that toucheth him, shall be vncleane vntill the euen.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 3 They haue water out of the rocke. 4 Edom denieth the Israelites passage. 5. 28 The death of Aaron, in whose room Eleazar succedeth.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Cadesh: where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake saying, Would God we had perished when our brethren died before the Lord.

4 Why haue yee thus brought the Congregation of the Lord vnto this wilderness, that both we and our cattell should die here?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figges, nor vines, nor pomegranats? neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the

Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the rodde, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and their beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and Moses said vnto them, Heare now ye rebels: shall wee bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twice, and the water came out abundantly: so the Congregation, and their beastes dranke.

12 Again, the Lord spake vnto Moses, and to Aaron, Because yee beleeued mee not, to sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the lande which I haue giuen them.

13 This is the water of Meribah, because the children of Israel stroue with the Lord, and hee was sanctified in them.

14 Then Moses sent messengers from Cadesh vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fithers.

16 But when we cried vnto the Lord, he heard our voice, and sent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the city Cadesh, in thine vtmost border.

17 I pray thee that we may passe thorow thy countrey, wee will not go thorow the fields nor the vineyards, neither will we drinke of the water of the wellles: we will goe by the kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel sayd vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) go thorow on my feete:

20 Hee answered againe, Thou shalt not goe thorow. Then Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel turned away from him.

22 And when the children of Israel with all the Congregation departed from Cadesh, they came vnto mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be gathered vnto his people: for he shall not enter iuto the land, which I haue giuen vnto the children of Israel, because ye disobeyed my commandement at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring

d Wherewith thou diddest miracles in Egypt, and didst diuise the sea.

e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth, ver. 12.

f That the children of Israel should beleeue, and acknowledge my power, and so honour mee. g Or, strife and contention, Chap. 27. 14.

h By shewing himselfe almightie and mainmaining, his glorie.

i Because Iakob or Israel was Edoms brother, who was called Edom.

Or, high way.

Or, vnto mee.

Or, the Edomites.

k To passe by another way.

l Reade Gene. 25. 8.

Or, rebelled. Or, strife.

* Chap. 33. 38. dent. 31. 50.

bring them vp into the mount Hor.

26 And cause Aaron to put off his garments, and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commaunded: and they went vp into the Mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * so Aaron died there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirtie daies.

CHAP. XXI.

1 *Israel commeth king Arad. 2 The first serpents are sent for the chastisement of the people. 29. 33 Sihon and Og are overcomen in battle.*

When * King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then will I vtterly destroy their cities.

3 And the Lord heard the voice of Israel, and deliuered them the Canaanites: and they vtterly destroyed them, and their cities, and called the name of the place || * Hormah.

4 ¶ After they departed from the mount Hor by the way of the Red sea, to ^b compass the land of Edom: & the people were sore grieved because of the way.

5 And the people spake against God, and against Moses, saying, wherefore haue yee brought vs out of Egypt, to die in the wilderness? for here is neither bread nor water, and our soules loatheth this light bread.

6 Wherefore the Lord sent ^d fierie serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, We haue sinned: for we haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp for a signe, that as many as are bitten, may looke vpon it, and liue.

9 So Moses made a serpent of brass, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brass, and liued.

10 And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched in Iie-abarim, in the wilderness, which is before Moab on the East side.

12 ¶ They remoued thence, and pitched vpon the river of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and commeth out of the coasts of the Amorites: (for Arnon is the border of Moab, betwene the Moabites and the Amorites.)

14 Wherefore it shall be spoken in the booke of the battels of the Lord, for something he did in the Red sea, and in the rivers of Arnon.

15 And in the stream of basaltus that goeth

downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is, the well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song: Rise vp well, sing ye vnto it.

18 The princes digged this well, the captains of the people digged it, euen the lawgiuer, with their staves. And from the wilderness they came to Mattanah.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pigah, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 Let me go thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the wellles: we will go by the kings way, yntill we be past thy country.

23 But Sihon gave Israel no license to passe thorow his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Iabor, and fought against Israel.

24 But Israel smote him with the edge of the sword, and conquered his land from Arnon vnto Iakob, ^e vnto the children of Ammon, for the border of the children of Ammon.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the villages thereof.

26 For Heshbon was the cite of Sihon, the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand, ^f vnto Arnon.

27 Wherefore they that spake in prouers say, Come to Heshbon, let the cite of Sihon be built and repaired:

28 For a fire is gone out of Heshbon, and a flame from the cite of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Wo be to thee, Moab: O people of Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

30 Their empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iazer, and they tooke the townes belonging thereto, and rooted out the Amoritians that were there.

33 ¶ And they turned, and went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand, and all his people, and his land: * and thou shalt do to him as thou didst vnto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, and his sonnes, and all his people, yntill there was none left him: so they conquered his land.

19 Now, I pray you, tary here this night, that I may wit, what the Lorde will say vnto me more.

20 And God came vnto Balaam by night, and sayde vnto him, If che men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and failed his affe, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his affe, and his two seruants were with him.

23 And when the affe sawe the Angel of the Lord stand in the way, and his sworde drawn in his hand, the affe turned out of the way, and went into the field, but Balaam smote the affe, to turne her into the way.

24 Again the Angell of the Lord stood in a path of the vineyardes, dening a wall on the one side, and a wall on the other.

25 And when the affe sawe the Angell of the Lord, she thrust her selfe vnto the wall, and dashed Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the affe sawe the Angell of the Lorde, she lay downe vnder Balaam: therefore Balaam was very wroth, and smote the affe with a staffe.

28 Then the Lorde opened the mouth of the affe, and she said vnto Balaam, What haue I done vnto thee? that thou hast smitten mee now three times?

29 And Balaam sayde vnto the affe, Because thou hast mocked me: I woulde there were a sworde in mine hand, for now would I kill thee.

30 And the affe saide vnto Balaam, Am not I thine affe, which thou hast ridden vpon? since thy first time vnto this day? haue I vsed as any time to doe thus vnto thee? Who sayd, Nay.

31 And the Lorde opened the eyes of Balaam, and he sawe the Angel of the Lorde standing in the way with his sworde drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine affe three times? beholde, I came out to withstand thee, because thy way is not straight before me.

33 But the affe saue mee, and turned fro me now three times: for els, if she had not turned fro me, surely I had euén now slaine thee, and saved her this day.

34 Then Balaam saide vnto the Angell of the Lorde, I haue sinned: for I wist not that thou stoodest in the way against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel sayd vnto Balaam, Goe with the men: but what I say vnto thee, shalt thou keepe. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a cite of Moab, which is in the border of Arnon, euen in the vtmost coast.

37 Then Balak saide vnto Balaam, Did not I sende for thee to call thee? Wherefore camest thou not vnto mee? am I not able in deepe to promote thee vnto honour?

19 But now, I pray you, tary here this night, that I may wit, what the Lorde will say vnto me more.

20 And God came vnto Balaam by night, and sayde vnto him, If che men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and failed his affe, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his affe, and his two seruants were with him.

23 And when the affe sawe the Angel of the Lord stand in the way, and his sworde drawn in his hand, the affe turned out of the way, and went into the field, but Balaam smote the affe, to turne her into the way.

24 Again the Angell of the Lord stood in a path of the vineyardes, dening a wall on the one side, and a wall on the other.

25 And when the affe sawe the Angell of the Lord, she thrust her selfe vnto the wall, and dashed Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the affe sawe the Angell of the Lorde, she lay downe vnder Balaam: therefore Balaam was very wroth, and smote the affe with a staffe.

28 Then the Lorde opened the mouth of the affe, and she said vnto Balaam, What haue I done vnto thee? that thou hast smitten mee now three times?

29 And Balaam sayde vnto the affe, Because thou hast mocked me: I woulde there were a sworde in mine hand, for now would I kill thee.

30 And the affe saide vnto Balaam, Am not I thine affe, which thou hast ridden vpon? since thy first time vnto this day? haue I vsed as any time to doe thus vnto thee? Who sayd, Nay.

31 And the Lorde opened the eyes of Balaam, and he sawe the Angel of the Lorde standing in the way with his sworde drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine affe three times? beholde, I came out to withstand thee, because thy way is not straight before me.

33 But the affe saue mee, and turned fro me now three times: for els, if she had not turned fro me, surely I had euén now slaine thee, and saved her this day.

34 Then Balaam saide vnto the Angell of the Lorde, I haue sinned: for I wist not that thou stoodest in the way against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel sayd vnto Balaam, Goe with the men: but what I say vnto thee, shalt thou keepe. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meete him vnto a cite of Moab, which is in the border of Arnon, euen in the vtmost coast.

37 Then Balak saide vnto Balaam, Did not I sende for thee to call thee? Wherefore camest thou not vnto mee? am I not able in deepe to promote thee vnto honour?

1 Because he sought God to requite him contrary to his commandement, his petition was granted, but it came to his owne condemnation.

2 Moved rather with compassion, then to obey God.

3 Psal. 136. Iudith 22

1 The second time.

10. 11.

11. 12.

12. 13.

13. 14.

14. 15.

15. 16.

16. 17.

17. 18.

18. 19.

19. 20.

20. 21.

21. 22.

22. 23.

23. 24.

24. 25.



families were of Israel: the families of the Ishachars: of Guni, the familie of the Gunites:

49 Of Isser, the familie of the Izris: of Shilem, the familie of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, five and fourtiethousand and four hundredth.

51 These are the numbers of the children of Israel: five hundredth and one thousand: seven hundredth and thirtieth.

52 ¶ And the Lord spake vnto Moses, saying, Vnto these the land shall be diuided for an inheritance, according to the number of names.

54 ¶ To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.

55 Nowwithstanding, the land shall be diuided by lot according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession thereof be diuided between many and few.

57 ¶ These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites, of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Labnites: the familie of the Hebronites: the familie of the Mashites: the familie of the Mushites: the familie of the Korhites: and Kohath begat Amram.

59 And Amrams wife was called: Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ichamar.

61 And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were threes and twenty thousand, a males from a month old & above, for they were not numbered among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest, which numbered the children of Israel in the plaine of Moab, nere Iorden, toward Iericho.

64 And among these there was not a man of them, whom Moses and Aaron the Priest numbered, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said vnto them, ¶ They shall die in the wilderness: there was not left a man of them, save Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

CHAP. XXVII.

1 The Law of the beritage of the daughters of Zelophehad, 15 The land of promise is shewed vnto Moses. 16 Moses prayeth for a successor vnto the people. 18 Ioshua is appointed in his stead.

¶ Then came the daughters of Zelophehad, the sonne of Eleazar, the son of Oziel, the sonne of Manasse, the sonne of Manasse, of the familie of Manasse, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milkah, and Tirzah.)

2 And shooke before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of

the Congregation, saying,

3 Our father died in the wilderness, and he was not among the assembly of them that were assembled against the Lords in the company of Korah, but dyed in his time, and had no sonne.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and this shall be vnto the children of Israel a law of iudgement, as the Lord hath commanded Moses.

12 ¶ Again the Lord sayd vnto Moses, ¶ Go vp into this mount of Abarim, & behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered.

14 For ye were disobedient vnto my worde in the desert of Zin, in the strife of the assembly to sanctifie mee in the waters before their eyes: ¶ That is the water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man ouer the Congregation,

17 Who may goe out and in before them and lead them out and in, that the Congregation of the Lord bee not as sheepe, which haue not a shepheard.

18 And the Lord sayd vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the Spirit, and put thine hands vpon him,

19 And set him before Eleazar the Priest, and before all the the Congregation, and giue him a charge in their sight.

20 And I giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall aske counsel for him by the iudgements of Vrim before the Lord: at his worde they shall go out, and at his worde they shall come in, both he, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and he tooke Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

4 The highpriest, 9 The highpriests robe, 11 Of the Anointing, 16 Of the highpriests robe, 22 Of the highpriests robe.

* Chap. 14. 27. and 16. 24, 25.

a According as all men die for as much as they are sinners.

b That is, their matter to bee iudged, so know what hee should determine, as he did all hard matters.

c Metairie, an ordinance to iudge by.

* Chap. 10. 24.

* Chap. 20. 12.

* 2. 22. 17. 1. Or, strife.

d Who as hee hath created, so hee governeth the heart of all men: That is, hee governeth them and doe his duty, at 2. Chap. 2. 16.

f And so appoint him gouernour.

g Commend him to the people as much for the office and appointed by God.

* Exod. 18. 20.

h According to his office: signifying that these will magistrates could execute nothing but that which he knew to be the will of God.

i How he should gouerne himselfe in his office.

[This is the third time that they are numbered.]

107 prophes. * Chap. 33. 34.

* 107 prophes. 14.

* Exod. 16. 17, 18 19. 20, 21.

* Exod. 2. 2. and 2.

* Exod. 10. 2. Chap. 34. 2. Exod. 14. 2.

g Whom he appointed, both for the power of God, and for the wisdom of the people.

* Chap. 16. 17. and 18. 17. 3.

107 prophes. 14.

And

And the Lord spake vnto Moses, saying, Command the children of Israel, and say vnto them, I will haue to offer vnto me in their due season wine offering, and my bread for my sacrifices made by fire for a sweet savour vnto mee.

Also thou shalt say vnto them, This is the offering made by fire which ye shall offer vnto the Lord, two lambes of a yeere olde without spot daily, for a continuall burnt offering.

One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

And the tenth part of an Ephah of fine flour for a meate offering mingled with the fourth part of an Hin of beaten oyle.

This shalt thou daily burnt offering, as was made in the mount Sinai for a sweet savour: it is a sacrifice made by fire vnto the Lord.

And the drinke offering thereof of the fourth part of an Hin for one lambe in the holy place caule to powre the drinke offering vnto the Lord.

And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and the drinke offering thereof shalt thou prepare for an offering made by fire of sweet savour vnto the Lord.

But on the sabbath day ye shall offer two lambes of a yeere olde, without spot, and two tenth deales of fine flour for a meate offering mingled with oyle, & the drinke offering thereof.

This is the burnt offering of every sabbath, beside the continuall burnt offering, and drinke offering thereof.

And in the beginning of your months, ye shall offer a burnt offering vnto the Lord, two young bullocks, and a ramme, and seven lambes of a yeere olde, without spot.

And three tenth deales of fine flour for a meate offering mingled with oyle for one bullock, and two tenth deales of fine flour for a meate offering mingled with oyle for one ramme.

And a tenth deale of fine flour mingled with oyle for a meate offering vnto one lambe, for a burnt offering of sweet savour: it is an offering made by fire vnto the Lord.

And their drinke offerings shall be halfe an Hin of wine vnto one bullocke, and the thirde part of an Hin vnto a ramme, and the fowerth part of an Hin vnto a lambe: this is the burnt offering of every month throughout the months of the yeere.

And one he goate for a faine offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

Also the fiftenth day of the first month is the Passover of the Lord.

And in the sixteenth day of the same month is the feast: seven dayes shall ye leuened bread be eaten.

In the first day shall be a holy congregation, ye shall doe no seruile worke therein.

But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two young bullocks, one ram, and seven lambes of a yeere olde: so that they be without blemish.

And their meate offering shall be of fine flour mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme.

One tenth deale shalt thou prepare for a he goate.

Ye shall offer this offering in the first day of the feast, and in the sixteenth day of the same month.

Ye shall present this offering in the first day of the feast, and in the sixteenth day of the same month.

After this manner ye shall prepare throughout all the seven dayes, for the maintaining of the offering made by fire for a sweet savour vnto the Lord: it shall bee done beside the continuall burnt offering and drinke offering thereof.

And in the seventh day, ye shall haue an holy congregation, wherein ye shall doe no seruile worke.

Also in the day of your firstfruits, when ye bring a new meate offering vnto the Lord, according to your weeks ye shall haue an holy congregation, and ye shall doe no seruile worke therein.

But ye shall offer a burnt offering for a sweet savour vnto the Lord, two young bullocks, a ramme, and seven lambes of a yeere olde.

And their meate offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme.

And one tenth deale vnto every lambe throughout the seven lambes.

And an he goate to make an atonement for you.

(Ye shall doe this besides the continuall burnt offering, and his meate offering: so that they be without blemish, with their drinke offerings.)

CHAP. XXIX.

Of the feast of the firstfruits of the new harvest, it is the feast of trumpets, and the feast of tabernacles, and the feast of the golden candle.

Moreover, in the first day of the seventh month, ye shall haue an holy congregation: ye shall doe no seruile worke therein: it shall bee a day of blowing the trumpets vnto you.

And ye shall make a burnt offering for a sweet savour vnto the Lord, one young bullock, one ramme, and seven lambes of a yeere olde, without blemish.

And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme.

And one tenth deale vnto one lambe, for the seven lambes.

And an he goate for a faine offering to make an atonement for you.

Beside the burnt offering of the seventh day, his meate offering, & the continuall burnt offering, and his meate offering, and his drinke offerings of the same, according to their manner, for a sweet savour: it is a sacrifice made by fire vnto the Lord.

And ye shall haue in the tenth day of the seventh month, an holy congregation: and ye shall humble your soules, and shall not doe any worke therein.

But ye shall offer a burnt offering vnto the Lord for a sweet savour: one young bullocke, a ramme, and seven lambes of a yeere olde: so that they be without blemish.

And their meate offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme.

And one tenth deale vnto every lambe throughout the seven lambes.

And an he goate for a faine offering, beside the burnt offering, & the meate offering thereof, and his drinke offering.

And ye shall haue in the fourteenth day of the seventh month, an holy congregation: ye shall doe no seruile worke therein: it shall bee a day of blowing the trumpets vnto you.

And ye shall make a burnt offering for a sweet savour vnto the Lord, one young bullocke, one ramme, and seven lambes of a yeere olde, without blemish.

And their meate offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme.

And one tenth deale vnto every lambe throughout the seven lambes.

And an he goate for a faine offering, beside the burnt offering, & the meate offering thereof, and his drinke offering.

a Hyered, bee
in much all manner
of sacrifice.

Exod. 29. 18.

And the Lord
spake vnto
Moses, saying,

Exod. 29. 18.

Leuit. 2. 1.

Exod. 29. 40.

b The meate of
fring and drinke
offering of the
evening sacrifice
c Of the meate
Ephah.

d Which was
offered every day
in morning and
at evening.

e That is, the
wine that shall be
poured vpon the
sacrifice.

f And the
meate offering
shall be of fine
flour mingled
with oyle.

g Or, leuened
bread.

h That is, the
meate offering
shall be of fine
flour mingled
with oyle.

i And one tenth
deale vnto every
lambe throughout
the seven lambes.

j And an he goate
for a faine offering,
beside the burnt
offering, & the
meate offering
thereof, and his
drinke offering.

1. 18. 18. 18.

k In coming
seven weeks
from the Pas-
senger to Whin-
tide, as Leuit. 23.
15.

l Ye shall haue
it by the she-
epes.

m Which com-
eth part of Sep-
tember, and part
of October.

n Leuit. 23. 34.

o Which must
be offered in the
beginning of
every month.

p Which is for
morning and e-
vening.

q Leuit. 23. 34, 35,
and 35. 17.

r Which is the
feast of reconcil-
iation.

s Leuit. 23. 39.

t That is, offered
every morning
and evening.

and their drinke offerings.

12 And in the fifteenth day of the seventh month, ye shall have an holy convocation: ye shall doe no seruile worke therein: but ye shall keepe a feast vnto the Lord seven dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullockes, two rammes, and fourteene lambs of a yere olde: they shall bee without blemish.

14 And their meate offering shall bee of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambs.

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

17 And the second day ye shall offer twelue yong bullockes, two rammes, fourteene lambs of a yere old without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the maner.

19 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offerings.

20 Also the third day ye shall offer eleuen bullockes, two rammes, and fourteene lambs of a yere old without blemish.

21 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs, after their number, according to the maner.

22 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offerings.

23 And the fourth day ye shall offer ten bullockes, two rammes, and fourteene lambs of a yere old without blemish.

24 Their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the maner.

25 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

26 In the fifth day also ye shall offer nine bullockes, two rammes, and fourteene lambs of a yere olde without blemish.

27 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the maner.

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

29 And in the sixth day ye shall offer eight bullockes, two rammes, and fourteene lambs of a yere olde without blemish.

30 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after the maner.

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offerings.

32 In the seventh day also ye shall offer seven bullockes, two rammes, and fourteene lambs

of a yere olde without blemish.

33 And their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambs according to their number, after their maner.

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

35 In the eighth day, ye shall haue a solemn assembly: ye shall doe no seruile worke therein.

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, and seven lambs of a yere old without blemish.

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambs according to their number, after the maner.

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shall doe vnto the Lord in your feastes, beside your vowes, and your free offerings, for your burnt offering, and for your meate offerings, and for your drinke offerings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vowes of the maide, 7 Of the wife, 10 Of the widow or divorced.

Then Moyses spake vnto the children of Israel according to all that the Lord had commanded him.

1 Moyses also spake vnto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

2 Whosoever voweth a vow vnto the Lord, or sweareth an oth to bind him selfe by a bond, hee shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.

3 If a woman also vow a vow vnto the Lord, and bind her selfe by a bond, being in her fathers house, in the time of her youth,

4 And her father heare her vow and bonde, wherewith she hath bound herselfe, and her father hold his peace concerning her, then all her vowes shall stand, and every bond, wherewith she hath bound herselfe, shall stand.

5 But if her father disallow her the same day that he heareth all her vowes and bondes, wherewith she hath bound her selfe, they shall not bee of value, and the Lord will forgive her, because her father disallowed her.

6 And if she haue an husband when she voweth or pronounceth ought with her lips, wherewith she bindeth herselfe,

7 If her husband heare it, & holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe shall stand in effect.

8 But if her husband disallow her the same day that he heareth it, then shall hee make her vow which she hath made, and that that she hath pronounced with her lips, wherewith she bound her selfe, of none effect, and the Lord will forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith she hath bound her selfe, shall stand in effect with her.

The eight day. Lev. 23. 36.

beside the sacrifices that you shall vow or offer of your owne minds.

Eld. Moyses.

a Because they might declare them to the Multitudes.

b Eld. his father. c Eld. violate his word.

b For in so doing he doth approve her.

c By not approving or consenting to her vow.

d Either by oth, or by some promise.

e For she is in subjection of her husband and can performe nothing without his consent.

f For they are not vnder the authority of the man.

1. Winning the seal of the Tabernacles.

The second day of the feast of Tabernacles.

The third day.

According to the ceremonies appointed thereunto.

The fourth day.

The fifth day.

The sixth day.

The seventh day.

11 And if the woman hear her husband's voice, or bound her self with an oath, and he will not hear her, then all her vows shall stand, and every bond, wherewith she bound her self, shall stand in effect.

12 But if her husband disannulled them the same day that he heard them, nothing that proceeded out of her lips concerning her vows or concerning her bonds, shall stand in effect: for her husband hath disannulled them: and the Lord will forgive her.

13 Of every vow, and every oath or bond, made to humble the soul, her husband may establish it, or her husband may break it.

14 But if her husband hold his peace concerning her from day to day, then he shall be as if he had vowed, and all her bonds which she hath made, her husband confirmed them, because he held his peace concerning her the same day that he heard them.

15 But if he break them after that he hath heard them, then shall he beare her iniquity.

16 These are the ordinances which the Lord commanded Moses, between a man and his wife, and between the father and his daughter, being young in their father's house.

CHAP. XXXI.

1 The Kings of Midian and Balaam are slain. 2 Only the women are referred alive. 3 The prize is equally divided. 4 A portion given of Israel.

And the Lord spake vnto Moses, saying, 2 Behold, the children of Israel of the Midianites, and afterward thou shalt be gathered vnto thy people.

3 And Moses spake to the people, saying, Harken unto me, ye men of Israel, and let them goe against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of every tribe throughout all the tribes of Israel shall yee send to warre.

5 For they were taken one of the thousand of Israel, twelve thousand prepared vnto warre, of every tribe a thousand.

6 And Moses sent them to the warre, such a thousand of every tribe, and sent them with Phineas the sonne of Eleazar the Priest to the warre: for he bore the instruments that is the trumpet to blow war in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slew all the males.

8 They slew also the kings of Midian among them that were slaine: Balaam the sonne of Beor with the sword.

9 But the children of Israel took the women of Midian prisoner, and their children, and spoyled all their cattell, and all their riches, and all their goods.

10 And they burnt all their cities, wherein they dwell, and all their villages with fire.

11 And they took all the spoyle and all the prey, both of man and beasts.

12 And they brought the captiues and the spoyle which they had taken, and the spoyle vnto Moses & to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iordan.

13 And the princes of the congregation went out of the campe to meet them.

14 And Moses was angry with the captiues of the bulle, with the captiues over thousands, and captiues over hundreds, which came from the warre and battell.

15 And Moses said vnto them, What haue ye done all the women?

16 Behold, these caused the children of Israel through the counsel of Balaam to commit a trespass against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Now therefore, slay all the males among these children, and kill all the women that haue known man by carnall copulation.

18 But all the women children that haue not known carnall copulation, keepe alive for your selves.

19 And ye shall remaine without the hoste seuen daies, all that haue killed any person, and all that haue touched any dead, and purge both your selues and your prisoners the third day and the seuenth.

20 Also ye shall purge every garment, and all that is made of skinnes, and all worke of goates haire, and all things made of wood.

21 And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance of the law which the Lord commanded Moses.

22 As for gold, and silver, brasse, iron, tinne, and lead:

23 Euen all that may abide the fire, ye shall make it go through the fire, and it shall be cleane: yet it shall be purified with the water of purification, and all that suffereth not the fire, ye shall cause to passe by the water.

24 Ye shall wash also your clothes the seventh day, and ye shall be cleane, and afterward ye shall come into the hoste.

25 And the Lord spake vnto Moses, saying,

26 Take possession of the pray that was taken, both of persons and of cattell, thou and Eleazar the Priest, for the fathers of the Congregation.

27 And Moses & Eleazar came, and they divided the pray equally between the soldiers that went to the warre, and all the Congregation.

28 And thou shalt take tribute vnto the Lord of the men of warre, which went out to battell: one person of five hundred, both of the persons, and of the beues, and of the asses, and of the sheepe.

29 Ye shall take of their halfe, and give it vnto Eleazar the Priest, as an heave offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take one, taken out of little, both of the persons, of the beues, of the asses, and of the sheepe, and of all the cattell, and thou shalt give them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the spoyle, which was the pray, which the men of warre had spoyled, was six hundred forty and five thousand sheepe,

33 And four hundred and two thousand beues,

34 And

e As though hee said, ye ought to haue spared some. Chap. 35. 2. For worshipping of Peor. Ind. 3. 1. 1. That is all the men children.

Chap. 19. 11.

Or contained in the law. Chap. 19. 12.

h The third day, and before it be melted. Chap. 19. 9. It shall be washed.

[The praye is first divided equally among all.]

k Of the praye that falleth to the soldiers.

l The first ites which had not bene at warre; of every fiftieth payd one to the Lord: and the soldiers one of every five hundred.

† *He that is born of the seed of man.*

m This is the portion that the soldiers gave to the Lord.

n Meeting of the maidens or virgins which had not accompanied with men.

o Of that part which was given unto them in dividing the spoils.

p Which had not bene at warre.

† *He that is under our hands.*

q The captaines by the free offering acknowledged the great benefit of God in preserving his people.

r And gave no portion to their captaines.

s That the Lord might remember the children of Israel.

a Reuben came of Leah, and Gad of Zilpah her hand-maid.

b Which mountain was so named of the heape of stones that Iakob made as a signe of the covenant betwene him and Laban, Genes. 31.47.

34 And threescore and one thousand asses,
35 And two and thirtie thousand persons in all, of women that had 1 lien by no man.

36 And the halfe, *is wit*, the part of them that went out to war, touching the number of sheepe, was three hundred seven and thirty thousand, and five hundred.

37 And the Lords tribute of the sheepe was fixe hundredth seuentie and five:

38 And the beeces were fixe and thirty thousand, wherof the Lords tribute was seuentie and two.

39 And the asses were thirty thousand and five hundred, wherof the Lords tribute was threescore and one.

40 And 6 offer persons sixteen thousand, wherof the Lords tribute was two and thirty persons.

41 And Moses gave the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the 6 halfe of the children of Israel, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the congregation, was three hundred thirtie and seuen thousand sheepe and five hundred,

44 And fixe and thirty thousand beeces;

45 And thirty thousand asses, & five hundred,

46 And sixteen thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the 7 children of Israel, one taken out of fiftie; *both* of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hussie, the captaines ouer the thousands, and the captaines ouer the hundredths came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of war which are vnder 7 our authoritie, and there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what euery man found of Iewels of gold, bracelets, and chaines, rings, earings, and ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the gold of them, and all wrought iewels,

52 And all the golde of the offering that they offered vp to the Lorde (of the captaines ouer thousands and hundreds) was sixteen thousand seuen hundredth and fiftie shekels.

53 (For the men of warre had spoiled, euery man for him selfe)

54 And Moses and Eleazar the Priest took the gold of the captaines ouer the thousands, and ouer the hundredths, and brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

C H A P. XXXII.

The request of the Reubenites and Gadites, 16 and their promise vnto Moses. 20 Moses granteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasse, conquer and build cities on 160 side Iorden.

N Owe the children of Reuben, and the children of Gad had an exceeding great multitude of cattell: and they sawe the lande of Iazer, and the land of b Gilead, that it was an apt place for cattell.

2 Then the children of Gad, and the children

of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the Princes of the Congregation, saying,

3 The land of Astaroth, and Dibon, and Iazer, and Nimrah, and Heshton, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord smote before the Congregation of Israel, is a land meet for cattell, and thy seruants haue cattell:

5 Wherefore, sayd they, If wee haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moses sayd vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and yetary here?

7 Wherefore now 7 discourage you the heart of the children of Israel to go ouer into the land, which the Lord hath giuen them? † *He that is born of the seed of man.*

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For 7 when they went vp euen vnto the 7 river of Euphrat, and saw the land, they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them. * *Chap. 13. 24. 107. valley.*

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 ¶ None of the men that came out of Egypt, * from twenty yeare olde and about, shall see the land for the which I swaue vnto Abraham, to Izhak, and to Iakob, because they haue not 7 wholly followed me: † *He that is born of the seed of man.* * *Chap. 14. 28. 29.*

12 Except Caleb the sonne of Iephunnah the Kenesite, and Ioshua the sonne of Nun: for they haue constantly followed the Lord. † *He that is born of the seed of man.*

13 And the Lord was very angry with Israel, and made him wander in the wilderness fourtie yeres, vntill all the generation that had done 7 eul in the sight of the Lord, was consumed. † *He that is born of the seed of man.*

14 And behold, ye are risen vp in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord toward Israel. † *He that is born of the seed of man.*

15 For if ye turne away from following him, hee will yet againe leaue the people in the wilderness, and 4 ye shall destroy all this folke. † *He that is born of the seed of man.*

16 And they went neere to him, and said, We will build sheepfolds heere for our sheepe, and for our cattell, and cities for our children.

17 But wee our selues will bee ready armed: 7 goe before the children of Israel, vntill wee haue brought them vnto their place: but our children shall dwell in the defended cities, because of the inhabitants of the land. † *He that is born of the seed of man.*

18 Wee will not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither wil we inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ And Moses sayd vnto them, If ye will doe this thing, and goe 7 armed before the Lord to warre:

21 And will goe euery one of you in harnessse ouer Iorden before the Lord, vntill hee haue cast out his enemies from his sight:

22 And vntill the land be subdued before the Lord, then yee shall returne and bee innocent toward the Lord, and toward Israel: and this land shall be your possession 7 before the Lord. † *He that is born of the seed of man.*

23 But if yee will not doe so, behold, yee haue sinned

† *He that is born of the seed of man.*

* *Chap. 13. 24. 107. valley.*

† *He that is born of the seed of man.* * *Chap. 14. 28. 29.*

† *He that is born of the seed of man.*

c Because they murmured, neither would believe their report, which told the truth as concerning the land.

d By your occasion.

e In the land of Canaan.

* *Isa. 1. 12. f Before the Ache of the Lord.*

g That is, the inhabitants of the land. h The Lord will graunt you this land which ye require. Ioth. 1. 15.

1 Ye that assured-
ly be punished for
your sinne.

sinned against the Lord, and bee sure, that your
sinne will find you out.

24 Build you then cities for your children,
and folds for your sheepe, and doe that ye have
spoken.

25 Then the children of Gad and the children
of Reuben spake vnto Moses, saying, Thy seruants
will doe as my lord commandeth.

26 Our children, our wives, our sheepe, & all our
cattel shall remaine there in the cities of Gilead.

27 But thy seruants will goe every one armed
to warre before the Lord for to fight, as my lord
saith.

28 So concerning them, Moses commanded
Eliazar the Priest, and Iothua the sonne of Nun,
and the chiefe fathers of the tribes of the children
of Israel.

29 And Moses said vnto them, If the children
of Gad, the children of Reuben will goe with you
ouer Iordan, all armed to fight before the Lord,
then when the land is subdued before you, ye shall
give them the land of Gilead for a possession.

30 But if they will not goe ouer with you ar-
med, then they shall haue their possession among
you in the land of Canaan.

31 And the children of Gad, and the children
of Reuben answered, saying, As the Lord hath
said vnto thy seruants, so will we doe.

32 We will goe armed before the Lord into the
land of Canaan: for the possession of our inheri-
tance may be to vs on this side Iordan.

33 So Moses gaue law vnto them, as to the
children of Gad, and to the children of Reuben,
and to half the tribe of Manasse the sonne of
Joseph, the kingdome of Sihon king of the Amorites,
and the kingdom of Og king of Bashan,
the land with the cities thereof, and coasts, euen
the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon,
and Aroch, and Arer, and Atroch, Shophan, and Iazer, and Log-
behan.

35 And Beth-nimrah, and Beth-haran, defen-
ced cities: also sheepfolds.

36 And the children of Reuben built Hashbon,
and Elealeh, and Kiriatshaim,

37 And Nebo, and Baalmeon, and turned their
names, and Sibmah: and gaue other names vnto
the cities which they built.

38 And the children of Machir the sonne of
Manasse went to Gilead, and tooke it, and put
out the Amorites that dwelt therein.

39 Then Moses gaue Gilead vnto Machir the
sonne of Manasse, and he dwelt therein.

40 And Jair the sonne of Manasse went and
tooke the small townes thereof, and called them
Hanoth Jair.

41 Also Nobah went and tooke Kenath, with
the villages thereof, and called it Nobah after his
owne name.

CHAP. XXXIII.

1 Thus are the journeys of Israel as numbered, 33 They are
commanded by the Lord.

These are the journeys of the children of Is-
rael, which went out of the land of Egypt, ac-
cording to their bands vnder the hand of Moses
and Aaron.

2 And Moses wrote their going out by their
journeys, according to the commandment of
the Lord: so these are the journeys of their going
out.

Now they departed from Ramses the first
month, on the fifteenth day of the first mo-
neth, on the morrow after the Passouer: and the
children of Israel went out with an high hand in
the sight of all the Egyptians.

3 (For the Egyptians buried all their first-
borne, which the Lord had smitten among them:
vpon their gods also the Lord did execution.)

4 And the children of Israel removed from
Ramses, and pitched in Succoth.

5 And they departed from Succoth, and
pitched in Etham, which is in the edge of the
wildernes.

6 And they removed from Etham, and en-
tered againe vnto Pi-hahiroth, which is before
Egipt, and pitched before Migdol.

7 And they departed from before Hahiroth,
and went thorow the middes of the Sea into
the wilderness, and went three dayes iourney
in the wilderness of Etham, and pitched in Ma-
rah.

8 And they removed from Marah, and came
vnto Elim, and in Elim were twelue fountaines
of water, and fouentie palme trees, and they pitch-
ed there.

9 And they removed from Elim, and came
vnto the red sea.

10 And they removed from the red Sea, and
lay in the wilderness of Sin.

11 And they tooke their iourney out of the
wildernes of Sin, and set vp their tents in
Dophkah.

12 And they departed from Dophkah, and lay
in Alush.

13 And they removed from Alush, and lay in
Rephidim, where was no water for the people
to drinke.

14 And they departed from Rephidim, and
pitched in the wilderness of Sinai.

15 And they removed from the desert of Si-
nai, and pitched in Kibroth Hattavaah.

16 And they departed from Kibroth Hattavaah,
and lay at Hazeroth.

17 And they departed from Hazeroth, and
pitched in Rimmon Parai.

18 And they departed from Rimmon Parai,
and pitched in Libnah.

19 And they removed from Libnah, and pitch-
ed in Rissah.

20 And they journeyed from Rissah, and pitch-
ed in Kehelathah.

21 And they went from Kehelathah, and pitch-
ed in mount Shapher.

22 And they removed from mount Shapher,
and lay in Haradah.

23 And they removed from Haradah, and
pitched in Makbeloth.

24 And they removed from Makbeloth, and
lay in Tahath.

25 And they departed from Tahath, and pitch-
ed in Tarah.

26 And they removed from Tarah, and pitch-
ed in Mithkah.

27 And they went from Mithkah, and pitched
in Hashmonah.

28 And they departed from Hashmonah, and
lay in Moseroth.

29 And they departed from Moseroth, and
pitched in Bene-jaakan.

Exod. 13. 17.

8 Either meaning
their idoles, or
their men of an-
thropic.
Exod. 13. 18.

8 At the com-
mandment of
the Lord, Exod.
14. 2.
Exod. 15. 22.

Exod. 15. 27.

Exod. 16. 1.

Exod. 17. 1.

Exod. 19. 1.

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Exod. 213. 1.

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Exod. 215. 1.

Exod. 2



This Mappe declared the way which the Israelites went for the space of forty years from Egypt thorow the wilderness of Arabia, until they entered into the Land of Canaan, as it is mentioned in Exodus, Numbers, & Deuteronomie. It containeth also the two and fourtie places, where they pitched their tents, which are named, Numb. 33. with the abatement of the degrees, concerning the length and the breadth, and the places of their abode, by way of numbers.

31 And they removed from Bene-iaakan, &
lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Ior bathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they removed from Ezion-gaber,
and pitched in the *wilderness of Zin, which is
Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the 5th month.

36 And Aaron was an hundreth and three
and twenty yeere olde, when hee died in mount
Hor.

40 And King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount *Hor, and

pitched in Zalmonah.

43. And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Lie-abarim, in the borders of Moab.

45 And they departed from Lim, and pitched in Dibon gad.

46 And they removed from Dibon-gad, and lay in Almon-diblathaim.

47 And they removed from Almon-diblahaim, & pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines
of Abarim, and pitched in the || plaine of Moab, | Or *feld*.
by Iordan. *toward* Iericho.

49 And they pitched by Iorden, from Beth-
nimoth vnto *Abel-shittim, in the plaine of
Moab.

50 ¶ And the Lord spake vnto Moses in the
plaine of Moab, by Iordentoward Iericho, say-
ing.

51 ¶ Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iorden to enter into the land of Chanaan,

¶ Which the E-
brewes call Ab,
and answereth to
part of Iuly and
part of August:
* Chap. 311.

• 22.11.19

* D'ut. 7. 2346
11, 11, 12.

^a Which were let
up in their pla-
ces to worship.

Chap. 16. 53, 54.

^b 16. 53, 54.
imp. 3.
Original.

^a Meaning the
description of the
land.

^c 7. 16. 17.

¹ On ascending up
of Jerusalem.

^b Which was
Nilus, or as some
think, Rhinoco-
ron.

^c Which is called
Mediterraneum.

^d Which is a
mountaine neere
Tyre and Sidon,
and not that Hor
in the wilderness
where Aaron died.

^e Which in the
Gospel is called
the lake of Gen-
nazereth.

^a Chap. 12. 31.
16. 14, 3, 1.

52 Yee shall then drine out all the inhabitants
of the land before you, and destroy all their pic-
tures, and breake inunder all their images of me-
tall, and pluncke downe all their hie places.

53 And yee shall possesse the land and dwell
therein: for I haue giuen you the land to pos-
sesse it.

54 And yee shall inherite the land by lot, ac-
cording to your families: to the more yee shall
giue more inheritance, and to the fewer the lesse
inheritance. Where the lot shall fall to any man,
that shall be his: according to the tribes of your
fathers shall ye inherite.

55 But if ye will not drine out the inhabitants
of the land before you, then those which yee let
remaine of them, shall be ^a prickles in your eyes,
and thornes in your sides, and shall vex you in
the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall
doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

^a The coasts and borders of the land of Canaan. 17 Certaine men
are assigned to diuide the land.

And the Lord spake vnto Moses saying,
Command the children of Israel, and
saye vnto them, When yee come into the land of
Canaan, this is the ^a land that shall fall vnto your
inheritance: ^b the land of Canaan with the
coasts thereof.

1 And your South quarter shall be from the
wildernesse of Zin to the borders of Edom: so
that your South quarter shall be from the salt Sea
coast Eastward.

2 And the border shall compasse you from
the South to ^a Maaleh-akrabbim, and reach to
Zin, and goe out from the South to Kadesh-bar-
nea: thence it shall stretch to Hazar-addar, and
goe along to Azmon.

3 And the border shall compasse from Az-
mon vnto the ^b siner of Egypt, and shall goe out
to the sea.

4 And your West quarter shall bee the great
sea: ^c then that border shall be your West coast.

5 And this shall be your North quarter, yee
shall marke out your border from the great Sea
vnto mount ^d Hor.

6 From mount Hor yee shall point out till it
come vnto Hamath, and the end of the coast shall
be at Zedad.

7 And the coast shall reach out to Ziphron,
and goe out at Hazar-enan, this shall be your North
quarter.

8 And yee shall marke out your East quarter
from Hazar-enan to Shepham.

9 And the coast shall goe downe from She-
pham to Riblah, and from the East side of Am:
and the same border shall defend and goe out at
the side of the sea of ^e Chinnereth Eastward.

10 Also that border shall goe downe to Ior-
den, and leaue at the salt sea this shall be your land
with the coasts thereof round about.

11 Then Moses commanded the children of
Israel saying, This is the land which ye shall in-
herite by lot, which the Lord commanded to giue
vnto nine tribes, and halfe the tribe.

12 For the tribe of the children of Reuben,
according to the households of their fathers, and
the tribe of the childre of Gad, according to their
fathers households, and halfe the tribe of Manaf-
seh haue receiued their inheritance.

13 Two tribes and an halfe tribe haue recei-

ued their inheritance on this side of Iorden to-
ward Iericho full East.

14 Again the Lord spake to Moses saying,
These are the names of the men which shall
diuide the land vnto you: ^a Eleazar the Priest, &
Iothua the sonne of Nun.

15 And yee shall take also a ^b prince of every
tribe to diuide the land.

16 The names also of the men are these: Of
the tribe of Iudah, Caleb the sonne of Iephunneh.

17 And of the tribe of the sonnes of Simeon,
Shemuel the sonne of Ammihud.

18 Of the tribe of Benjamin, Elidad the sonne
of Chislon.

19 Also of the tribe of the sonnes of Dan, the
prince Bukki, the sonne of Iogli.

20 Of the sonnes of Ioseph: of the tribe of the
sonnes of Manasseh, the prince Hanniel the sonne
of Ephod.

21 And of the tribe of the sonnes of Ephraim,
the prince Kemuel, the sonne of Shiptan.

22 Of the tribe also of the sonnes of Zebulun,
the prince Elizaphan, the sonne of Parnach.

23 So of the tribe of the sonnes of Issachar,
the prince Paltiel, the sonne of Azzan.

24 Of the tribe also of the sonnes of Asher, the
prince Ahiah, the sonne of Shelomi.

25 And of the tribe of the sonnes of Naphtali,
the prince Pedahel, the sonne of Ammihud.

26 These are they, whom the Lord comman-
ded to diuide the inheritance vnto the children
of Israel, in the land of Canaan.

CHAP. XXXV.

^a Unto the Levites are giuen cities and suburbs. 11 The cities of
refuge. 16 The law of murder. 30 For what mans sinners shall
be condemned.

And the Lord spake vnto Moses in the plaine
of Moab by Iorden, toward Iericho, saying,

1 Command the children of Israel, that they
giue vnto the ^a Levites of the inheritance of their
possession, ^b cities to dwell in: ye shall giue also
vnto the Levites the suburbs of the cities round
about them.

2 So they shall haue the cities to dwell in, and
their suburbs shall be for their cattell, and for their
substance, and for all their beasts.

3 And the suburbs of the cities, which ye shall
giue vnto the Levites, from the wall of the city
outwards shall be a thousand cubites round a-
bout.

4 And yee shall measure without the citie of
the East side, ^c two thousand cubites: and of the
South side, two thousand cubites: and of the
West side, two thousand cubites: and of the North
side, two thousand cubites: and the citie shall be in
the mids: this shall be the measure of the suburbs
of their cities.

5 And of the cities which ye shall giue vnto
the Levites, ^d there shall be fixe cities for refuge,
which ye shall appoint, that he which killeth, may
flee thither: and to them yee shall adde two and
fourtie cities moe.

6 All the cities which ye shall giue to the Le-
uites, shall be eight and fourtie cities: them shall
ye giue with their suburbs.

7 And concerning the cities which yee shall
giue of the possession of the children of Israel: of
many ye shall take moe, and of few ye shall take
lesse: every one shall giue of his cities vnto the
Levites according to his inheritance, which hee
inheriteth.

9 And

^f One of the heads
of chiefe men of
every tribe.

^g And be iudges
out every piece
of ground that
should fall to any
by lot, to the in-
tent that all things
might be done or-
derly and without
contention.

^h Because they
had no inheritance
assigned them in
the land of Can-
aan.

ⁱ God would
haue them scatter-
ed thorow all the
land, because the
people might be
preferred by them
in the obedience
of God and his
law.

^j So that in all
were three thou-
sand, and in the
compasse of these
two thousand they
might plant and
sowe.

^k Deut. 4. 41. 42. 43.
30. 31. 32.

of the 11. 12.
13. 14. 15.
16. 17. 18.

^l Meaning
the next
highest, who
to pursue the
cause.

^m Among the
benites, Gad
and halfe the
tribe of Manasseh,
44.

ⁿ 16. 30. 7.

^o 16. 30. 7.

^p 16. 30. 7.

^q 16. 30. 7.

^r 16. 30. 7.

^s 16. 30. 7.

^t 16. 30. 7.

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^v 16. 30. 7.

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^z 16. 30. 7.

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^{aw} 16. 30. 7.

^{ax} 16. 30. 7.

9 And the Lord spake vnto Moses saying,
10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,

11 Yee shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall be for you a refuge fro the * murderer, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which yee shall giue, fixe cities shall ye haue for refuge.

14 Ye shall appoint three * on this side Iorden, and yee shall appoint three cities in the land of Canaan which shall be cities of refuge.

15 These six cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that enery one which killeth any person vnwares, may flee thither.

16 * And if one smite another with an instrument of yron that hee die, hee is a murderer, and the murderer shall die the death.

17 Also if hee smite him by casting a stone, wherewith he may be slaine, & he die, he is a murderer, and the murderer shall die the death.

18 Or if he smite him with an hand weapon of wood, wherewith he may be slaine, if he die, he is a murderer, and the murderer shall die the death.

19 The reuenger of the blood himselfe shall slay the murderer: when he meeteth him, hee shall slay him.

20 But if hee thrust him * of hate, or hurle at him by laying of wait, that he die,

21 Or smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murderer: the reuenger of the blood shall slay the murderer when hee meeteth him.

22 But if hee pushed him vnadvisedly, and * not of hatred, or cast vpon him any thing, without laying of wait,

23 Or any stone (whereby he might be slaine) and saw him not, nor called it to fall vpon him, and hee die, and was not his enemy, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the * murderer of blood according to these lawes.

25 And the Congregation shall deliver the slayer out of the hand of the reuenger of blood, and the Congregation shall restore him vnto the cite of his refuge, whither hee was fled: and hee shall abide there vnto the death of the hie Priest, which is annoynted with the holy oyle.

26 But if the slayer come without the borders of the city of his refuge, whither he was fled,

27 And the reuenger of blood find him without the borders of the city of his refuge, & the reuenger of blood slay him, he shall be guiltles,

28 Because he should haue remained in the cite of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shall returne vnto the land of his possession.

29 So these things shall be a law of iudgement vnto you, throught your generations in all your dwellings.

30 Whosoever killeth any person, the iudge shall slay the murderer through * witnesses: but * one witness shall not raise against a person to cause him to die.

31 Moreover ye shall take no recompense for

the life of the murderer, which is * worthy to die: but he shall be put to death.

32 Also yee shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwell in the land, before the death of the hie Priest.

33 So ye shall not pollute the land wherein ye shall dwell: for blood defileth the land: and the land cannot be * cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which yee shall inhabite, for I dwell in the mids thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

An order for the marriage of the daughters of Zelophehad. 7 The inheritance should not be giuen from one tribe to another.

Then * the chiefe fathers of the family of the sonnes of Gilead, the son of Machir, the son of Manasseh, of the families of the sonnes of Joseph, came, and spake before Moses, & before the princes, the chiefe fathers of the children of Israel,

2 And sayd, * The Lord commanded * my lord to giue the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they bee married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, & shall be put vnto the inheritance of the tribe whereof they shall be: so shall it be taken away from the lot of our inheritance.

4 Also when the * Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph haue said well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall bee wiues to whom they thinke best, onely to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any inheritance of the tribes of the children of Israel, shall bee wife vnto one of the family of the tribe of her father: that the children of Israel may enjoy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes:

12 They were wiues to certain of the families of the sonnes of Manasseh the sonne of Joseph: so their inheritance remained in the tribe of the family of their father.

13 These are the * commandments & lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plains of Moab, by Iorden toward Iericho.

Which purpose hath committed murder.

For murder. n So God is minded full of the blood wrongfully shed, that he maketh his dumbe creatures to demand vengeance thereof.

a It seemeth that the tribes contented who might marry these daughters to haue their inheritance: and therefore the sons of Joseph proposed the matter to Moses. Chap. 37. 1. info. 175. b Meaning, Moses,

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof, should haue beene alienated to others.

e When there is no male to inherit.

f Chap. 37. 1. 2.

g Touching the ceremony of the inheritance, and in what manner.

THE ARGUMENT.

CHAP. I.

the land, and to bring vs word againe, what way we must goe vp by, and vnto what cities wee shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 Who departed, and went vp into the mountaine, and came vnto the || river Eshcol, and searched out the land.

25 And tooke of the fruit of the land in their hands, and brought it vnto vs, and brought vs word againe, and said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding, ye would not go vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shal we go vp? our brethren haue discouraged our hearts, saying, The people is greater, and taller then wee: the cities are great, and walled vp to heauen: and moreover, we haue seene the sonnes of the Anakims there.

29 But I said vnto you, Dread not, nor be a fraide of them.

30 The Lord your God, who goeth before you, he shal fight for you, according to all that he did vnto you in Egypt before your eyes.

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doth beare his sonne, in al the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that yee might see what way to go, and in a cloud by day.

34 Then the Lord heard the voyce of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this froward generation see that good land which I sware to giue vnto your fathers,

36 Save Caleb the sonne of Iephunneh: hee shall see it, and to him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither,

38 But Ioshua the sonne of Nun which standeth before thee, he shall goe in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your children, which yee saide should be a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne backe, and take your journey into the wilderness by the way of the red sea.

41 Then yee answered and said vnto me, Wee haue sinned against the Lord, we wil go vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am y not among you) lest ye fall before your enemies.

43 And when I told you, ye would not heare,

but rebelled against the commandement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwell in that mountaine came vp against you, and chased you (as bees vse to do) and destroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, yee wept before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites, 33 Sibon king of Heshbon is discomfited.

Then we turned, and tooke our journey into the wilderness by the way of the red Sea, as the Lord spake vnto me: & we compassed mount Seir a long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Yee shall goe thorow the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take yee good heed therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a foote breadth, because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the works of thine hand: he knoweth thy walking thorow this great wilderness, and the Lord thy God hath been with thee this forty yere, and thou hast lacked nothing.

8 And when wee were departed from our brethren the children of Esau which dwell in Seir, thorow the way of the plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto mee, Thou shalt not vex Moab, neither prouoke them to battle: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The Emims dwell therein in times past, a people great and many, and call as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The Horims also dwell in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwell in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the river Zered: and we went ouer the river Zered.

14 The space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the river Zered, was eight and thirty yeres, vntill all the generation of the men of warre were wasted out from among the hosts, as the Lord sware vnto them.

15 For indeede the hand of the Lord was against them, to destroy them from among the host till they were consumed.

2 Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

3 They obeyed after that God chastised them.

4 Eight and thirtie yere, as ver. 14.

5 This was the second time: for because they had caused the Israelites to returne, Numb. 20. 14.

6 Gen. 34. 3.

7 And giue thee meates where-with thou mayest make recompence: also God will direct thee by his providence, as he had done.

10 For wilderness.

10 For refuge.

11 Which were the Moabites and Ammonites. 12 Signifying that as these giants were driven out for their sinnes: so the wicked when their sinnes are ripe, cannot avoid Gods plagues. 13 Gen. 35. 20.

14 Hee sheweth hereby, that as God brought in his promise, to his church, so his plagues and punishment to destroy all that were twenty yere old, and above.

9 Numb. 13. 24. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.

9 To wit, Caleb, and Ioshua, Moses preferred the better part to the greater share, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.

9 Such was the lawes vnto the Israelites, that they feared Gods discipline, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.

1 Declaring that to reuenge our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnesse, and agreeable to God.

2 2. 13. 21.

9 Numb. 14. 29.

9 Job. 14. 6.

9 2. Numb. 20. 12. and 22. 14.

9 2. Chap. 1. 26. and 4. 11. and 14. 4. 1 Which minister vnto thee. 2 Which were vnder twentie yere old, as Numb. 14. 31.

9 This declares the nature, who will do what which God forbid, and will not doe that which hee commandeth. 10 Signifying that we haue no strength, but when God is with us to help him.

16 Then the Lord spake vnto me, saying, 17 Then shalt thou goe thorow Ar the coast of Moab this day. 18 And thou shalt come nere oter against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession. 19 That also was taken for a land of gyants: for gyants dwelt therein aforetime, whom the Ammonites called Zanzumims: 20 A people that was great and many, & tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead. 21 As hee did so the children of Esau which dwell in Seir, when hee destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day. 22 And the Avims which dwell in Hazarim vnto Azzah, the Caphtorims which came out of Caphtor destroyed them, & dwell in their stead. 23 Rise vp therefore, said the Lord, take your journey, and passe over the river Arnon: beholde, I haue giuen into thy hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and pronounce him to be a banell. 24 This day will I begin to fend thy fere, and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee. 25 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with words of peace, saying, 26 Let mee passe thorow thy land: I will goe by the high way: I will neither turne vnto the right hand nor to the left. 27 Thou shalt sell me meat for money, for to eate: and shalt giue me water for money, for to drinke: only I will goe thorow on my footes. 28 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) until I bee come ouer Iordan, into the land which the Lord our God giue vs. 29 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirit, & made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day. 30 And the Lord said vnto me, Behold, I haue begun to giue Sihon and his land before thee: begin to possess it, and inherite his land. 31 Then came on Sihon to meet vs, him selfe with all his people to fight at Heshbon. 32 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people. 33 And we tooke all his cities the same time, and destroyed every citie, men, and women, and children: wile nothing remaine. 34 Only the cattell we tooke to our selues, and the spoile of the citie which we tooke. 35 From Aroer, which is by the banke of the river of Arnon, & from the citie that is vpon the river, even vnto Gilead there was not one citie that escaped vs: for the Lord our God deliuered vs all before vs.

17 Only vnto the land of the children of Ammon thou camst not, nor vnto any place of the river Iabbok, nor vnto the cities in the mountaynes: nor vnto wharsoeuer the Lord our God forbadays.

CHAP. III.

1 Og king of Bashan. 2 The beginning of his bed. 3 The Reubenites and Gadites are commanded to goe ouer Iordan against the Amorites. 4 Sihon king of Heshbon is smitten. 5 The land of Sihon is divided. 6 The land of Moab is divided. 7 The land of the children of Ammon is divided. 8 The land of the children of Israel is divided. 9 The land of the children of Judah is divided. 10 The land of the children of Benjamin is divided. 11 The land of the children of Simeon is divided. 12 The land of the children of Zebulun is divided. 13 The land of the children of Issachar is divided. 14 The land of the children of Naphtali is divided. 15 The land of the children of Dan is divided. 16 The land of the children of Asher is divided. 17 The land of the children of Manasse is divided. 18 The land of the children of Ephraim is divided. 19 The land of the children of Manasse is divided. 20 The land of the children of Ephraim is divided. 21 The land of the children of Manasse is divided. 22 The land of 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Ephraim is divided.

18 The beginning of his bed. 19 The Reubenites and Gadites are commanded to goe ouer Iordan against the Amorites. 20 Sihon king of Heshbon is smitten. 21 The land of Sihon is divided. 22 The land of Moab is divided. 23 The land of the children of Ammon is divided. 24 The land of the children of Israel is divided. 25 The land of the children of Judah is divided. 26 The land of the children of Benjamin is divided. 27 The land of the children of Simeon is divided. 28 The land of the children of Zebulun is divided. 29 The land of the children of Issachar is divided. 30 The land of the children of Naphtali is divided. 31 The land of the children of Dan is divided. 32 The land of the children of Asher is divided. 33 The land of the children of Manasse is divided. 34 The land of the children of Ephraim is divided. 35 The land of the children of Manasse is divided. 36 The land of the children of Ephraim is divided. 37 The land of the children of Manasse is divided. 38 The land of the children of Ephraim is divided. 39 The land of the children of Manasse is divided. 40 The land of the children of Ephraim is divided. 41 The land of the children of Manasse is divided. 42 The land of the children of Ephraim is divided. 43 The land of the children of Manasse is divided. 44 The land of the children of Ephraim is divided. 45 The land of the children of Manasse is divided. 46 The land of the children of Ephraim is divided. 47 The land of the children of Manasse is divided. 48 The land of the children of Ephraim is divided. 49 The land of the children of Manasse is divided. 50 The land of the children of Ephraim is divided. 51 The land of the children of Manasse is divided. 52 The land of the children of Ephraim is divided. 53 The land of the children of Manasse is divided. 54 The land of the children of Ephraim is divided. 55 The land of the children of Manasse is divided. 56 The land of the children of Ephraim is divided. 57 The land of the children of Manasse is divided. 58 The land of the children of Ephraim is divided. 59 The land of the children of Manasse is divided. 60 The land of the children of Ephraim is divided. 61 The land of the children of Manasse is divided. 62 The land of the children of Ephraim is divided. 63 The land of the children of Manasse is divided. 64 The land of the children of Ephraim is divided. 65 The land of the children of Manasse is divided. 66 The land of the children of Ephraim is divided. 67 The land of the children of Manasse is divided. 68 The land of the children of Ephraim is divided. 69 The land of the children of Manasse is divided. 70 The land of the children of Ephraim is divided. 71 The land of the children of Manasse is divided. 72 The land of the children of Ephraim is divided. 73 The land of the children of Manasse is divided. 74 The land of the children of Ephraim is divided. 75 The land of the children of Manasse is divided. 76 The land of the children of Ephraim is divided. 77 The land of the children of Manasse is divided. 78 The land of the children of Ephraim is divided. 79 The land of the children of Manasse is divided. 80 The land of the children of Ephraim is divided. 81 The land of the children of Manasse is divided. 82 The land of the children of Ephraim is divided. 83 The land of the children of Manasse is divided. 84 The land of the children of Ephraim is divided. 85 The land of the children of Manasse is divided. 86 The land of the children of Ephraim is divided. 87 The land of the children of Manasse is divided. 88 The land of the children of Ephraim is divided. 89 The land of the children of Manasse is divided. 90 The land of the children of Ephraim is divided. 91 The land of the children of Manasse is divided. 92 The land of the children of Ephraim is divided. 93 The land of the children of Manasse is divided. 94 The land of the children of Ephraim is divided. 95 The land of the children of Manasse is divided. 96 The land of the children of Ephraim is divided. 97 The land of the children of Manasse is divided. 98 The land of the children of Ephraim is divided. 99 The land of the children of Manasse is divided. 100 The land of the children of Ephraim is divided.

Pisgah Eastward.

18 ¶ And I commanded you the same time, saying, The Lord your God hath given you this land to possess it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wives onely, and your children, and your cattell (for I know that ye haue much cattell) shall abide in your cities, which I haue given you,

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possess the lande, which the Lord your God hath giuen them beyond Iorden: then shall ye returne every man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two kings: so shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mighty hand: for where is there a God in heauen or in earth, that can doe like thy works, and like thy power?

25 I pray thee let me go ouer and see the good land that is beyond Iorden, that goodly mountaine and Lebanon.

26 But the Lord was angry with mee for your sakes, and would not heare mee: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, & lift vp thine eyes Westward, and Northward, and Southward, and Eastward, & behold it with thine eyes: for thou shalt not goe ouer this Iorden.

28 But charge Ioshua, and encourage him, and bolden him: for he shall goe before this people and he shall diuide for inheritance vnto them the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. III.

1 ¶ An exhortation to observe the law, without adding thereto or diminishing. 2 Therein sheweth out with danger, 3 Wee must hearken to our children. 4 No images to be made to worship. 5 The warning against them that forsake the Law of God. 6 God cheseth the first because he loved their fathers. 7 The three estates of refuge.

Now therefore hearken, O Israel, vnto the Nordinances and to the lawes which I teach you to doe that ye may liue and goe in, and possess the land, which the Lord God of your fathers giveth you.

2 Ye shall put nothing vnto the word which I command you, neither shall yee take ought therefrom, that ye may keep the commandements of the Lord your God, which I command you.

3 Your eyes haue seene what the Lord did because of Baal-Peor: for all the men that followed Baal-Peor, the Lord thy God hath destroyed euery one from among you.

4 But yee that did cleaue vnto the Lord your God, are aliuely euery one of you this day.

5 Behold, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should doe euen so within the land whither ye go to possess it.

6 Keepe them therefore, and doe them: for

that is your wisdom, & your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ¶ Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whome the gods come so neere vnto them, as the Lord our God is so neere vnto vs, in all that we call vnto him for?

8 And what nation is so great that hath ordinances and lawes so righteous, as all this Lawe, which I set before you this day?

9 But take heede to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the daies of thy life: but teach them thy sonnes, and thy sonnes sonnes.

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them heare my words, that they may learne to feare me all the daies that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and stood vnder the mountaine, and the mountaine burnt with fire vnto the mids of heauen, and there was darkness, clouds and mist.

12 And the Lord spake vnto you out of the middes of the fire, and yee heard the voyce of the words, but saw no similitude, saw a voyce.

13 Then hee declared vnto you his couenant which he commanded you to doe, euen the ten commandements, and wrote them vpon two tables of stone.

14 ¶ And the Lord commanded me that same time that I should teach you ordinances & lawes which you should obserue in the land, whether ye goe to possess it.

15 Take therefore good heede vnto your selues, for ye saw no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likeness of male or female,

17 The likeness of any beast that is on earth, or the likeness of any feathered foule that flieth in the aire:

18 Or the likeness of any thing that creepeth on the earth, or the likeness of any fish that is in the waters beneath the earth.

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, shouldest be driuen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the iron furnace, out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but ye shall goe ouer, and possess that good land.

23 Take heede vnto your selues, lest ye forget

Because all men naturally desire wisdom, he sheweth how to attaine vnto it.

For, first,

Helping vs, and deliuering vs out of all dangers, as 2 Sam. 7. 29.

He addeth all these words, to shew that we can neuer be carefull enough to keepe the Law of God, and to teach it to our posterity.

Exod. 19. 8.

The Law was given with seasonall miracles to declare both that God was the author thereof, and also that no flesh was able to abide the rigours of the same.

God loyeth this condition to his couenant, 4 Or, words.

The Jews' destruction is prepared for all them that make any image to represent God.

He hath appointed them for a fierce man.

He hath deliuered you out of most miserable slavery, and freely chosen you for his children.

Moses good affection appereth to that that he doth deprecate of such an excellent creature, though he enuie them that must obey it.

...the covenant of the Lord thy God which he made with you, and he will make you any graven image, like unto all things, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a jealous God.

25 When thou shalt beget children & children's children, and shalt have remained long in the land, if thou corruptest thyself, and make any graven image, like unto all things, & workest evil in the sight of the Lord thy God, to provoke him to anger.

26 I will call heaven and earth to record against you this day, that ye shall shortly perish from the land, wherunto ye goe out of Jordan to possess it: ye shall not prolong your dayes therein, but shall verily be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you.

28 And there yet shall serve gods, even the worke of mans hand, wood, and stone, which neither see nor heare, nor eat, nor smell.

29 But from thence thou shalt seek the Lord thy God, thou shalt finde him, if thou seeke him with all thine heart, and with all thy soul.

30 When thou art in tribulation, and all these things come upon thee, for the length if thou returne to the Lord thy God, and be obedient unto his voyce.

31 For the Lord thy God is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he saith unto thee.

32 For enquire now of the dayes that are past, which were before thee, since the day that God created man upon the earth, and ask from the one end of heaven unto the other, if athis came to pass, such a great thing, whether any such like thing hath bene heard of.

33 Did ever people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and lived?

34 Or hath God assayed to go and take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, & by great feare, according unto all that the Lord your God did unto you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest knowe that the Lord he is God; and that there is none but he alone.

36 Out of heaven hee made thee heare his voyce to instruct thee, and upon earth hee shewed thee his greatness, and thou heardest his voyce out of the middes of a fire.

37 And because hee loved thy fathers, therefore hee chose thee, after thou hadst brought thee out of Egypt in his fight by his mighty power.

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to give thee their land for inheritance, as appeareth this day.

39 Understand therefore this day, and consider in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commandments, which I command

thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy dayes upon the earth, which the Lord thy God giveth thee for ever.

¶ Then Moles separated three cities on this side of Jordan toward the sunne rising:

32 That the slayer should flee thither, which had killed his neighbour at unawares, and hated him not in time past, might flee, I say, unto one of these cities, and live.

33 That is, Bezor in the wilderness, in the plaine country of the Reubenites: and Ramoth in Gilead among the Gadites, and Golan in Bashan among them of Manassah.

34 So this is the lawe which Moles set before the children of Israel.

35 These are the witnesses, and the ordinances, and the lawes which Moles declared to the children of Israel after they came out of Egypt.

36 On this side Jordan, in the valley oust against Beth-peor, in the land of Sihon king of the Amorites which dwelt at Heshbon, whom Moles and the children of Israel smote, after they were come out of Egypt.

37 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites which were on this side Jordan toward the sunne rising.

38 From Aroer, which is by the banke of the river Arnon, even unto Mount Sion, which is Hammad.

39 And all the plaine by Jordan pastwarde, even unto the Sea of the plaine, under the springs of Pilgah.

¶ Then Moles called all Israel, and saide unto them, Hear, O Israel, the ordinances and the lawes which I propose unto you this day: that ye may learne them, and take heed to observe them.

1 The Lord our God made a covenant with us in Horeb.

2 The Lord said unto this covenant with our fathers, and with us, even with you, at this time.

3 The Lord talked with you face to face in the Mount, out of the middes of the fire.

4 (At that time I stood betweene the Lord and you, to declare unto you the word of the Lord, for ye were afraid at the sight of the fire, and went not up into the mount) and he said unto me, I am the Lord thy God, which have brought thee out of the land of Egypt, from the house of bondage.

5 Thou shalt have none other gods before my face.

6 Thou shalt make thee no graven image, any thing like unto that is in heaven above, or which is in the earth beneath, or that is in the waters under the earth.

7 Thou shalt neither bow thy selfe unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, even unto the third and fourth generation of them that hate me.

8 And thou shalt observe these things, that thou shalt not do:

God promised reward for our merits, but to encourage us, and to shew that our labour shall not be lost.

148. 20. 8.

The articles and points of the commandment.

148. 11. 24.

148. 12. 24.

148. 13. 24.

148. 14. 24.

148. 15. 24.

148. 16. 24.

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148. 18. 24.

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148. 100. 24.

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148. 20. 8.

The articles and points of the commandment.

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148. 90. 24.

The first degree
of the com-
mandements is to
love God.

Planning since
God permiteth
six dayes to our
labours, that wee
ought willingly
to dedicate the
seventh to serve
him wholly.

Not for a shewe,
but with true o-
bedience, and due
reverence.

* Math. 5. 17.
* Luke. 18. 20.
* Rom. 13. 9.

* 2im. 7. 7.
A hee speaketh
the words of that
rule will be
dare there be no
motion of affecti-
on.

Teaching vs by
his example to be
content with his
word, and adde
nothing thereto.

* Luke. 12. 19.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

* 1 Cor. 13. 17.

them that loue mee, and keepe my commande-
ments.

11 Thou shalt not take the Name of the Lord
thy God in vaine: for the Lord will not hold him
guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the
Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt do
all thy worke:

14 But the seventh day is the Sabbath of the
Lord thy God: thou shalt not doe any worke
therein, thou nor thy sonne, nor thy daughter, nor
thy man seruant, nor thy maide, nor thine oxe, nor
thine asse, neither any of thy cattell, nor the stran-
ger that is within thy gates: that thy man seruant
and thy maide may rest as well as thou.

15 For, remember that thou wast a seruant in
the land of Egypt, and that the Lord thy God
brought thee out thence by a mightie hand and a
stretched out arme: therefore the Lord thy God
commanded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as
the Lord thy God hath commanded thee, that thy
dayes may be prolonged, and that it may goe well
with thee vpon the land, which the Lord thy God
giueth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adulterie.

19 Neither shalt thou steale.

20 Neither shalt thou beare false witnesse a-
gainst thy neighbour.

21 Neither shalt thou couet thy neighbors
wife, neither shalt thou desire thy neighbours
house, his field, nor his man seruant, nor his maide,
his oxe, nor his asse, nor ought that thy neighbour
hath.

22 ¶ These wordes the Lorde spake vnto all
your multitude in the mount out of the mids of
the fire, the cloud and the darkenesse, with a great
voyce, and added no more thereto: & wrote them
vpon two tables of stone, and deliuered them yn-
to me.

23 And when yee heard the voyce out of the
middles of the darkenesse, (for the mountaine did
burne with fire) then came ye to me all the chiefe
of your tribes, and your Elders:

24 And yee saide, Beholde, the Lorde our God
hath shewed vs his glory and his greatness, and
we haue heard his voyce out of the mids of the
fire: we haue seene this day that God doeth talke
with man, and hee is heere.

25 Nowe therefore, why should wee die? for
this great fire will consume vs: if wee heare the
voyce of the Lord our God any more, we shall die.

26 For what shall we there euer, that heard
the voyce of the liuing God speaking out of the
mids of the fire as we haue, and liued?

27 Goe thou neere, and heare all that the Lord
our God saith: and declare thou vnto vs all that
the Lord our God saith vnto thee, * and wee will
heare it, and doe it.

28 Then the Lorde heard the voyce of your
wordes, when yee spake vnto mee: and the Lorde
sayde vnto mee, I haue heard the voyce of this
people, which they haue spoken vnto thee: they
haue well sayde all that they haue
spoken.

29 Oh that there were such an heart in them
to feare me, and to keepe all my commandements
alway: that it might goe well with them, & with
their children for euer.

30 ¶ Nowe these wordes the Lorde spake vnto mee,
and hee saide, I will be a Father to the fatherlesse,
and a Father to the weake.

30 Goe, say vnto them, Returne you into your
tents.

31 But stand thou here with me, and I will tell
thee all the commandements, and the ordinances,
and the lawes, which thou shalt teach them: that
they may do them in the land which I giue them
to possesse it.

32 Take heede therefore, that yee doe as the
Lord your God hath commanded you: I turne not
aside to the right hand nor to the left.

33 But walke in all the wayes which the Lord
your God hath commaunded you, that yee may
liue, and that it may goe well with you: & that
yee may prolong your dayes in the land which ye
shall possesse.

CHAP. VI.
An exhortation to feare God, and keepe his commandements,
which is, to feare him with all thine heart, 7 The same must
be taught to the people. 18. Now to sanctify God. 25. Right
iustitie is contained in the Law.

These now are the commandements, ordina-
ces, and lawes, which the Lorde your God
commanded me to teach you, that yee might doe
them in the land whether ye goe to possesse it:

1 That thou mightest feare the Lord thy God,
and keepe all his ordinances, and his commande-
ments which I commaund thee, thou, & thy son,
and thy sonnes sonne, all the dayes of thy life, euen
that thy dayes may be prolonged.

2 Heare therefore, O Israel, and take heed to do
it, that it may goe well with thee, and that ye may
increase mightily in the land that floweth with
milke and hony, as the Lorde God of thy fathers
hath promised thee.

3 Heare, O Israel, The Lorde our God is Lord
only.

4 And thou shalt loue the Lord thy God with
all thine heart, and with all thy soule, and with all
thy might.

5 And these wordes which I commaund thee
this day, shall be in thine heart.

6 And thou shalt rehearse them continually
vnto thy children, and shalt talke of them vhen
thou tarrest in thine house, and as thou walkest by
the way, and when thou liest downe, & when thou
risset vp.

7 And thou shalt binde them for a signe vpon
thine hand, & they shall be as frontlets betwene
thine eyes.

8 Also thou shalt write them vpon the posts
of thine house, and vpon thy gates.

9 And when the Lord thy God hath brought
thee into the land which hee sware vnto thy fa-
thers, Abraham, Izhak, & Iaakob, to giue to thee,
with great & goodly cities which thou buildedst
not.

10 And houses full of all manner of goods
which thou filledst not, and wells digged vvhich
thou diggedst not, vineyards & oliue trees which
thou plantest not, and when thou hast eaten and
art full.

11 Beware lest thou forget the Lorde, which
brought thee out of the land of Egypt, from the
house of bondage.

12 Thou shalt feare the Lord thy God, and
serue him, and shalt sweare by his Name.

13 Yee shall not walke after ocher gods, after
any of the gods of the people which are round a-
bout you.

14 For the Lorde thy God is a ialous God,
among

I Ye shall neither
adde nor diminish
Chap. 4. 2.

m As by obedl-
ence God giveth
vs all felicity: th
of disobeying
God proceed all
our miseries.

Or, iniquities.

a A reuerent feare
and love of God,
is the first begin-
ning to keepe
Gods commaun-
dements.

b Which hath a
bundance of all
things apper-
ting to mans life.

* Math. 23. 27.
mar. 12. 34.
Luk. 10. 27.

* Chap. 12. 18.

c Some reade,
thou shalt whet
them vpon thy
children: to wit,
that they may
prize them more
deeply in me-
more.

d That when thou
entrest in, thou
mayest remem-
ber them.

e Let not wealth
& ease cause thee
forget. Gods mes-
sengers wherby thou
wast deliuered
out of misery.
f We must feare
God, serue him
only, and confesse
his Name, which
is done by swea-
ring lawfully.

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* Chap. 13. 17.

thine house, lest thou be accursed like it, but verily abhorre it, and count it most abominable: for it is^a accursed.

CHAP. VIII.

^a God brought the Israelites to the place where they were to be circumcised. ^b God chastised them as his children. ^c The Israelites ought not to be proud for God's benefits. ^d The forgetfulness of God brings on his people destruction.

Ye shall keepe all the commandments which I command thee this day, for^a to doe them: that ye may liue, and be multiplied, and go in, and possesse the land which the Lord swaue vnto your fathers.

^a And thou shalt remember all the way which the Lord thy God led thee this fortie yeere in the wilderness for to humble thee, and to^b proue thee, to know what was in thine heart, whether thou wouldest keepe his commandments or no.

^c Therefore he humbled thee, and made thee hungry, and fed thee with MANN, which thou knewest not, neither did thy fathers know it, that hee might teach thee that man liueth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, doth a man liue.

^d Thy raiment waxed not old vpon thee, neither did thy foote swell those fourtie yeeres.

^e Know therefore in thine heart, that as a man nourieth his sonne, so the Lord thy God nourieth thee.

^f Therefore shalt thou keepe the commandments of the Lord thy God, that thou mayest walke in his wayes, and feare him.

^g For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and depths that spring out of vallies and mountaines:

^h A land of wheat and barley, and of vineyards and fig-trees, and pomegranates: a land of oile olue, and hony:

ⁱ A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land^j whose stones are yron, and out of whose mountaines thou shalt dig brasie.

^k And when thou hast eaten and filled thy selfe, thou shalt^l blesse the Lord thy God for the good land which he hath given thee.

^m Beware that thou forget not the Lord thy God, not keeping his commandments and his lawes, and his ordinances, which I command thee this day:

ⁿ Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

^o And thy beasts, and thy sheepe, are increased, and thy silver and gold is multiplied, and all that thou hast is increased,

^p Then thine heart^q be lifted vp, and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

^r Who was thy guide in the great & terrible wilderness (wherein were fire serpents & scorpions, and drought, where was no water, who brought forth water for thee out of the rocke of flint:

^s Who fed thee in the wilderness with^t MANN, which thy fathers knew not) to humble thee, and to proue thee, that he might doe thee good at thy latter end.

^u But remember lest thou say in thine heart, My power, and the strength of mine owne hand hath increased me this abundance.

^v But remember the Lord thy God: for it is

he which^w giueth thee power to get substance, to establish his couenant which hee swaue vnto thy fathers, as appeareth this day.

^x And if thou forget the Lord thy God, and walke after other gods, and serue them, and worship them, I^y testify vnto you this day, that yee shall surely perish.

^z As the nations which the Lord destroyeth before you, so shall ye perish, because yee would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

^a God doeth them not good for their own righteousnesse, but for his own sake. ^b Moses proueth them in remembrance of their sinnes. ^c The two tables are broken. ^d Moyses prayeth for the people.

Hear^e O Israel, thou shalt passe ouer Iordan this day to goe in and to possesse nations greater and mightier then thy selfe, & cities great and walled vp to heauen.

^f A people great and tall, euen the children of the Anakims, who thou knowest, and of whom thou hast^g heard say, Who can stand before the children of Anak?

^h Vnderstand therefore that day this day the Lord thy God is hee whichⁱ goeth ouer before thee as a consuming fire: hee shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

^j Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my^k righteousnesse the Lord hath brought me in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

^l For thou entrest not to inherit their lands for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations, the Lord thy God doeth cast them out before thee, and that he might performe the word which the Lord thy God swaue vnto thy fathers, Abraham, Izhak, and Iaakob.

^m Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art aⁿ stiffnecked people.

^o Remember and forget not how thou provokedst the Lord thy God to anger in the wilderness: since the day that thou diddest depart out of the land of Egypt, vntill yee came vnto this place, ye haue rebelled against the Lord.

^p Also in Horeb ye provoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

^q When I was gone vp into the mount to receiue the tables of stone, the tables of the couenant which the Lord made with you: and I abode in the mount forty dayes and forty nightes, and I neither ate bread nor yet dranke water:

^r Then the Lord deliuered mee two tables of stone, written with the finger of God, and in them was contained according to all the wordes which the Lord had said vnto you in the mount out of the middes of the fire, in the day of the assembly.

^s And when the fourtie dayes and fourtie nightes were ended, the Lord gaue me the two tables of stone, the tables of the couenant.

^t And the Lord said vnto me, Arise get thee downe quickly from hence for thy people which

^a Isthings concerning the law proceede onely of Gods mercies: much more spiritual gifts and blessings. ^b Or, take so much of the law as the church shall need. ^c Chap. 9. 20.

^a Missing shortly.

^b By the report of the spies, Num. 13. 39.

^c To guide thee and gouerne thee.

^d None of these can discern anything but Gods anger, and if God spare any, it cometh of his great mercie.

^e Like stubborn oxen, which will not endure their masters yoke. ^f He proueth by the length of time that their rebellion was most obstinate and inextinguishable.

^g Exod. 24. 18. and 34. 32.

^h Exod. 31. 18. That is, miraculously, and made by the hand of men.

ⁱ Exod. 32. 1.

It is the same as thou
desirest from
the abundance of
God: his way
is straight.

Signifying that
the people of the
mountain are a hard
one, that he com-
mands not all.

It is that is, from
the Law; wherein
the declare what
is the cause of our
condemnation.

It is whereby he
showeth what
damages they are
in the law, and how
they are to be
repaired.

It is at the returne
of the people.

It is whereby he
showeth that God
will punish the
unbelieving.

It is the godly in
their prayers
promise and con-
fession of their sinnes.

It is the godly in
their prayers
promise and con-
fession of their sinnes.

It is the godly in
their prayers
promise and con-
fession of their sinnes.

thou hast brought out of Egypt, have a curse
their way: they are loone turned out of the way
which I commanded them, they have made them
a molten image.

13 Furthermore the Lord spake vnto me, say-
ing, I have sene this people, and beholde, it is a
stiffnecked people.

14 Let mee alone, that I may destroy them,
and put out their name from vnder heauen, and I
will make of thee a mightie nation and greater
then they be.

15 So I returned, and came downe from the
Mount (and the mount burnt with fire, & the two
Tables of the covenant were in my two hands)

16 Then I looked, and beholde, yee had sinned
against the Lord your God: for yee had made you
a molten calfe, and had turned quickly out of the
way which the Lord had commanded you.

17 Therefore I tooke the two tables, and cast
them out of my two hands, and brake them be-
fore your eyes.

18 And I fell downe before the Lord, fourtie
dayes, and fourtie nights, as before: I neither ate
bread nor dranke water, because of al your sinnes
which yee had committed, in doing wickedly in
the sight of the Lord, in that yee provoked him
vnto wrath.

19 (For I was afraid of the wrath and indig-
nation, wherewith the Lord was moued against
you, when to destroy you) yet the Lord heard mee
at that time also.

20 Likewise the Lord was very angry with
Aaron, even to destroy him: but at that time I
prayed also for Aaron.

21 And I tooke your sinne, I sawe the calfe
which ye had made, and burnt him with fire, and
stamped him and ground him small, even vnto ve-
ry dust: and I cast the dust thereof into the river,
that it should not be remembered.

22 Also in Taberah, & in Massah, and in Ki-
broth-hattanah, ye provoked the Lord to anger.

23 Likewise when the Lord sent you from Ka-
desh-barnea, saying, Go ye, and possesse the land
which I have given you, then ye rebelled against
the commandement of the Lord your God, and
believed him not, nor hearkened vnto his voice.

24 Ye have bene rebellious vnto the Lord since
the day that I knew you.

25 Then I fell downe before the Lord, fourty
dayes and fourty nights, as I fell downe before,
because the Lord had said, that he would destroy you.

26 And I prayed vnto the Lord, and saide, O
Lord God, destroy not thy people and thine inhe-
ritance, which thou hast redeemed through thy
great power, when thou hast broughte out of Egypt
by a mighty hand.

27 Remember thy seruants Abraham, Izhak,
and Iakob: looke not to the iniquities of this
people, nor to their wickednes, nor to their sinne.

28 Left the countrey, whence thou broughtest
them, say, because the Lord was not able to bring
them into the land, which he promised them; or
because he hated them, he turned them out to slay
them in the wilderness.

29 Yee they are thy people, and thine inheri-
tance, which thou broughtest out by thy mightie
power, and by thy stretched out arme.

CHAP. X.

3 The second tables put in the Arke. 3 The tribes of Iudah de-
clate to the service of the Tabernacle. 23 What the Lord requi-
reth of him. 24 The circumcision of the heart. 25 God requi-
reth the heart, 26 The Lord is the spirit of Israel.

1 Nether same time the Lord said vnto me, Howe
the two tables of stone like vnto the first, and
come ye vnto me into the Mount, and make thee
an Arke of wood.

2 And I will write vpon the tables the words
that were vpon the first Tables, which thou bra-
kest, and thou shalt put them in the Arke.

3 And I made an Arke of Shittim wood, &
hewed two Tables of stone like vnto the first, and
went ye into the Mountaine, and the two Tables
in mine hand.

4 Then he wrote vpon the Tables according
to the first writing, (the tenne commandements,
which the Lord spake vnto you in the Mount out
of the middes of the fire, in the day of the assem-
bly) and the Lord gave them vnto me.

5 And I departed and came downe from the
Mount, and put the Tables in the Arke which I
had made: and there they bee, as the Lord com-
manded me.

6 And the children of Israel tooke their
Iourney from Beeroh of the children of Isakari,
to Mosera, where Aaron died, and was buried,
and Eleazar his sonne became Priest in his stead.

7 From thence they departed vnto Gud-
godah, and from Gudgodah to Iotbah a land of
running waters.

8 The same time the Lord separated the
tribe of Levi to beare the Arke of the covenant
of the Lord, and to stand before the Lord, to mini-
ster vnto him, and to blesse in his Name vnto
this day.

9 Wherefore Levi hath no part nor inheri-
tance with his brethren: for the Lord is his inheri-
tance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first
time, fourtie dayes and fourtie nights, and the
Lord heard me at that time also, and the Lords
would not destroy thee.

11 But the Lord said vnto me, Arise go forth
in the Iourney before the people, that they may
goe in and possesse the land, which I sware vnto
their fathers to give vnto them.

12 And now, Israel, what doth the Lord thy
God require of thee, but to feare the Lord thy
God, to walke in all his waies, & to loue him, and
to serue the Lord thy God with all thine heart,
and with all thy soule?

13 That thou looue the commandements of
the Lord and his ordinances, which I command
thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens
the Lords thy God, and the earth, with all that
therein is.

15 Notwithstanding, the Lord for his delight
in thy fathers to loue them, and did chuse their
seed after them, even you about all people, as ap-
peareth this day.

16 Circumcise therefore the foreskin of your
heart, and harden your necks no more.

17 For the Lord your God is God of gods, and
Lord of lords, a great God, mightie and terrible,
which accepteth no persons, nor taketh reward.

18 Who doeth right vnto the fatherlesse and
widow, and pouerish the stranger, giuing him food
and raiment.

19 Loue ye therefore the stranger: for ye were
strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God: thou
shalt serue him, and thou shalt cleaue vnto him,
and thine sware by his Name.

Exod. 34.1.

a Which wood
is of long con-
tinuance.

b When you were
assembled to re-
ceiue the law.

c This mountain
was called
Mosera.

d That is, to effect
sacrifices and to
declare the Law
to the people.

e So God turned
the curse of Isha-
k, Gen. 27.7.
vnto blessing.

f For al our sinnes
and transgressions
God requieth no-
thing, but to turne
to him and obey
him.

7/24.1.

g Although he
was Lord of hea-
uen and earth, yet
would he chuse
name his sonne.
h Cut off all your
evil affections,
Jerem. 4.4.

i 2 Cor. 13.7.
10. 34. 19.
Rom. 2. 11.

k Chap. 4. 13.
Mat. 23. 10.
i Reade Chap.
6. 13.

21. Hee is thy praise, and he is thy God, that hath done for thee these great & terrible things, which thine eyes have seene.
22. Thy fathers went downe vnto Egypt with fewty persons, and now the Lorde thy God hath made thee, as the * starres of the heauen in multitude.

CHAP. XI.

2. An exhortation to love God, and keep his Law, 10 The praises of Canaan, 18 To meditate continually the word of God, 19 To teach it vnto the children, 26 Blessing and cursing.

¶ Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is his Ordinances, and his Lawes and his Commandements alway.

3. And * consider this day (for I speake not to your children, which haue neither known nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

4. And his signes and his acts, which he did in the middes of Egypt vnto Pharaoh the king of Egypt and vnto all his land:

5. And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when he caused the waters of the red Sea to overflow them, as they pursued after you, and the Lord destroyed them vnto this day:

6. And what he did vnto you in the wilderness, vntill yee came vnto this place:

7. And what he did vnto Dathan and Abiram the sons of Eliab the sonne of Reuben, when the earth opened her mouth, & swallowed them with their households and their tents, and all their substance that they had in the middes of all Israel.

8. For your eyes haue seene all the great actes of the Lord which he did.

9. Therefore shall ye keepe all the Commandements, which I command you this day, that ye may be strong, and goe in and possesse the land, whither ye goe to possesse it:

10. Also that ye may prolong your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seed, *euen* a land that floweth with milke and hony.

11. ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seed, and watered it with thy || * fette as a garden of herbes:

12. But the land whither ye goe to possesse it, is a land of mountaines and valleyes, and drinketh water of the raine of heauen.

13. This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

14. ¶ If yee shall hearken therefore vnto my Commandementes, which I command you this day, that yee loue the Lord your God and serue him with all your heart, and with all your soule,

15. I also will giue raine vnto your land in due time, the first raine & the latter, that thou maest gather in thy wheate, & thy wine, and thine oyle.

16. Also I will send grasse in thy fieldes for thy cattell, that thou mayest eate, and haue ynough.

17. But beware lest your heart deceiue you, and lest ye turne aside, and serue other gods, and worship them.

18. And so the anger of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yeelde not her

fruite, and ye perish quickly from the good land, which the Lord giueth you.

19. ¶ Therefore shall ye lay vp these my words in your heart, and in your soule, and * binde them for a signe vpon your hand, that they may bee as a frontlet betwene your eyes,

20. And yee shall * teach them your children, speaking of the when thou sittest in thine house, and when thou walkest by the way, & when thou liest downe, and when thou risest vp.

21. And thou shalt write them vpon the posts of thine house, and vpon thy gates,

22. That your dayes may be multiplied, & the dayes of your children, in the land which the Lorde sware vnto your fathers to giue them, as long as the heauens are aboue the earth.

23. ¶ For if ye keepe diligently all these Commandementes, which I command you to doe; that is, to loue the Lorde your God, to walke in all his wayes, and to cleaue vnto him,

24. Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

25. ¶ All the places whereon the soles of your feete shall treade, shall bee yours: you coast shall bee from the wilderness and from Lebanon, and from the Riuer, *euen* the riuer Perath, vnto the vttermoost Sea.

26. No man shall stande against you: for the Lorde your God shall cast the dread and feare of you vpon all the land that ye shall tread vpon, as he hath said vnto you.

27. Behold, I set before you this day a blessing and a curse:

28. ¶ The blessing if yee obey the Commandements of the Lorde your God, which I command you this day:

29. And the * curse, if ye wil not obey the Commandementes of the Lord your God, but turne out of the way, which I command you this day, to goe after other gods, which ye haue not * knowne.

30. ¶ When the Lorde thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

31. Are they not beyond Iorden on that part, where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the || grove of Moreh?

32. For ye shall passe ouer Iorden, to goe in to possesse the land, which the Lord your God giueth you, and ye shall possesse it, and dwell therein.

33. Take heede therefore that yee * doe all the Commandementes and the Lawes, which I set before you this day.

CHAP. XII.

1. To destroy the idolatrous places, 2. To serue God where he commandeth, and as hee commandeth, and not as men see please, 3. The Levites must be nourished, 3. Idolaters burne their children to their gods, 32 To adde nothing to Gods word.

¶ These are the ordinances, and the lawes, which the Lord God * of thy fathers giueth thee to possesse it, as long as ye liue vpon the earth.

1. ¶ Ye shall utterly destroy all the places where in the nations which ye shall possesse, serued their gods vpon the hie mountaines, and vpon the hills, and vnder every greene tree,

2. ¶ Also yee shall overthrow their altars, and breake downe their pillars, & burne their * groues with fire: & ye shall hew down the graven images of

* Chap. 11. 2.

* Chap. 11. 10. and 6. 6. 7.

g Ailong as the heauens are aboue

* 10. 1. 1. 3.

h This was accomplished in Dauid and Salomons time. i Called Meditatio

* Chap. 11. 2. and 30. 2.

* Chap. 11. 13.

k He representeth the malice of man which leaue thee which is certain to follow that which is vncertaine.

* Chap. 11. 13. 10. 1. 3. 1. 3.

l Meaning in Samaria 10. 1. 3. 1. 3.

* Chap. 11. 33.

a Whereby they are admonished to seeke none other God.

* Chap. 11. 3.

* 10. 1. 1. 3. b Wherein they sacrificed to thair idoles.

* Gen. 14. 37. and 1. 3.

* Gen. 1. 3.

a Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children which haue onely heard of them.

b As well come as seruing his benefice, as his corrections.

c Because ye haue felt both his chastisements and his benefice.

d As by making gutters for the water to come out of the river Nilus to water the land.

e As the floods come, and toward harvest.

f By denying to you selfe tholish deuotions according to your own imaginations.

1. Ye shall not
eat the blood
which I have
commanded
you.

2. Drinking the
blood of
the Lord.

3. Where his
blood shall be.

4. Not that they
deserved after
their sin, but
that God would
show mercy
unto them.

5. Titled not him
worthy to com-
municate God's
blood under
this ordinance.

6. Or, that which you
drink out for your
sin.

7. Chap. 10.

8. As we observed
that by drinking
of the blood
in this way,
there was some
good more than
the wine, and in
other places till
the Temple was
built.

9. As God hath
given them power
and ability.
10. Every one
ought to eat as
much as well the
bread as the wine,
as the other.
11. Meaning what
factor was offered
to the Lord, might
not be eaten, but
what he had ap-
pointed.

12. Gen. 22. 18.
24. 1. 2.

of meat gods. It shall be their sin, and shall be
place.
4. Ye shall not do unto the Lord your God
as your God shall choose out of all your tribes, to
put his Name there, and there to dwell, and thither
ye shall come.
5. And ye shall bring thither your burnt offer-
ings, and your sacrifices, and your tithes, and the
offering of your hands, and your vows, & your
free offerings, and the first borne of your kine, and
of your sheeps.
6. And there ye shall eat before the Lord
your God, and ye shall rejoice in all that ye put
your hand unto, both ye, and your households, be-
cause the Lord thy God hath blessed thee.
7. Ye shall not do after all these things that
we do here this day: for every man what-
soever seemeth him good in his own eyes.
8. For ye are not yet come to rest, and to the
inheritance which the Lord thy God giveth thee.
9. But when ye go over Jordan, and dwell in
the land, which the Lord your God hath given
you to inherit, and when he hath given you rest
from all your enemies round about, and ye dwell
in safety.
10. When there shall be a place which the Lord
your God shall choose, to cause his Name to dwell
there, thither shall ye bring all that I command
you: your burnt offerings, and your sacrifices, your
tithes, and the offering of your hands, and all your
speciall vows, which ye vow unto the Lord.
11. And ye shall rejoice before the Lord your
God, ye and your sonnes and your daughters, and
your servants, and your maydens, and the Levite,
that is within your gates: for he hath no part
nor inheritance with you.
12. Take heede that thou offer not thy burnt
offerings in every place that thou fallest:
13. But in the place which the Lord shall choose
in one of thy tribes, there thou shalt offer thy
burnt offerings, and there shalt thou do all that I
command thee.
14. Notwithstanding thou mayest kill & eat
flesh in all thy gates, whatsoever thine heart de-
sireth, according to the blessing of the Lord thy
God, which he hath given thee: both the incense
and the cleane may eat thereof, as of the roe
bucke, and of the hart.
15. Only ye shall not eat the blood, but
poure it upon the earth as water.
16. Thou mayest not eat within thy gates
the tithes of thy corn, nor of thy wine, nor of
thine oyle, nor the first borne of thy kine, nor of
thy sheepe, neither any of thy vows which thou
vowest, nor thy free offerings, nor the offering of
thine hands.
17. But thou shalt eat it before the Lord thy
God, in the place which the Lord thy God shall
choose, thou, thy son and thy daughter, and thy
servant, and thy maid, and the Levite that is with-
in thy gates: & thou shalt rejoice before the Lord
thy God in all that thou puttest thine hand to.
18. Beware that thou forsake not the Lawe,
as long as thou livest upon the earth.
19. When the Lord thy God shall enlarge thy
border, as he hath promised thee, and thou shalt
say, I will eat flesh, (because thine heart longeth
to eat flesh,) thou mayest eat flesh, whatsoever
thine heart desireth.
20. If the place which the Lord thy God hath

chosen for thee, be three furlonges
from thee, thou shalt kill thy bullockes, and of thy
sheepe which the Lord hath given thee, as I have
commanded thee, and thou shalt eat in thy gates,
whatsoever thine heart desireth.
21. Even as the roe bucke, and the hart is es-
sen, so shalt thou eat them: both the vncleane and
the cleane shall eat of them alike.
22. Only be sure that thou eat not the blood:
for the blood is the life, and thou mayest not
eat the life with the flesh.
23. Therefore thou shalt not eat it, but poure
it upon the earth as water.
24. Thou shalt not eat it, that it may goe well
with thee, and with thy children after thee, when
thou shalt do that which is right in the sight of
the Lord.
25. But thine holy things which thou hast
and thy vows thou shalt take up, and come unto
the place which the Lord shall chuse.
26. And thou shalt make thy burnt offerings
of the flesh, and of the blood upon the Altar of
the Lord thy God, & the blood of thine offerings
shall be poured upon the Altar of the Lord thy
God, and thou shalt eat the flesh.
27. Take heed, and heare all these words which
I command thee, that it may goe well with thee,
and with thy children after thee for ever, when
thou doest that which is good and right in the
sight of the Lord thy God.
28. When the Lord thy God shall destroy the
nations before thee, whither thou goest to pos-
sess them, and thou shalt possess them and dwell
in their land.
29. Beware, lest thou be taken in a snare af-
ter them, after that they be destroyed before thee,
and lest thou aske after their gods, saying, How
did these nations serve their gods, that I may do
so likewise?
30. Thou shalt not do so unto the Lord thy
God: for all abomination which the Lord hateth,
have they done unto their gods: for they have
burned both their sonnes and their daughters
with fire to their gods.
31. Therefore whatsoever I command you, take
heede you do it: thou shalt put nothing there-
to, nor take ought from it.
CHAP. XIII.
1. The Levites in the land shall be as the people, and shall
be as the people of the land, and shall be as the people
of the land.
2. If there arise among you a Prophet or a dreamer
of dreams, (and give thee a signe or wonder,
3. And the signe and the wonder, which he
hath told thee come to passe) saying, Let us goe
after other gods, which thou hast not known,
and let us serve them.
4. Thou shalt not hearken unto the words of
that prophet, or unto that dreamer of dreams: for
the Lord your God proueth you to know whe-
ther ye love the Lord your God with all your
heart, and with all your soule.
5. Ye shall walke after the Lord your God, and
fear him, and shall keepe his Commandements,
and hearken unto his voice, and ye shall serve him,
and cleave unto him.
6. But that prophet, or that dreamer of dreams,
hee shall be slaine, because hee hath spoken to
turne you away from the Lord your God (which
brought you out of the land of Egypt, and deli-
uered you out of the house of bondage) to thrust
thee

1. The Levites in the land shall be as the people, and shall be as the people of the land.

2. If there arise among you a Prophet or a dreamer of dreams, (and give thee a signe or wonder, 3. And the signe and the wonder, which he hath told thee come to passe) saying, Let us goe after other gods, which thou hast not known, and let us serve them.

4. Thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for the Lord your God proueth you to know whether ye love the Lord your God with all your heart, and with all your soule.

5. Ye shall walke after the Lord your God, and fear him, and shall keepe his Commandements, and hearken unto his voice, and ye shall serve him, and cleave unto him.

6. But that prophet, or that dreamer of dreams, hee shall be slaine, because hee hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the house of bondage) to thrust thee

7. Therefore thou shalt not eat it, but poure it upon the earth as water.

8. Thou shalt not eat it, that it may goe well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord.

9. But thine holy things which thou hast and thy vows thou shalt take up, and come unto the place which the Lord shall chuse.

10. And thou shalt make thy burnt offerings of the flesh, and of the blood upon the Altar of the Lord thy God, & the blood of thine offerings shall be poured upon the Altar of the Lord thy God, and thou shalt eat the flesh.

11. Take heed, and heare all these words which I command thee, that it may goe well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

12. When the Lord thy God shall destroy the nations before thee, whither thou goest to possess them, and thou shalt possess them and dwell in their land.

13. Beware, lest thou be taken in a snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serve their gods, that I may do so likewise?

14. Thou shalt not do so unto the Lord thy God: for all abomination which the Lord hateth, have they done unto their gods: for they have burned both their sonnes and their daughters with fire to their gods.

15. Therefore whatsoever I command you, take heede you do it: thou shalt put nothing thereto, nor take ought from it.

16. CHAP. XIII.

17. The Levites in the land shall be as the people, and shall be as the people of the land.

18. If there arise among you a Prophet or a dreamer of dreams, (and give thee a signe or wonder, 19. And the signe and the wonder, which he hath told thee come to passe) saying, Let us goe after other gods, which thou hast not known, and let us serve them.

20. Thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for the Lord your God proueth you to know whether ye love the Lord your God with all your heart, and with all your soule.

then out of the way, whom the Lord thy God
commanded thee to strike: so that thou shalt
cast away forth of the middes of thee.

6 ¶ If thy brother, the sonne of thy mother,
or thine owne sonne, or thy daughter, or the wife
that lieth in thy bosome, or thy friend, which is as
thine owne: soule, entice thee secretly, saying, Let
us go and serue other gods, (which thou hast not
known, thou, I say, nor thy fathers.)

7 Any of the gods of the people which are
round about you, neere vnto thee or far off from
thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare
him, neither shalt thine eye pitie him, nor shewe
mercy, nor keepe him secret:

9 But thou shalt tell him: & thine hand
shall bee first vpon him to kill him to death, and
then the hands of all the people.

10 And thou shalt stone him with stones, that
he die (because he hath gone about to thrust thee
away from the Lord thy God, which brought
thee out of the land of Egypt, from the house of
bondage.)

11 That all Israel may heare and feare, and
doe no more any such wickednesse as this among
you.

12 ¶ If thou shalt heare say (concerning any
of thy cities, which the Lord thy God hath given
thee to dwell in):

13 Wicked men are gone out from among
you, and haue drawn away the inhabitants of
their citie, saying, Let vs go and serue other gods,
which ye haue not known.

14 Then thou shalt seeke, and make search
and enquire diligently: and if it be true, and the
thing certain, that such abomination is wrought
among you,

15 Thou shalt euen slay the inhabitants of that
citie with the edge of the sword: destroy it vnto-
ly, and all that is therein, and the cattell thereof
with the edge of the sword.

16 And thou shalt gather all the spoile of it
into the middes of the street thereof, and burne
with fire the citie and all the spoile thereof: every
thing vnto the Lord thy God: and it shall bee an
heape for ever, it shall not be build againe.

17 And thou shalt cleane nothing of the dam-
ned thing to thine hand, that the Lord may turne
from the fiercenesse of his wrath, and shewe thee
mercy, and haue compassion on thee: and multi-
ply thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the
Lord thy God, and keepe all his commandments
which I commaund thee this day, that thou doe
that which is right in the eyes of the Lord thy
God.

CHAP. XIII.

¶ The manner of the Crucifixion, and the manner of the
buriall, and the manner of the resurrection, and the
manner of the ascension, and the manner of the
descent, and the manner of the judgment.

¶ Ye are the children of the Lord your God: Ye
shall not cut your felnes, nor make you any
baldnesse betweene your eyes for the dead.

¶ For thou art an holy people vnto the Lord
thy God, and the Lord hath chosen thee to bee a
precious people vnto himselfe, above all the peo-
ple that are vpon the earth.

¶ Thou shalt eat no maner of abomination.
¶ These are the beasts which ye shall eat,
the bee, the sheepe, and the goat.

¶ The hare, and the roebuck, and the bue,
and the wild goat, and the unicorn, and the wild
oxe, and the chamois.

¶ And every beast that parseth the hoofe, and
cleaueth the cliffe into two clawes, and is of the
beasts that cheweth the cud, that shall ye eat.

7 But these ye shall not eat of them that chew
the cud, and of them that diuide and cleave the
hoofe: the camel, nor the hare, nor the cony:
for they chew the cud, but diuide not the hoofe:
therefore they shall be vnclane vnto you:

8 Also the swine, because hee diuideth the
hoofe, and cheweth not the cud, shall be vnclane
vnto you: ye shall not eat of their flesh, nor touch
their dead carkeises.

9 ¶ These shall ye eat, of all that are in the
waters: all that haue finnes and scales shall ye eat.

10 And whatsoever hath no finnes nor scales,
ye shall not eat: it shall be vnclane vnto you.

11 ¶ Of all cleane birds ye shall eat.

12 But these are they whereof ye shall not eat,
the eagle, nor the go shawke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture,
after their kind,

14 Nor all kind of frauens, nor the osprey,
15 Nor the ostrich, nor the night crow, nor the

16 seameaw, nor the hawke after her kind,
17 Neither the litle owle, nor the great owle,

18 Nor the red hake, nor the pelicanie, nor the swanne, nor the

19 cormorant, nor the heron in his kind,
nor the lapwing, nor the bakke.

20 And every creeping thing that flieth, shall
be vnclane vnto you: it shall not be eaten.

21 ¶ But of all cleane foules ye may eat.

22 Ye shall eat of nothing that dieth alone,
but thou shalt giue it vnto the stranger that is
within thy gates, that hee may eat it: or thou
mayest sell it vnto a stranger: for thou art an ho-
ly people vnto the Lord thy God. Thou shalt not
seeke a kid in his mothers milke.

23 ¶ Thou shalt giue the tithes of all the in-
crease of thy seed, that cometh forth of the field
yeere by yeere.

24 And thou shalt eate before the Lord thy
God in the place which hee shall chuse to cause his
Name to dwell there, the tithe of thy corne, of
thy wine, and of thine oyle, and the first borne of
thy kine, and of thy sheepe, that thou maist learne
to feare the Lord thy God alway.

25 And if the way be too long for thee, so that
thou art not able to carie it, because the place is
farre from thee, where the Lord thy God shall
chuse to set his Name, when the Lord thy God
shall blesse thee,

26 Then shalt thou make it in money, & take
the money in thine hand, and goe vnto the place
which the Lord thy God shall chuse.

27 And thou shalt bestowe the money for
whatsoeuer thine heart desireth: whether it bee
oxe, or sheepe, or wine, or strong drinke, or what-
soeuer thine heart desireth: and shalt eate it
there before the Lord thy God, and reioyce with
thou, and thine household.

28 And the Leuite that is within thy gates,
shalt thou not forsake: for hee hath neither part
nor inheritance with thee.

29 At the end of three yeere thou shalt bring
foorth all the tithes of thine increase of the same
yeere, and lay it vp within thy gates.

19 Then

Leuit. 11. 9.

Leuit. 11. 19.

Leuit. 11. 19.

Because their
blood was not
shed, but remai-
neth in them.
Which is not
of thy religion.

Exod. 23. 19.

The tithes were
ordained for the
maintenance of
the Leuites, which
had none inheri-
tance.

When he shall
giue thee ability.
Or bind up.

After the Priest
hath received the
Leuites part.

Besides the
yeerely tithes
that were giuen
to the Leuites,
these were layed
vp in store for the
poore.

CHAP. XV.

THE

and the witness that are among you, in the place which the Lord thy God shall chuse to place his Name there.

12 And thou shalt remember that thou wast a servant in Egypt; therefore thou shalt observe and do these Ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou shalt gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy son, and thy daughter, & thy servant, and thy maid, and the Leuite, and the stranger, and the fatherlesse, and the widow, are within thy gates.

15 Seven dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord thy God shall chuse, when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the unleaued bread, and in the feast of the weekes, and in the feast of the Tabernacles; and they shall not appeare before the Lord empty.

17 Every man shall giue according to the gift of his hand, & according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Judges and officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wilt thou not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, & peruerth the words of the iust.

20 That which is iust and right shalt thou follow, that thou mayst liue, and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no grove of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

¶ Thou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is a blemish, or any still fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

3 And hath gone and serued other gods, and worshipped them, as the Sunne, or the Moone, or any of the hostes of heaven, which I haue not commanded,

4 And it be told vnto thee, and thou hast heard it, then shalt thou inquire diligently, and if it be true, and the thing certain, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, whether it be man or woman: and shalt stone them with stones, till they die.

6 ¶ At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness he shall not die.

7 The hands of the witnesses shall bee first vpon him, to kill him: and afterward the hands of all the people: so shalt thou take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betwene blood and blood, betwene plea and plea, betwene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the Judge that shall be in those dayes, and aske, and they shall shew thee the sentence of iudgement.

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the Law, which they shall teach thee, & according to the iudgement which they shall tell thee, shalt thou do: thou shalt not decline fro the thing which they shall shew thee, neither to the right hand, nor the left.

12 And that man that wil do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there), or vnto the Iudge, that man shall die, and thou shalt take away euil from Israel.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the lande which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I wil set a King ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God shall chuse from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wise he shall not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath sayd vnto you, Ye shall henceforth geue no more againe that way.

17 Neither shall he take him many wiues, lest his heart turne away, neither shall he gather him much silver and gold.

18 And when he shall sit vpon the throne of his kingdome, then shall he write him this Law repeated in a booke, by the Priests of the Leuites,

19 And it shall be with him, and he shall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe al the words of this Law, and these ordinances for to do them:

20 That his heart bee not lifted vp above his brethren, and that he turne not from the Commandement to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

¶ The portion of the Leuite. 6 Of the Leuites coming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not leave them without a true Prophet. 24 The false prophet shall be slain. 32 None may be a priest.

¶ The Priests of the Leuites, and all the tribe of Leui shall haue no part nor inheritance with Israel, but shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they haue no inheritance among their brethren, for the Lord is their inheritance, as he hath said vnto them.

d Whereby they declared that they testified the truth. e To signifye a common consuetudine to maintaine Gods honour, and true religion.

f Who shall giue sentence as the Priests counsel him by the Law of God.

g Thou shalt obey their sentence, that the controuersie may haue an ende.

h Seeking as he is the true minister of God, and pronouncing according to his word.

i Who is not of thy nation, lest he change thy religion, and bring thee to slavery.

k To reuenge their iniuries, and to take them of their best horses.

l King 10. 18. f From the Law of God.

m Meaning the Deuteronomie. n He it all cause it to be written by them, or he that writ it by their example.

o Whereby is meant, that kings ought to looke their subiects as nature bindeth one brother to loue another.

p Num. 18. 20. q Chap. 10. 9.

r That is, the Lords part of his inheritance.

3 ¶ And.

21 Therefore thine eye shall have no compassion, nor life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

The exhortation of the Drift when the Israelites go to battell. 2 The exhortation of the officers showing who should go to battell. 3 The exhortation of the officers showing who should go to battell. 4 The exhortation of the officers showing who should go to battell.

When thou shalt goe forth to warre against thine enemies, and shalt see horses and chariots, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel, ye are come this day vnto battell against your enemies: let not your hearts faint, neither feare, nor be amazed, nor adread of them.

4 For the Lord your God goeth with you, to fight for you against your enemies, and to save you.

5 And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it, let him go and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of the fruit? let him go and returne againe vnto his house, lest he die in the battell, and another eat the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest hee die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his bretherens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 When thou comest neere vnto a citie to fight against it, thou shalt offer it peace.

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make war against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, and the cattell, and all that is in the city, *except* all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of these people, which the Lord thy God shall giue thee to inherit, thou shalt slay no person aloue.

17 But shalt utterly destroy them, *as with* the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Jebusites: as the Lord thy God hath commanded thee.

18 That they teach you not to doe after all

their abominations, which they haue done vnto their gods: and ye should fume against the Lord your God.

19 When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by cutting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the city that maketh warre with thee vntill thou subdue it.

CHAP. XXI.

Inquisition for murder. 1 Of the woman taken in warre. 2 The inheritance cannot be changed for affliction. 3 The discontents child. 4 The body may not hang all night.

If one bee found slain in the land, which the Lord thy God giueth thee to possess it, lying in the field, & it is not known who hath slaine him,

2 Then thine Elders & thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine,

3 And let the Elders of that city, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a *lonely* valley, which is neither eared nor sowed, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Levi (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall strife & plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seen it.

8 O Lord, bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, & hast a desire vnto her, and wouldest take her to thy wife.

12 Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails,

13 And she shall put off the garment that she was taken in, & she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her go whither she wil, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 If a man haue two wives, one loved and another hated, and they haue borne him children, both the loved and also the hated: if the first borne be the first of the hated,

16 Then when the time cometh, that hee appointeth

a Some read, For man shall be as head of the tree of the field, so came our in the siege against thee

a This law declarereth how horrible a thing murder is, seeing that for one man a whole countrey shall be punished, except a remedie be found.

b That the blood shed of the innocent beak in a solitary place, might make them abhorre the fact.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before she could be ioyned to the people of God. e As having renounced parents and countrey. f This only was permitted in the warres: other wife the Israelites could not marry strangers.

g This declarereth that the plurality of wives came of a corrupt affection.

K appointeth

Or while she was
of the hard heart.

h As much as to
two of the others.
i Except he be
vowed as
Reuben (Jacob's
son).

k For it is the
mother's duty
also to instruct
her children.

l Which death
was also
and for his
men and idols
here to that to dis-
obey the parents is
most horrible.

m For God's Law
by his death is
fastened, and sinners
abhorred thereby.
n Galat. 3. 12.

o And if a
brother be
found guilty
of a crime
which he
ought to be
punished
for, he shall
be put to
death.
p Much more
are they bound
to do for
their neighbour
portion.

q For that were to
alter the order of
nature, and to de-
spise God.
r If God death
crucify done to
his birds, how
much more to
man, made ac-
cording to his image.

16 But he shall know ledge the name of the
hated for the first borne, and shall him double
portion of all that he hath: for he is the first of
his strength, and is him along with thought of
first borne.

17 If any man have a son that is stubborn
and disobedient, which will not hearken vnto the
voice of his father, nor the voice of his mother,
and they have chastened him, and he would not
obey them,

18 Then shall his father and his mother take
him, & bring him out vnto the Elders of his city,
and vnto the gate of the place where he dwelleth.

19 And shall say vnto the Elders of his citie,
This our son is stubborn and disobedient, and
he will not obey our admonition: he is a doer of
evil, and a drunkard.

20 Then all the men of his citie shall stone
him with stones vnto death: so thou shalt take
away euill from among you, that all Israel may
hear it, and feare.

21 If a man also have committed a trespass
worthy of death, and is put to death, and thou
hanged him on a tree,

22 His body shall not remain all night vpon
the tree, but thou shalt bury him the same day:
for the curse of God is on him that is hanged.
Defile not therefore thy land, which the Lord thy
God giueth thee to inherit.

23 Thou shalt not see thy brother's ox nor his
sheep go astray, and without thy selfe
pursue them, but shalt bring them again vnto thy
brother.

24 And if the brother be not, then thou shalt bring
it vnto the Elders of thy citie, and shalt say vnto
them, I have found this, and know not the owner:
then shall thou sell it vnto thee, and thou shalt
bring it vnto thy brother.

25 If thou find a man's ox or his ass, and thou
knowest not the owner, then thou shalt bring it
vnto the Elders of thy citie, and shalt say vnto
them, I have found this, and know not the owner:
then shall thou sell it vnto thee, and thou shalt
bring it vnto thy brother.

26 If thou find a man's ox or his ass, and thou
knowest not the owner, then thou shalt bring it
vnto the Elders of thy citie, and shalt say vnto
them, I have found this, and know not the owner:
then shall thou sell it vnto thee, and thou shalt
bring it vnto thy brother.

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knowest not the owner, then thou shalt bring it
vnto the Elders of thy citie, and shalt say vnto
them, I have found this, and know not the owner:
then shall thou sell it vnto thee, and thou shalt
bring it vnto thy brother.

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knowest not the owner, then thou shalt bring it
vnto the Elders of thy citie, and shalt say vnto
them, I have found this, and know not the owner:
then shall thou sell it vnto thee, and thou shalt
bring it vnto thy brother.

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knowest not the owner, then thou shalt bring it
vnto the Elders of thy citie, and shalt say vnto
them, I have found this, and know not the owner:
then shall thou sell it vnto thee, and thou shalt
bring it vnto thy brother.

30 If thou find a man's ox or his ass, and thou
knowest not the owner, then thou shalt bring it
vnto the Elders of thy citie, and shalt say vnto
them, I have found this, and know not the owner:
then shall thou sell it vnto thee, and thou shalt
bring it vnto thy brother.

31 If thou find a man's ox or his ass, and thou
knowest not the owner, then thou shalt bring it
vnto the Elders of thy citie, and shalt say vnto
them, I have found this, and know not the owner:
then shall thou sell it vnto thee, and thou shalt
bring it vnto thy brother.

10 Thou shalt not plow with an ox and an
asse together.

11 Thou shalt not wear a garment of di-
uers sorts, as of woollen and linen together.

12 Thou shalt make thee fringes vpon the
four quarters of thy vestment, wherewith thou co-
uerest thy selfe.

13 If a man take a wife, and when he hath
lied with her, have her,

14 And lay slanderous things vnto her
charge, and bring vp an euill name vpon her, and
say, I took this wife, and when I came to her, I
found her not a mayd,

15 Then shall the father of the mayde and her
mother take and bring eue figures of the maydes
virginitie vnto the Elders of the citie to the gate.

16 And the maydes father shall say vnto the
Elders, I gave my daughter vnto this man to wife,
and he hath her.

17 And loe, he layeth slanderous things vnto
her charge, saying, I found not thy daughter a
mayde: loe, these are the tokens of my daughters
virginitie: and they shall spread this vnto the
Elders of the citie.

18 Then the Elders of the citie shall take that
man and chastise him.

19 And shall condempne him in an hundred
shekels of silver, and give them vnto the father of
the mayde, because he hath brought vp an euill
name vpon a mayde of Israel: and she shall be his
wife, and he may not put her away all his life.

20 If this thing be true, that the mayde
be not found a virgin.

21 Then they shall bring forth the mayde to
the doore of her fathers house, and the men of her
citie shall stone her with stones to death: for she
hath wrought folly in Israel, by playing the
whore in her fathers house: so thou shalt put euill
away from among you.

22 If a man be found lying with a woman
married to a man, then they shall die both
twaine, as the man that lay with the wife, and
the wife: so thou shalt put away euill from Israel.

23 If a mayde be betrothed vnto a husband,
and a man finde her in the towne and lie with
her,

24 Then shall ye bring them both out vnto
the gate of the same citie, and shall stone them
with stones to death: the mayde because she cryed
not in the citie, and the man because he hath
humiliated his neighbours wife: so thou shalt put
away euill from among you.

25 But if a man finde a betrothed mayde in
the field and force her, and lye with her, then the
man that lay with her shall die alone.

26 And vnto the mayde thou shalt do nothing,
because there is in the maid no fault of death:
for as when a man riseth against his neighbour
and woundeth him to death, so is this matter.

f The tenor of
this Law, is to
walke in simpli-
city, and not to be
curious of new
inventions.

Num. 15. 38.

g That is, be an
occasion that the
is slandered.

h Meaning, the
figure, wherein
the signs of her
virginitie were.

i For the fault of
the child redoun-
deth the shame
of the parents:
therefore he was
recompensed when
she was faultlesse.

Leuit. 20. 10.

Or, defiled.

Job. 30. 10.

k Meaning, that
the innocent can-
not be punished.

Exod. 22. 16.

he shall be his wife, because he hath humbled her: he cannot put her away all his life.
 10 ¶ No man shall take his fathers wife, nor shall vindicate his fathers skirt.

CHAP. XXIII.

¶ When man ought not to be admitted to office. ¶ When they ought to sue for redress. ¶ Of the fugitive slave. ¶ Of the hired servant. ¶ Of the neighbour's vine and corn.

¶ One that is hurt by burking, or that hath his private member cut off; shall enter into the Congregation of the Lord.

¶ A bastard shall not enter into the Congregation of the Lord: even to his tenth generation shall he not enter into the Congregation of the Lord.

¶ The Ammonites and the Moabites shall not enter into the Congregation of the Lord: even to their tenth generation shall they not enter into the Congregation of the Lord for ever.

¶ Because they met you not with bread and water in the way, when ye came out of Egypt, and because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

¶ Nevertheless the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse to a blessing unto thee, because the Lord thy God loved thee.

¶ Thou shalt not seek their peace nor their prosperity all thy dayes for ever.

¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

¶ The children that are begotten of them in their third generation, shall enter into the Congregation of the Lord.

¶ When thou goest out with the hoste against thine enemies, keep thee then from all wickedness.

¶ If there be among you any that is violence by that which cometh to him by night, he shall go out of the hall, and shall not enter into the hall.

¶ But as thou shalt walk with his wife with water, and when the sun is down he shall enter into the hall.

¶ Thou shalt have a place also without the hall, whither thou shalt retire.

¶ And thou shalt have a paddle among thy weapons, & when thou wilt sit down without thou shalt dig therewith, and returning, thou shalt cover thine excrescences.

¶ For the Lord thy God walketh in the midst of thy campe to deliver thee, and to give thee thine enemies before thee: therefore thine host shall be holy, that he see so filthy thing in thee, and turn away from thee.

¶ Thou shalt not deliver the servant unto his master, which is escaped from his master unto thee.

¶ He shall dwell with thee, even among you, in what place he shall chuse in one of thy cities where it liketh him best: thou shalt not vex him.

¶ There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

¶ Thou shalt neither bring the hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for even both

these are abomination unto the Lord thy God.
 19 ¶ Thou shalt not give to vsure to thy brother vsure of money, vsure of meate, vsure of anything that is put to vsure.

¶ Unto a stranger thou maiest lend upon vsure, but thou shalt not lend upon vsure unto thy brother, that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

¶ When thou shalt vow a vow unto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne unto thee.

¶ But when thou abstainest from vowing, it shall be no sinne unto thee.

¶ That which is gone out of thy lips, thou shalt performe, as thou hast vowed, it willingly unto the Lord thy God: for thou hast spoken it with thy mouth.

¶ When thou comest unto thy neighbours vineyard, then thou maiest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

¶ When thou comest unto thy neighbours corne, thou maiest plucke the eares with thine hand, but thou shalt not moove a sickle to thy neighbours corne.

CHAP. XXIII.

¶ Divorcement is permitted. ¶ Her that is once married is exempted from divorce. ¶ Of the plague. ¶ What must not be retained. ¶ The good must not be punished for the bad. ¶ The care of the stranger, fatherless and widow.

¶ When a man taketh a wife, and marryeth her, if she be free, he shall not have any favour in his eyes, because he hath espoused some filthiness in her, then let him write her a bill of divorcement, and put it in her hand, and send her out of his house.

¶ And when she is departed out of his house, and gone her way, and marry with another man,

¶ And if the latter husband hate her, & write her a letter of divorcement, & put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife,

¶ Then her first husband, which sent her away, may not take her againe to be his wife, after that she is defiled: for that is an abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth give thee to inherit.

¶ When a man taketh a new wife, he shall not goe a warfare, neither shall he be charged with any business, but shall be free at home one yeere, and reioyce with his wife, which he hath taken.

¶ No man shall take the nether nor the upper millstone to pledge: for this gage is as living.

¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that thief shall die: so shall thou put evil away from among you.

¶ Take heed of the plague of leprosie that thou observe diligently, and doe according to all that the Priests of the Levites shall teach you: take heed ye doe as I commanded them.

¶ Remember what the Lord thy God did unto Miriam by the way after that ye were come out of Egypt.

¶ When thou shalt aske again of thy neighbour

k This was permitted for a time for the hardness of their heart.
 l If thou shew thy charitie to thy brother, God will declare his love towards thee.

m If the vow be lawful and godly,

n Being hired for to labour,

o To bring home to thine house.

p Mark 10. 11.

q The good must not be punished for the bad.

r Hereby God sproueth not that light divorcement, but permitted it to avoid further inconvenience, Mat. 19. 9.

s Seeing that by dimittin her, he judged her to be unchaste and defiled.

t That they might learne to know one anothers conditions and so afterward live in godly peace.

u Nor any thing whereby a man, getteth his living.

v Leviticus 24.

w Mark 12. 10.

Lord thy God.

3 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there with a small company, and grew there vnto a nation great, mighty, and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heard our voice, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, & stretched out arme, with great terriblest, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *even* a land that floweth with milke and hony.

10 And now, I see, I have brought the first fruits of the land, which thou, O Lord, hast giuen me, and thou shalt setie before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied,

13 Then thou shalt say before the Lord thy God, I have brought the hallowed thing out of mine house, & also have giuen it vnto the Leuites & to the strangers, to the fatherlesse, & to the widow, according to all thy commandements which thou hast commanded mee: I haue transgressed none of thy commandements, nor forgotten them.

14 I haue not earen thereof in my mourning, nor suffered ought to perish through vncleanesse, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done after all that thou hast commanded me.

15 Look downe from thine holy habitation, *even* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to doe these ordinances and lawes: keepe them therefore, and doe them with all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath set thee vp this day, to bee a precious people vnto him (as he hath promised thee) and that thou shouldst keepe all his commandements.

19 And to make thee high above all nations (which he hath made) in praise, and in name and in glory, and that thou shouldst bee an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

1 They are commanded to write the Law upon stones for a remembrance. 5 Also to build an altar, 13 The curses are giuen vpon mount Ebal.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandements, which I command you this day.

2 And when ye shall passe ouer Iorden vnto the lande which the Lord thy God giueth thee, thou shalt set thee vp great stones, & plaister them with plaister.

3 And shalt write vpon them all the words of this Law, when thou shalt come ouer, that thou mayest goe into the land which the Lord thy God giueth thee: a lande that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build vnto the Lord thy God an altar, *even* an altar of stones: thou shalt lift none vpon instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the words of this Law, well and plainly.

9 ¶ And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heed and heare O Israel: this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voice of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizzim, to blesse the people when ye shall passe ouer Iorden: Simeon and Levi, and Iudah, and Issachar, and Ioseph, and Benjamin.

13 And these shall stand vpon mount Ebal, to curse: Reuben, Gad, and Aser, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer, and say vnto all the men of Israel with a loud voice,

15 ¶ Cursed be the man that shall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer and say: So be it.

16 Cursed bee he that curseth his father and his mother: and all the people shall say: So be it.

17 Cursed be he that remoueth his neighbours mark: And all the people shall say: So be it.

18 Cursed be he that maketh the blind go out of the way: And all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed bee he that lieth with his fathers wife: for hee hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say: So be it.

23 Cursed be he that lieth with his mothers in law: And all the people shall say: So be it.

a As Gods minister, and charged with the same.

10/1.4.1.

b God would that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicated to his service.

2/24.10.35. 10/1.8.31.

c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That every one may well reade it, and vnderstand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manasse.

g Signifying, that if they would not obey God for loue, they should be made to obey him for feare. h Vnder this he couereth all the corruption of Gods seruice, and the transgression of the first table.

i Or, contemning, and this appertaineth to the second table.

k He condemneth all iniuries and extortiones.

l Meaning, that heareth not and conuileth not his neighbours.

m In committing villenie against him. Leuit. 20. 17. and chap. 22. 30. ezek. 22. 10.

n Meaning his wifes mother.

o For God that
feels in them, will
revenge it.
*Ezek. 25. 17.
*Gal. 3. 10.

*Lev. 26. 3.

a He will make
thee the most ex-
cellent of all
people.
b When thou
shalt be left
forsaken.

c Thou shalt live
wealthily.
d The children
and servants.

e All thine ene-
mies shall have
good success.

f Meaning many
ways.

g God will bless
vnto thee
thy way, and
thy way.

h In that he is thy
God, and thou art
his people.

i Thou shalt be
blessed from
the day of thy
birth.

k As he did Ma-
nasseh, Touching,
Zedekias and
others.

14 Cursed be he that smiteth his neighbour
secretly: And all the people shall say: So be it.
15 Cursed be he that taketh a reward to put
to death innocent blood: And all the people shall
say: So be it.
16 Cursed be he that confirmeth not all the
words of this Law, to do them: And all the peo-
ple shall say: So be it.

CHAP. XXVIII.

17 If thou shalt obey diligently the voice of the
Lord thy God, and observe and do all his com-
mandments, which I command thee this day,
then the Lord thy God will set thee on high a-
bove all the nations of the earth.

18 And all these blessings shall come on thee,
and overtake thee, if thou shalt obey the voice
of the Lord thy God.

19 Blessed shalt thou be in the city, and blessed
also in the field.

20 Blessed shall be the fruit of thy body, and
the fruit of thy ground, and the fruit of thy car-
rell, the increase of thy kine, and the flocks of thy
sheepe.

21 Blessed shall be thy basket and thy dough.

22 Blessed shalt thou be, when thou comest in,
and blessed also when thou goest out.

23 The Lord shall cause thine enemies that rise
against thee, to fall before thy face: they shall
come out against thee one way, and shall flee be-
fore thee seven ways.

24 The Lord shall command the blessing to be
with thee in thy store houses, and in all that thou
settest thine hand to, and will bless thee in the
land which the Lord thy God giveth thee.

25 The Lord shall make thee an holy people
vnto himselfe, as he hath sworn vnto thee, if
thou shalt keepe the commandments of the Lord
thy God, and walke in his wayes.

26 Then all people of the earth shall see that
the Name of the Lord is called upon thee, and
they shall be afraid of thee.

27 And the Lord shall make thee plentiful in
goods, in the fruit of thy body, and in the fruit of
thy carrell, and in the fruit of thy ground, in the
land which the Lord sworne vnto thy fathers, to
give thee.

28 The Lord shall open vnto thee his good
treasure, and shall send thee rain vnto thy
land in due season, and to bless all the works of
thine hands: and thou shalt lend vnto many na-
tions, but shalt not borrow thy selfe.

29 And the Lord shall make thee the head, and
not the taile, and thou shalt be above many, and
shall not be beneath, if thou obey the com-
mandments of the Lord thy God which I command
thee this day, to keepe and to do them.

30 But thou shalt not decline from any of the
wordes, which I command you this day, either to
the right hand or to the left, to go after other
gods to serve them.

31 For if thou wilt not obey the voice of
the Lord thy God, to keepe and to do all his
commandments, and his ordinances, which I
command thee this day, then all these curses shall
come vpon thee, and overtake thee.

32 Cursed shalt thou be in the towne, and cur-
sed also in the field.

33 Cursed shall thy basket be, and thy dough.

34 Cursed shall be the fruit of thy body, and

the fruit of thy land, the increase of thy kine, and
the flocks of thy sheepe.

35 Cursed shalt thou be, when thou comest in,
and cursed also when thou goest out.

36 The Lord shall send vpon thee cursing,
trouble, and shame, in all that which thou shalt
set thine hand to do, vntill thou be destroyed, and
perish quickly, because of the wickedness of thy
works, whereby thou hast forsaken me.

37 The Lord shall make the pestilence cleave
vnto thee, vntill he have consumed thee from this
land, whither thou goest to possesse it.

38 The Lord shall smite thee with a con-
sumption, and with the fever, and with a burning
ague, and with severe heat, and with the sword,
and with blasting, and with the mildew, and
they shall pursue thee vntill thou perish.

39 And thine heaven that is over thine head,
shall be brass, and the earth that is vnder thee,
yron.

40 The Lord shall give thee for the rain of thy
land, dust and ashes: from heaven shall it
come downe vpon thee, vntill thou be destroyed.

41 And the Lord shall cause thee to fall be-
fore thine enemies: thou shalt come out one way
against them, and shalt flee seven wayes before
them, & shalt be scattered through all the king-
domes of the earth.

42 And thy carkeis shall be meat vnto all
fowles of the aire, and vnto the beasts of the earth,
and none shall fray them away.

43 The Lord will smite thee with the boche
of Egypt, and with the emeroids, and with the ska-
les, and with the inch, that thou canst not be healed.

44 And the Lord shall smite thee with mad-
nesse, and with blindness, and with a stomping of
heart.

45 Thou shalt also grope at noone dayes, as
the blinde gropeth in darkness, and shalt not
prosper in thy wayes: thou shalt neuer be ap-
pressed with wrong, and be poynted out more,
and no man shall rescue thee.

46 Thou shalt betrooth a wife, & another man
shall lie with her: thou shalt build an house, and
shalt not dwell therein: thou shalt plant a vine-
yard, and shalt not eat the fruit.

47 Thine ox shall be slaine before thine eyes,
and thou shalt not eat thereof: thine ass shall be
violently taken away before thy face, and shalt
not be restored to thee: thy sheepe shall be giuen
vnto thine enemies, and no man shall rescue thee
for thee.

48 Thy sonnes and thy daughters shall be giuen
vnto another people, and thine eyes shall still
look for them, euen till they fall out, and there
shall be no power in thine hand.

49 The fruit of thy land, and all thy labours
shall a people which thou knowest not, eat, and
thou shalt neuer see, suffer wrong, and violence
alway.

50 So that thou shalt be made for the sight
which thine eyes shall see.

51 The Lord shall smite thee in the knees, and
in the thighes, with a sore botch, that thou canst
not be healed: euen from the sole of the foot vnto
the top of thine head.

52 The Lord shall bring thee and thy King
(which thou shalt set over thee) vnto a nation,
which neither thou nor thy fathers have know-
en, and there thou shalt serve other gods, wood
and stone.

For retri-
bution.

*Lev. 26. 16.

For draught.

It shall give thee
no more moisture
then it is were of
brass.

Some reade,
thou shalt be a ter-
rour & feare, when
they shall heare
how God hath
plagued thee.

Thou shalt be
cursed both in thy
life and in thy
death: for the bu-
riall is a testimony
of the retri-
bution which God
gives for thy
wickedness: thou
shalt lacke
a In things most
evident and cleare
thou shalt lacke
discretion and
iudgement.

For sinners.

When they shall
returne from their
captiuitie.

As he did Ma-
nasseh, Touching,
Zedekias and
others.

17 And thou shalt be a wonder, a prouerbe and a common talke among all people, whiche the Lord shall cary thee.

18 Thou shalt carie out much seede into the field, & shalt gather but little in: for the grasshoppers shall destroy it.

19 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eat it.

20 Thou shalt haue Olive trees in all thy coasts, but shalt not anoynt thy selfe with the oyle: for thine oliues shall fall.

21 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

22 All thy trees and fruite of thy land shall the grasshopper consume.

23 The stranger that is among you, shall climbe about thee vp on hie, and thou shalt come downe beneath alow.

24 He shall lend thee, and thou shalt not lend him: he shall bee the head, and thou shalt bee the taile.

25 Moreover, all these curses shall come vpon thee, and shall pursue thee and ouertake thee till thou be destroyed, because thou obeydest not the voice of the Lord thy God, to keepe his commandement, and his ordinances, which he commanded thee:

26 And they shall bee vpon thee for signes and wonders, and vpon thy seed for euer.

27 Because thou seruedst not the Lord thy God with ioyfulness, and with a good heart, for the abundance of all things.

28 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in need of all things: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

29 The Lord shall bring a nation vpon thee from farre, from the end of the world, flying swift as an eagle: a nation whose tongue thou shalt not vnderstand:

30 A nation of a fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

31 The same shall eate the fruit of thy cattell, and the fruit of thy land, vntill thou be destroyed, and he shall leave thee neither wheate, wine, nor oyle, neither the increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

32 And he shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustedst in all the lande: and hee shall besiege thee in all thy cities thotowour al thy lande, which the Lord thy God hath giuen thee.

33 And thou shalt eate the fruit of thy body, even the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse which thine enemy shall inclose thee:

34 So that the man that is tender and exceeding daintie among you, shall be grieved at his brother, and at his wife that lieth in his bosome, and at the remnant of his children, which hee had yet left.

35 For feare of going vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in the siege, and

straitnesse, wherewith thine enemy shall besiege thee in all thy cities.

36 The tender and daintie woman among you, which neuer would venture to set the sole of her foot vpon the ground (for her softnesse and tendernes) shall be grieved at her husband that lieth in her bosome, and at her sonne, and at her daughter,

37 And at her afterbirth (that shall come out from betweene her feete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse wherewith thine enemies shall besiege thee in thy cities.

38 If thou wilt not keepe and doe all the words of this Law (that are written in this booke) and feare this glorious and fearefull Name, THE LORD THY GOD,

39 Then the Lord will make thy plagues wonderfull, and the plagues of thy seede, even great plagues, and of long continuance, and fore diseases, and of long durance.

40 Moreover, he will bring vpon thee all the diseases of Egypt, whereof thou wast affayd, and they shall cleaue vnto thee.

41 And every sickenesse, and every plague, which is not written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

42 And yee shall be left few in number, where ye were as the starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

43 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

44 And the Lord shall scatter thee among all people from the one end of the world vnto the other, & there thou shalt serue other gods, which thou hast not knowen, nor thy fathers, in wood and stone.

45 Also among these nations thou shalt finde no rest, neither shall the sole of thy foot haue rest: for the Lorde shall giue thee there a trembling heart, and looking to returns till thine eyes fall out, and a sorrowfull mind.

46 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

47 In the morning thou shalt say, Would God it were evening, and at evening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

48 And the Lord shall bring thee into Egypt againe with ships by the way, whereof I layde vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

CHAP. XXIX.

The people are exhorted to observe the commandments, 19 The whole people from the highest to the lowest are comprehended under Gods commandments. 19 The punishment of him that transgresseth his duty in his wickedness. 24 The day of Gods wrath against his people.

These are the words of the covenant which the Lorde commanded Moses to make with

As came to passe in the dayes of Ioram king of Irael, a king of the Romans besieged Ierusalem.

Hunger shall bite her, that shee shall be ready to eate her children before it be deliured.

For he that offendeth in one, is guilty of all, Iam. 2.10.

Declaring that God hath infinite mercies to plague the wicked, besides them that are ordinarie or written. Chap. 1. 10, 33.

Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.

For thou shalt be in doubt of thy life.

Because they were reminded of that miracle, when shee sawe the place from whence shee passed thorough.

b At the first gi-
uing of the Law,
which was for the
yours before.

c The power of
my power.
d How sheweth
that it is not in
man's power to
vnderstand the
mysteries of God,
if it be not giuen
himselfe about

e Made by man
arts, but manna
which is called
the bread of An-
gels.

f Who knoweth
your hearts, and
therefore ye may
not thinke so dis-
semble with him.

g Alluding to
them, that when
they made a fire
victim, divided
it by lot, thinking
it was committed
to God.

h Meaning their
paganities.

i Such shall be
the curse from
heaven, as the
curse which was
laid on the
land of Canaan.
j As for as the
curse is concerned
in the law, it is
not to be feared
but to be avoided
as the plague of
the land.

with the children of Israel in the land of Moab,
beside the conuene which hee had made with
them in Horeb.

2 And Moses called all Israel, and said vnto
them, Yee haue seene all that the Lord did be-
fore your eyes in the land of Egypt vnto Phara-
on and vnto all his seruants, and vnto all his
land.

3 The great tentations which thine eyes
haue seene, those great miracles and wonders.

4 Yet the Lord hath not giuen you an heart
to perceiue, and eyes to see, and eares to heare, vn-
to this day.

5 And I haue led you forty yeres in the wil-
dernes: your clothes are not waxed old vpon
you neither is thy shoe waxed old vpon thy foot.

6 Yee haue eaten no bread, neither drunke
wine, nor strong drinke, that yee might know
how that I am the Lord your God.

7 After yee came vnto this place, and Sihon
king of Heshbon, and Og king of Bashan came
out against vs vnto battell, and we slew them.

8 And tooke their land, and gave it for an in-
heritance vnto the Rubenites, and to the Ga-
dites, and to the halfe tribe of Manasseh.

9 Keepe therefore the wordes of this coue-
nant and do them, that yee may prosper in all
that ye shall doe.

10 Yee stand this day every one of you before
the Lord your God: your heads of your tribes,
your Elders and your officers, euen all the men of
Israel.

11 Your children, your wiues, and thy stran-
ger that is in thy campe, from the hewer of thy
wood, vnto the drawers of thy water.

12 That thou shouldst a passe into the coue-
nant of the Lord thy God, and with his oath which
the Lord thy God maketh with thee this day.

13 For as it is said, this day a people
vnto himselfe, and that he may bee vnto thee a
God, as he hath sayd vnto thee, and as he hath
performed vnto thy fathers, Abraham, Isahak, and
Iacob.

14 Neither make I this conuene, and this oath
with you easily.

15 But thou shalt with him that standeth here
with vs this day before the Lord our God, as I wish
him: that is not here with vs this day.

16 For ye know, how we haue dwelt in the
land of Egypt, and how we were puffed thence
the mids of the nations, which ye called by.

17 And ye haue seene their abominations and
their idoles (wood and stone, silver and golde)
which were among them.

18 That thou shouldst not become as you man:
nor woman, nor female, nor male, which should
turne his heart away this day from the Lord our
God, to go and serue the gods of these nations,
and that these should not bee among you: any
root that bringeth forth gall and wormewood.

19 So that when he heareth the wordes of this
curse, hee shall blesse himselfe in his heart, saying, I
shall haue peace, although I walke according to
the stubbornnesse of mine owne heart, thus ad-
ding a curse to himselfe to thinke.

20 The Lord will not be mercifull vnto him,
but then the curse of the Lord and his iudgements
shall come upon him, and shall be as a curse
that is written in this booke, shall come vpon
him, and the Lord shall curse him, and shall
bring him downe vnder heauen.

21 And the Lord shall separate him vnto all
out of all the tribes of Israel, according vnto all
the curses of the conuene, that is written in the
booke of this Law.

22 So that the generation to come shall see
your children, that shall rise vp after you, and the
stranger that shall come from a farre land, shall
say, when they shall see the plagues of this land,
and the diseases thereof, wherewith the Lord shall
smite it:

23 (For all that land shall burne with brim-
stone and salt: it shall not be sowne, nor bring
forth nor any grasse shall grow therein, like as in
the ouerthrowing of Sodom and Gomorah, Ad-
mah, and Zeboim, which the Lord ouerthrew in
his wrath and in his anger.)

24 Then shall all nations say, Wherefore hath
the Lord done thus vnto this land? how fierce is
this great wrath?

25 And they shall answer, Because they haue
forsaken the conuene of the Lord God of their
fathers, which he hath made with them, when he
brought them out of the land of Egypt.

26 And went and serued other gods, and wor-
shipped them: euen gods which they knew not,
and which had giuen them nothing.

27 Therefore the wrath of the Lord was kindled
against this land, to bring vpon it every
curse that is written in this booke.

28 And the Lord hath rooted them out of
their land in anger and in wrath, and in great in-
dignation, and hath cast them into another land,
as appeareth this day.

29 The secret things belong to the Lord our
God, but the things reuealed belong vnto vs, and
to our children for euer, that we may doe all the
wordes of this Law.

CHAP. XXX.

1 Moses shewed vnto the people, & the Lord said vnto
Moses, I haue made a conuene with thee, & thou
shalt be a people vnto the Lord thy God, as I haue
sayd vnto thee, and as I haue performed vnto thy
fathers, Abraham, Isahak, and Iacob.

2 Now when all these things shall come vpon
thee, either the blessing or the curse which I
haue set before thee, and thou shalt come into
this heart, among all the nations whither the
Lord thy God hath driuen thee.

3 And thou shalt remember vnto the Lord thy God,
and obey his voyce in all that I command thee
this day: thou, and thy children with all thine
heart and with all thy soule.

4 Then the Lord thy God will cause thy cap-
tivity to returne, and haue compassion vpon thee,
and will returne to gather thee out of all the peo-
ple wherethe Lord thy God hath scattered thee.

5 Though thou wert cast vnto the remotest
part of heauen, from thence will the Lord thy
God gather thee, and from thence will he take
thee.

6 And the Lord thy God will circumcise
thine heart, and the heart of thy seed, that thou
mayest loue the Lord thy God with all thine heart,
and with all thy soule, that thou mayest ling-
er.

7 And the Lord thy God will circumcise
thine heart, and the heart of thy seed, that thou
mayest loue the Lord thy God with all thine heart,
and with all thy soule, that thou mayest ling-
er.

8 And the Lord thy God will circumcise
thine heart, and the heart of thy seed, that thou
mayest loue the Lord thy God with all thine heart,
and with all thy soule, that thou mayest ling-
er.

1 Gods plagues
v. on them that
rebell against
him, shall bee so
strange, that all
ages shall be as-
tonished.

2 Gen. 19. 24. 25.

3 1. Kings. 18.
1. Kings. 18. 28.

4 1. Kings. 18. 28.
1. Kings. 18. 28.

5 1. Kings. 18. 28.
1. Kings. 18. 28.

6 By calling to re-
membrance, both
his mercies and
his plagues.

7 In true repen-
tance is none hy-
pocrite.

8 Euen to the
worlds end.
9 And bringing thee
into thy country.

9 God will purge
all thy wicked af-
fections which
thing is not ma-
king owne pow-
er to doe.

He will have
us to work in
us with his holy
spirit, we must
continue in him
by repentance.

He means that
this God is
to these passions
to rejoice, or to
be sad, but he
is this matter of
speech to declare
the love that he
beareth unto vs.

The law is so
conformant to
our present igno-
rance.

By heaven and
the sea he meaneth
all things that
are in the world.

Both the Law
and the Gospel.

By faith in
Christ.

So that to love
and obey God, is
every life and fel-
lows.

He addeth these
words to signi-
fy that it is for our
profit that we love
him, and not for
his sake.

That is I love and
obey God, which
thing is not in
my power, but
God's Spirit only
worketh in his
elect.

You no longer
excuse mine ch-
oice.

Num. 30, 13.

Num. 30, 13.

Num. 30, 13.

Num. 30, 13.

Num. 30, 13.

8. Returnethou therefore, and obey the voice
of the Lord, & do all his commandments, which
I command thee this day.

9. And the Lord thy God will make thee plen-
tious in every worke of thine hand, in the fruit of
thy body, and in the fruit of thy cattell, and in the
fruit of the land for thy wealth: for the Lord will
turne againe, and reioyce over thee to doe thee
good, as he reioyced over thy fathers.

10. Because thou shalt obey the voyce of the
Lord thy God, in keeping his commandments
and his ordinances, which are written in the
bookes of this Law, when thou shalt returne vnto
the Lord thy God with all thine heart and with
all thy soule.

11. For this commandment which I com-
mand thee this day, is not hid from thee, neither
is it farre off.

12. It is not in heaven, that thou shouldst say,
Who shall goe vp for vs to heauen, and bring it
vs, and cause vs to heare it, that we may doe it?

13. Neither is it beyond the sea, that thou
shouldst say, Who shall goe over the sea for vs,
and bring it vs, and cause vs to heare it, that we
may doe it?

14. But the word is very nere vnto thee: own
in thy mouth, and in thine heart, for so I doe it.

15. Behold, I have set before thee this day life
and good death, and euill.

16. In that I command thee this day, to love
the Lord thy God, to walke in his wayes, and to
keepe his commandments, and his ordinances,
and his lawes, that thou mayest flourish, and be mul-
tified, and that the Lord thy God may blesse thee
in the land, whither thou goest to possesse it.

17. But if thine heart turne away, so that thou
wilt not obey, but shalt be seduced and worship
other gods, and serue them,

18. I pronounce vnto you this day, that ye shall
surely perish, ye shall not prolong your dayes in
the land, whither thou passest over Iordens to pos-
seesse it.

19. I call heauen and earth to record this day
against you, that I have set before you life and
death, blessing and cursing: therefore choose life,
that both thou and thy seed may liue.

20. By louing the Lord thy God, by obeying
his voyce, and by cleauing vnto him: for hee is
thy life, and the length of thy dayes: that thou
mayest dwell in the land which the Lord swore
vnto thy fathers, Abraham, Isaac, and Iacob, to
give thee.

CHAP. XXXI.

21. Thus saith the Lord God of Israel, I have
said vnto the Lord, I will not see the face of the
Lord, for I am a man of flesh, and I will not see
the face of the Lord: for I am a man of flesh, and I
will not see the face of the Lord.

22. Then Moses went and spake these words vnto
the Lord.

23. And the Lord said vnto him, I am an hundred
and twenty yeere old this day: I can no more go out,
and in: also the Lord hath said vnto me, Thou
shalt not goe out of this Iorden.

24. The Lord thy God he will goe out before
thee: hee will destroy them, and ouerthrow them,
and thou shalt possesse them: I will be with thee,
and thou shalt possesse them.

25. I will be with thee, and thou shalt possesse them:
I will be with thee, and thou shalt possesse them.

26. And the Lord shall doe vnto thee, as hee
did to Sihon king of the Amorites, and to Og king
of the Bashan, whom hee destroyed.

27. And the Lord shall giue them vnto thee, as
hee did to Sihon king of the Amorites, and to Og king
of the Bashan, whom hee destroyed.

that ye may doe vnto them according vnto every
commandment which I haue commanded
you.

28. Plucke vp your hearts therefore, and bee
strong: dread not, nor be afraid of them: for the
Lord thy God himselfe doeth goe with thee: hee
will not faile thee, nor forsake thee.

29. And Moses called Ioshua, and said vnto
him in the sight of all Israel, Be of a good cou-
rage and strong: for thou shalt goe with this peo-
ple vnto the land which the Lord hath sworn
vnto thy fathers, to giue them, and thou shalt
giue it them to inherite.

30. And the Lord himselfe doeth goe before
thee: hee will be with thee: hee will not faile thee,
neither forsake thee: feare not therefore, nor bee
discomforted.

31. And Moses wrote this Law, and deli-
uered it vnto the Priestes the sonnes of Lew (which
bare the Arke of the covenant of the Lord) and
vnto all the Elders of Israel.

32. And Moses commanded them, saying, Every
seventh yeere, when the yeere of freedome
shall be in the feast of the Tabernacles:

33. When all Israel shall come to appeare be-
fore the Lord thy God, in the place which hee
shall choose, thou shalt reade this Law before all Is-
rael that they may heare it.

34. Gather the people together: men, and wo-
men, and children, and thy stranger that is within
thy gates, that they may heare, and that they may
learne, and feare the Lord your God, and keepe
and obserue all the words of this Law.

35. And that their children which haue not
known it, may heare it, and learne to feare the
Lord your God, as long as ye lye in the land, whi-
cher ye goe out Iordens to possesse it.

36. Then the Lord said vnto Moses, Behold,
thy dayes are come, that thou must die: Call Io-
shua, and stand ye in the Tabernacle of the Con-
gregation, that I may giue him all charge. So Mo-
ses and Ioshua went, and stood in the Tabernacle
of the Congregation.

37. And the Lord appeared in the Tabernacle,
in the pillar of a cloud: and the pillar of the
cloud stood over the doore of the Tabernacle.

38. And the Lord said vnto Moses, Behold,
thou shalt sleepe with thy fathers, and this people
will rise vp, and goe a whoring after the gods of a
strange land (whither they goe to dwell therein),
and will forsake mee, and breake my covenant
which I haue made with them.

39. Wherefore my wrath will I waite against
them at that day, and I will forsake them, & will
hide my face from them: then they shall be con-
sumed, and many aduersities and tribulations
shall come vpon them: so that they will say, Are
not these troubles come vpon me, because God is
not with mee?

40. But I will surely hide my face in that day,
because of all the euill which they shall commit,
in that they are turned vnto other gods.

41. Now therefore write ye this song for you,
and teach it to the children of Israel: put it in their
mouths, that this song may bee my witness a-
gainst the children of Israel.

42. For I will bring them into the land (which
I swore vnto their fathers) that floweth with
milk and honey: and they shall eat and fill them-
selves, and waste it: then shall they turne vnto
other gods, and serue them, and concerning me, they
shall breake.

* Chap. 32.

1 Or, he of good
courage.

e For he that must
gouerne the peo-
ple, hath need to
be valiant to re-
pelle vice, and
constant to main-
taine vertue.
d Signifying, that
man can neuer be
of good courage,
except he be per-
suaded of Gods
fauour and assi-
stance.

* Nehem. 8.3.

* Chap. 13.1.

e Before the Arke
of the Covenant,
which was the
signe of Gods pre-
sence and the
glare of Christ.

f Which were not
borne when the
law was giuen.

1 Or, commandment
new.

g In a cloud that
was fashioned like
a pillar.

h That is, I will
take my fauour
from them: so
turne his face to-
ward vs is to shew
vs his fauour.

i To preface you
and your children
from idolatrie,
by remembering
Gods benefits.

k For this is the
nature of flesh, no
longer to obey
God, then it is in-
der the rod.

I These soft soils
are clay upon
them, because they
forsooke me.

And then when many adventures & tribulations shall come upon them, this long shall answer them to their faces as a witness for it shall not be forgotten out of the mouths of their posterity for I know their imagination which they goe about even now before I have brought them into the land which I swore.

And God gave Joshua the sonne of Nun a charge and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them, and I will be with thee.

And when Moses had made an end of writing the words of this Law in a booke until he had finished them,

Then Moses commanded the Levites, which bare the Arke of the covenant of the Lord, saying,

Take the booke of this Law, and put ye it in the side of the Arke of the covenant of the Lord your God: that it may be there for a witness against thee.

For I know thy rebellion & thy stiff neck: behold, I being yet alive with you this day, ye are rebellious against the Lord how much more after my death?

And when all the Elders of your tribes and your officers, that I may speak these words in their audience, and call heaven & earth to record against them.

For I am sure that after my death ye will surely be corrupt and turne from the way which I have commanded you: therefore will I come upon you at the length, because ye will commit sin in the sight of the Lord, by provoking him to anger through the works of your hands.

Thus Moses spake in the audience of all the Congregation of Israel the words of this song, which he had ended them.

CHAP. XXXII.

Blessed be ye heavens, and I will praise: and I will praise the earth, because the words of my mouth shall drop as the rain, and my speech shall flourish as the dew, as the shower upon the herbes, and as the graine upon the sower.

For I will publish the Name of the Lord: give ye glory unto our God.

Perfect is the worke of the Almighty God: for all his wayes are judgement, Gold is true, and without wickedness: just and righteous is his.

They have corrupted themselves toward him by their vice, not being his children, but a froward and crooked generation.

Do ye so reward the Lord, O foolish people, and vanitie is not he thy father, that hath brought thee forth, and made thee, and proportioned thee?

Remember the dayes of old, consider the yeres of many generations: awake thy father, and he will shew thee: thine Elders, and they will tell thee.

When the most high God shall visit them, and take their inheritance, when he shall visit them.

And when he appeared the borders of the people according to the number of the children of Israel.

For the Lords portion is his people: Iacob is the lot of his inheritance.

He found him in the land of the wilderness, in a waste and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

As an eagle stretcheth up her nest, fluttereth over her birds, stretcheth out her wings, taketh them, and beareth them on her wings.

So the Lord alone led him, and there was no strange god with him.

He carried him up to the high places of the earth, that he might see the fringes of the fields, and he caused him to flie thence out of the flower, and oyle out of the hard rocks.

Butter of kine, and milke of sheepe with fat of the lambs, and rams fed in Bashan, and goats with the fat of the graines of wheate: and the red plicious of the grape hath thou drunk.

But he should have been upright, when he was fat, spurred with his heels: thou art fat, thou art grosse, thou art laden with fumes: therefore hee forsooke God that made him, and regarded not the strong God of his salvation.

They provoked him with a strange god: they provoked him to anger with abominations, of which they offered unto devils, not to God, but to gods whom they knew not: new gods that came newly up, whom their fathers feared not.

Thou hast forgotten the mighty God, that begat thee, and hast forgotten God that formed thee.

The Lord then saw, and was angry, for the provocation of his corner, and of his daughters.

And hee said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

They have moved me to jealousy with their which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those which are no people: I will provoke them to anger with a foolish nation.

For fire is kindled in my wrath, and shall burne unto the bottom of hell, and shall consume the earth with her increase, and shall set on fire the foundations of the mountains.

I will spend plagues upon them: I will beflow mine arrows upon them.

They shall be burnt with hunger, and consumed with heere, and with bitter destruction: I will also send the teeth of beasts upon them, with the venime of serpents creeping in the dust.

The sword shall kill them without, and in the chambers feare: both the young man and the young woman, the suckling with the man of gray haire.

I have said, I would scatter them abroad: I would make their remembrance to cease from among men.

But I feared the furie of the enemies: lest their adversaries should waxe proud, and lest they should say, Our high hand, and not the Lord hath done all this.

For they are a nation void of counsell, and there is no understanding in them.

That they were as they would understand.

When God by his providence divided the world, he leant for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

To teach them to flee.

God's strange nation.

Meaning of the land of Canaan, which was his in respect of Egypt. That is abundance of all things even in the very rocks.

He sheweth what is the principall end of our vocation.

By changing his service for their superstitions.

Scripture calleth new, what once man inenricheth, be the error new or old.

He calleth them Gods children, not to honour them, but to shew them from what dignity they are fallen.

Which I have not favoured, nor given my lawes unto them.

They shall be slain both in the field and at home.

Relaying to the godly afflicted, and attributing that to themselves, which is wrought by Gods hand.

They would consider the felicity, that was prepared for them if they had obeyed God.

The fruites of the wicked are as payson, detestable to God and dangerous for man.

For change his mind.

That is, I swear, reads Gen. 14.22.

Whether the blood of Gods people be shed for their finnes, or trial of their faith, he promiseth to reuenge it.

chap. 6.6. and 11.18.

For I will performe my promise vnto you.

Gen. 37.35.

Gen. 15.8. Num. 30.15, 28. and 33.38.

desist in this: they would consider their latter end.

How should one chase a thousand, & two put ten thousand to flight, except their strong God had sold them, and the Lord had shut them vp?

For their God is not as our God, euen our enemies being iudges.

For their wine is of the vine of Sodom, and of the vines of Gomorrah: their grapes are grapes of gall, their clusters bitter.

Their wine is the poyson of dragons, and the cruell gall of aspes.

Is not this laid in store with me, and sealed vp among my treasures?

Vengeance and recompence are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

For the Lord shall iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none shut vp in hold nor left abroad.

When men shall say, Where are their gods, their mighty God, in whom they trusted,

Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, and helpe you: let him bee your refuge.

Behold now for I I am he, and there is no gods with me: I kill, and gaue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

For I lift vp mine hand to heauen, & say, I liue for euer.

If I when my glittering sworde, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and wil reward them that hate me.

I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the blameles, and of the captiues, when I begin to take vengeance of the enemy.

Ye nations, praise his people: for hee will auenge the blood of his seruants, & will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

Then Moses came & spake all the words of this long in the audience of the people, he and Hoshea the sonne of Nun.

When Moses had made an end of speaking all these words to all Israel,

Then he said vnto them, Set your hearts vnto all the wordes which I testifie against you this day, that yee may command them vnto your children, that they may obserue and doe all the wordes of this Law.

For it is no vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the land, whither yee goe ouer Iorden to possesse it.

And the Lord spake vnto Moses the selfe same day, saying,

Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession,

And die in the mount which thou goest vp vnto, and thou shalt bee gathered vnto thy people, as Aaron thy brother died in mount Hor, and was gathered vnto his people,

Because yee trespassed against me among the children of Israel, at the waters of Meribah, at Kadesh in the wilderness of Zin: for ye sanctified me not among the children of Israel.

Thou shalt therefore see the lande before thee, but shalt not goe thither, I meane, into the land which I giue the children of Israel.

CHAP. XXXIII.

Moses before his death blessed all the tribes of Israel.

Now this is the blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayd,

The Lord came from Sinai, and rose vp from Seir vnto them, and appeared clearly from mount Paran, & he came with ten thousands of Saints, and at his right hand a fierie Law for them.

Though hee loue the people, yet all thy Saints are in thine hands, and they are humbled at thy feet, to receiue thy words.

Moses commanded vs a Law for an inheritance of the Congregation of Iaakob.

Then he was among the righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

Let Reuben liue, and not die, though his men be a small number.

And thus he blessed Iudah, and said, Hear, O Lord, the voyce of Iudah, and bring him vnto his people: his hands shall be sufficient for him, if thou helpe him against his enemies.

And of Levi he said, Let thy Thummim and thine Urim bee with thine Holy one, whom thou diddest proue in Massah, and didst cause him to strite at the waters of Meribah.

Who said vnto his father & to his mother, I haue not seene him, neither knew hee his brethren, nor knew his owne children: for they obserued thy word, and kept thy Couenant.

They shall teach Iaakob thy iudgements, and Israel thy Lawe: they shall put incense before thy face, and the burnt offering vpon thine Altar.

Blesse, O Lord, his substance, and accept the worke of his hands: smiteth away the loynes of them that rise against him, and of them that hate him, that they rise not againe.

Of Benjamin he said, The beloued of the Lord shall dwell in safetie by him: the Lord shall couer him all the day long, and dwell betwene his shoulders.

And of Ioseph hee sayd, Blessed of the Lord is his land for the sweetnesse of heauen, for the dew, and for the depth lying beneath.

And for the sweete increase of the Sunne, and for the sweete increase of the Moone,

And for the sweetnesse of the top of the ancient mountaines, and for the sweetnesse of the old hilles,

And for the sweetnesse of the earth, and abundance thereof: and the good will of him that dwelt in the bush, shall come vpon the head of Ioseph, and vpon the top of the head of him that was separated from his brethren.

His beautie shall be like his first borne bullocke, and his hornes as the hornes of an unicorn: with them he shall smite the people together, euen the endes of the worlde: there are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

Now, 30. 12. 13. and 37. 14. 107. of 107. y. Ye were not carcase and could not to maintaine mine honesty.

This blessing contained not onely a simple prayer, but an assurance of the effect thereof.

Meaning, infinite Angels,

Heb. his Saints, that is the children of Israel.

Thy disciplines.

To vs and our succours.

107. Moses, 107. of 107.

Reuben shall be one of the tribes of Gods people, though for his one his honour be diminished, and his family but small.

Signifying that he should hardly obtaine Iaakobs promise, Gen. 49.3.

2nd. 28. 30.

He preferred Gods glory to all naturall affection, Exod. 32.19.

Hee declareth that the ministers of God haue many enemies, and therefore haue neede to be prayed for.

Because the Temple should be built in Zion, which was in the tribe of Benjamin, he sheweth that God should dwell with him there.

Which was God appearing vnto Moses, Exod. 3.3.

Gen. 49.26.

107. strength.

СНАР.

5 The Lord saith unto Joshua to divide the land. 4 The buyers and sellers of the land of the Hivites. 5 The Lord promiseth to give Joshua the obediēt word. 6 Joshua commendeth the people to pass as themselves to pacifi their fardens, 7 and exhorteth the Remouers to leave their charge.

2. Moses my seruante is dead :
now therefore arise, goe ouer this
Iorden, thou, and all this people vnto the lande
which I giue thee, *that is* to the children of Israel.

4 From the wilderness and this Lebapon
euen vnto the great river, the river ¶ Perach: all
the land of the ¶ Hittites, euen vnto the great
¶ Sea toward the going downe of the funne, shall
be y^r coast.

6 Be strong and of a good courage: for vnto this people shall thou discontinue the land for an inheritance, which I sware vnto their fathers to giue them.

¶ Let not this booke of the Lawe depart out of the mouth, but meditate therein day & night, that thou mayest observe and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shall thou have good successe.

9 Have not I commanded thee, saying, Be strong and of a good courage, feare not, nor bee discouraged? for I the Lord thy God will be with thee whithersoever thou goest.

to. Then Joshua commanded the officers of the people, saying,

11. Passe through the hoste, and command the people, saying, Prepare you victuals: for after three dayes ye shall passe ouer this Iordan, to goe in to possesse the land, which the Lord your God giuech you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasse spake Joshua saying,

13 Remember the word, which Moſes the ſervant of the Lord commanded you ſaying, The Lord your God hath given you reſt, and hath given you this land.

14 ¶ Your wives, your children, and your cattell shall remaine in the lande which Moyses gaue you : on this side Iordan : but yee shall goe ouer before your brethren armed : all that bee men of warre : and shall helpe them.

15. Vntill the Lord haue giuen your brethren
rest as well as to you, and vntill they also shall
possesse the land, which the Lord your God gi-
ueth them: then shall yee returne vnto the lande

of your possession, and shall possess it, which said
Moses the Lords servant: gaue you on this side
Iordan toward the sunrising.

16 Then they answered Joshua, saying, All that thou hast commanded vs, wee will doe, and whithersoever thou sendest vs, we will goe.

17 As we obeyed Moses in all things, & so wil we obey thee: onely the Lord thy God bee with thee, as he was with Moses.

18 Whofoeuer shall rebell against thy com-
mandement, and will not obey thy words in all
that thou commaundest him, let him bee put to
death: onely be strong and of good courage.

1. Joshua sendeth word to the priests, whom Rahab hideth. 14
She confesseth the God of Israel. 15. She requesteth a sign for
her deliverance. 21. The fire returns to Joshua with com-
fortable tidings.

T Han Iothua the soane of Nun sent out of
Shittim two men to spie secretly, saying, Go
viewe the lande, and also Iericho: and they went,
and came into an harlots house, named Rahab,
and lodged there.

2 Then report was made to the king of Jericho, saying; Beholde, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab,
saying, ^b Bring forth the men that are come to
thee, ^c and which are entred into thine house: for
they be come to search out all the land.

4 (But the woman had taken the two men, & hid them) Therefore said shee thus, There came men vnto me, but I wist not whence they were.

23 And when they shut the gate in the darke,
the men went out, whiche the men went, I wote
not: follow ye after them quickly, for ye shall o-
uertake them.

6. (But she had brought them vp to the rooſe
of the houſe, and hid them with the ſtacks of flax,
which ſhe had ſpread abroad vpon the rooſe)

7 And certaine men purſued after them, the way to Iorden, vnto the foordes, and as ſoon as they which purſued after them, were gone out, they ſhut the gate.

¶ And before they were aleepe, shee came
vp vnto them vpon the rooffe,

9 And said vnto themen, I knowe that the Lord hath giuen you the land, and that the ^afear of you is fallen vpon vs, and that all the inhabi-
tants of the land faime because of you.

10 For we have heard how the Lord "dried up the water of the red Sea " before you, when ye came out of Egypt, and what you did unto the two kings of the Amorites, that were on the other side Jordan, unto " Sihon and to Og, whom ye utterly destroyed :

14 And when wee heard it, our hearts did
faint, and there remained no more courage in
any because of you: for the Lord your God, he is
the God in heauen above, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me
by the Lord, that as I haue shewed you mercy, ye
will also shew mercy vnto my fathers house, and
giue me a true token.

13 And that ye will love alius my father and my mother, and my brethren, and my sisters, and all that they love: and that ye will deliver our souls from death.

14. And she then answered her, 'Our life for
YOUNG

i By your request
but yet by Gods
secret appoint-
ment. Deu. 32. 21.

k They doe not
only promise
to obey him so long
as God is with
him: but to helpe
to punish all that
rebell against him

a Which place
was in the plaine
of Moab neere
vnto Iorden.
* Hebr. 11. 31.
James 2. 23.
| Of Iagueres
house of bullocks.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

Meaning, vpon
the house: for then
their houses were
flat about, so that
they might doe
their businesse
thereupon.

d For so God pro-
mised, Deut. 28, 7.
chap. 6, 1.

* 8 vol. 14 31, 32, 33, 34

Chap. 4-33.
 Num. 31.29.
 Or, implied.

Herein appeareth the greatness of God; that in this common destruction hee would draw a most miserable man to repentance and confession of his Name.

If We want you
in pain of our
lives.

Now we don't have to start this over again. And when we line up grocery bags, we will deal respectfully and wisely with them.

Then she let them down by a cord, and so
the windowe: for her house was vpon the towne
wall, and she dwelt vpon the wall.

And he said vnto them, Goe you into the mountains, tell the pursuers mee with you, and hide your selues there three dayes, vntill the pursuers be returned; then after ward may you see your way.

17 And the men said vnto her, Wee will be blamelesse of this thine oath which thou hast made vnto vs.

18 And when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou lett'st vs downe; and thou shalt bring thy Father & thy mother, and thy brethren, and all thy Fathers house hold home to thee.

And whosoever then doeth get out at the
doores of this house into the street, his blood
shall bee vpon his head, and we will be guiltless:
but whosoever shall bee with thee in the house,
his blood shall be on our head, if any hand touch
him.

30 And if thou vnest this our Saviour, we will
be gone of thine earth, which thou hast made us
swear.

And they answered, According unto your words, to be in them, and sent them away, and they departed, and she bound the red cord in the window.

¶ And they departed, and came into the mountain, and there abode three days, until the purifiers were returned: and the purifiers sought them throughout all the way, but found them not.

10:33 And the men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that came unto them.

34. Alfo they said unto Iothan, Surely the Lord hath delivered into our hands all the land: for we have all the inhabitants of the country for our servants because of value.

CHAPTER 117

7 The Lord prohibiteth carnality before the people. 2

The LeFains sold very early, and they came out from Shiloh, and came to Jordan, his and all the children of Israel, and lodged there before they came on.

3. And after three days, the officers were
throughout the office.

And commanded the people saying, When ye see the Arke of the covenant of the Lord your God, and the Priests of the Levites bearing it, ye shall depart from your place, and go on.

4. Yet shall it be a place between you and it, show it a thousand cubits by measure; yet shall not come near unto it, that yet may know the way by the which ye shall go: for yet have not ye done this way in times past.

5. (Nowe Joshua had love with the people.)
 "Believe your father, for to-morrow the Lord
 will do wonders among you."

6 Also to buy for ye unto the Priests, Levites, Take up the Arke of the covenant, and goe out before the people: so they shall go up the Arke.

the crucifixion, and went before the people.

7 ¶ Then the Lord said unto John, This day will I begin to build thee in the night of affliction: which thou knowest, as I was with Moses: so will I be with thee.

8 Thus shall therefore command the Priests
that beare the Ark of the covenant, saying, When
ye are come to the brinke of the waters of Ior-
dan, ye shall stand still: in Iordan.

9 ¶ Then Iosias said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Joshua said, 'Hereby ye shall know that the living God is among you, and that he will certainly call out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

Beholde, the Arke of the covenant of the Lord of al the world passeth before you into Ior-

13 Now therefore take from among you
twelve men out of the tribes of Israel, out of
every tribe a man:

13 And also one as the fohn of the fens of the
Prigle (that beare the Arke of the Lord God the
Lord of all the world) fhall flay in the waters of
Iorden the waters of Iorden fhall be cut off: for
the waters that come from above fhall fland ftill
vpon an heape.

14 ¶ Then when the people were departed from their tents to go over Jordan, the Priests bearing the ⁷ Ark of the covenant, went before the people.

15 And as they that bore the Arke, came vnto
Iordan, and the founteyne of the Priests that bore the
Arke were dipped in the brinke of the water: for
Iordan vnto fill all his banks all the tyme of
haruest.)

16 Then the waters that came down from a
bone flayed and soft upon an heap, and covered
fame from the first of Adam that was before
Zarim: but the waters that came down towards the
Sea of the wilderness, *namely* the Salt Sea, which
were cut off: so the people went right over a
saint path.

17 But the Priests that bare the Arke of the covenant of the Lord, stood upon Jordan, & ready supposed, and all the Israelites went over dry, vntill all the people were cleane gone over, through Jordan.

[illegible][illegible]

And when all the people were wholly gone
our Lord, (after the Lord had spoken un-
to Iohannes,) . . .

1. "Take you ov' the man out of the people out
of every tribe a man."

3. And command you them saying, Take you each one of the middle of Tophet, out of the place where the Priests stood in a Tophet, round about which ye shall see a fire with you, and bring them in the Tophet, and set them in the Tophet (the place where the Priests stood).

4. Then she called the policeman, whom
he had picked up, the children of Mrs. J. out of

* Chap. 2.

c. Then in the cha-
well where the
stream had run,
as verse 17.

d by this miracle
in dividing the
water.

e Which should
set vp twelue
stones in remem-
brance of the be-
nefit.

*P/d. 174. 1.

7-45

"Sec/W.H. J...
I am, W.H.J.
f Broomfield
was arrested
at this time
to his office mi-
nister's church
the pastor.

J.W.H.

¶ Either tarrying
till the people
were past, or as
some reade, fare,
as though they
had bene vpon
the drie land.

* *Dent* 37.2.

s. 14 Chap. 2, 17.

b Meaning, the place where they should camp.

Aug

CHAP. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcised the second time. 10 The Passover kept. 11 Gilgal was called. 12 The Angel appeared unto Ioshua.

Now when all the Kings of the Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

¶ That same time the Lord said vnto Ioshua, Make thee sharpe kniues, and returne, and circumcise the sonnes of Israel the second time.

Then Ioshua made him sharpe kniues, and circumcised the sonnes of Israel in the hil of the fores kinnes.

And this is the cause why Ioshua circumcised al the people, ^{even} the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

For the children of Israel walked fourtie yeeres in the wilderness, till all the people of the men of war that came out of Egypt, were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware that he would not shewe them the lande, which the Lord had sworne vnto their fathers, that he would giue vs, ^{even} a land that floweth with milke and hony.

So their sonnes whom he raised vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

And when they had made an end of circumcising all the people, they abode in the places in the campe till they were whole.

After the Lord said vnto Ioshua, This day I haue taken away the shame of Egypt from you: wherefore he called the name of that place, Gilgal, vnto this day.

So the children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the moneth at euen in the plain of Iericho.

And they did eat of the corne of the land, on the morow after the Passouer, vnleavened bread, and parched come in the same day.

And the MAN ceased on the morrow after they had eaten of the corne of the lande, neither had the children of Israel MAN any more, but did eat of the fruite of the lande of Canaan the yeete.

¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there stood a man against him, hauing a sworde drawn in his hand: and Ioshua went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

And he said, Nay, but as a Captaine of the hoste of the Lorde am I now come: then Ioshua fel on his face to the earth, and did worship, and saide vnto him, What sayeth my Lorde vnto his seruant?

And the Captaine of the Lorde hoste saide vnto Ioshua, Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

a The Amorites were on both sides Iorden, where two kings were: these already on the side toward Moab.

b ad. 4. 35. b For now they had left it off about 40 yeeres. c Gilgal was so called, because they were there circumcised.

d For they looked daily to remove of the Lords commandment, which thing they that were now circumcised should not doe without great danger. e Num. 14. 33.

e For their fore was so rigorous, that they were not able to remove. f By bringing you into this promised land contrary to the wicked opinion of the Egyptians, or the Iuskin, whereby you were like to the Egyptians.

g In that chapp. Ioshua weeping, he acknowledged him to be God: and in this chapp. he called him the Lorde, because he directed him: he directed him to himselfe as his Captaine. h Exod. 3. 5. rub 4. 7. alt 7. 33.

And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel,

¶ That this may be a signe among you, that when your children shal aske their fathers in time to come, saying, What ^{means} you by these stones?

Then yet may answer them, That the waters of Iorden were cut off before the Arke of the Covenant of the Lord, for whē it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the mids of Iorden as the Lord had said vnto Ioshua, according vnto the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and laid them down there.

And Ioshua set vp ^{twelue} stones in the mids of Iorden, in the place where the secte of the Priestes, which bare the Arke of the Covenant, stood, & there haue they continued vnto this day.

¶ So the Priestes, which bare the Arke, stood in the mids of Iorden, vntill query thing was finished that the Lord had commanded Ioshua to say vnto the people, according to al that Moses charged Ioshua: then the people hasted & went ouer.

When all the people were cleane passed ouer, the Arke of the Lord went ouer altho, and the Priestes before the people.

¶ And the sonnes of Reuben, and the sonnes of Gad, & halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

Euen forty thousand prepared for warre, went before the Lord vnto battel, into the plain of Iericho.

That day the Lord magnified Ioshua in the sight of all Israel, and they feared him, as they feared Moses all the dayes of his life.

And the Lord spake vnto Ioshua, saying,

¶ Command the Priestes that beare the Arke of the testimonie, to come vp out of Iorden.

Ioshua therefore commanded the Priestes, saying, Come ye vp out of Iorden.

And when the Priestes that bare the Arke of the Covenant of the Lord, were come vp out of the mids of Iorden, and alsoone as the soles of the Priestes feete were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

¶ So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the Eastside of Iericho.

Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

And hee spake vnto the children of Israel, saying, Whē your children shal aske their fathers in time to come, & say, What ^{means} these stones?

Then ye shal shew your children, and say, Israel came ouer this Iorden on drie land.

¶ For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did the red Sea, which hee dried vp before vs, till we were gone ouer.

That al the people of the world may know that the hand of the Lord is mightie, that yee might feare the Lord your God continually.

God commanded that not only we our selves profit by his wonders, but that our posterity may know the cause thereof, and praise his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

e Meaning in the presence or sight of the people. f Num. 33. 37. 39.

g That is, before Ioshua. h Ioshua raised him.

i Because the Arke testified Gods presence, and the Tables of the Law contained his cōmmandments, signifying Gods will toward his people.

k Called Abib, or Nisan, containing part of March and part of April.

l Exod. 14. 1. 13. i Gods benediction for a further commendation to the wicked, and rise up his reuerence him and obey him.

18 And the Lord said unto Joshua, Behold, I have given into thine hand Jericho and the King thereof, and the strong hold of warre.

19 All ye therefore that be men of warre, shall compass the city, in going round about the city once: thus shall you doe five dayes;

20 And on the sixth day shall seven trumpets of rams horns be blown before the Arke: and the seventh day ye shall compass the city seven times, and on the seventh day shall they blow with the trumpets.

21 And when they make a long blast with the rams horns, and ye shall see the cloud of the trumpet, all the people shall shout with a great shout: then shall the wall of the city fall downe flat, and the people shall ascend vp, every man straight before him.

22 Then Joshua the sonne of Nun called the priests, and said vnto them, Take vp the Arke of the Covenant, and let seven priests beare seven trumpets of rams horns before the Arke of the Lord.

23 And he said vnto the people, Go and compass the city: and let him that is armed go forth before the Arke of the Lord.

24 And when Joshua had spoken vnto the people, the seven priests bare the seven trumpets of rams horns, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the Covenant of the Lord followed them.

25 And the men of armes went before the priests that blew the trumpets: then the s gathered together came after the Arke, as they went and blew the trumpets.

26 Now Joshua had commanded the people, saying, Ye shall not shout neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.

27 So the Arke of the Lord compassed the citie, and went about it once: then they returned into the host, and lodged in the campe.

28 And to this rose early in the morning, & the Priests bare the Arke of the Lord.

29 Also seven Priests bare seven trumpets of rams horns, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the s gathered together came after the Arke of the Lord, as they went and blew the trumpets.

30 And the second day they compassed the citie once, and returned into the host: thus they did five dayes.

31 And when the seventh day came, they rose early, even with the dawning of the day, and compassed the citie after the same manner: seven times onely that day they compassed the citie: seven times.

32 And when the priests had blown the trumpets the seventh time, Joshua said vnto the people, Shout, for the Lord hath given you the citie.

33 And the citie shall be an execrable thing, God it and all that are therein, vnto the Lord: only Rahab the harlot shall live, she, and all that are with her in the house: for she hid the

18 And the Lord said vnto Joshua, Behold, I have given into thine hand Jericho and the King thereof, and the strong hold of warre.

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20 And on the sixth day shall seven trumpets of rams horns be blown before the Arke: and the seventh day ye shall compass the city seven times, and on the seventh day shall they blow with the trumpets.

21 And when they make a long blast with the rams horns, and ye shall see the cloud of the trumpet, all the people shall shout with a great shout: then shall the wall of the city fall downe flat, and the people shall ascend vp, every man straight before him: and they took the citie.

22 And they utterly destroyed all that was in the citie, both man and woman, yong, and olde, and ox, and sheepe, and ass, with the edge of the sword.

23 But Joshua had said vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hath, as ye sware to her.

24 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: so they brought out all her family, and put them without the host of Israel.

25 After they burnt the city with fire, and all that was therein: onely the filter and the golde, and the vessels of brasse and iron, they put vnto the treasure of the house of the Lord.

26 So Joshua took Rahab the harlot, and her fathers household, and all that she had, and she dwelt in Israel, men vnto this day, because she had hid the messengers, which Joshua sent to spy out Jericho.

27 And Joshua sware at that time, saying, Cursed be the man before the Lord that riseth vp, and buildeth the citie Jericho: for he shall lay the foundation thereof in his eldest soone, and in his yongest sonne shall he set vp the gates of it.

28 So the Lord was with Joshua: and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achish, a King of the Philistines, because he had persecuted the Lord, and because he had persecuted the Lord, and because he had persecuted the Lord.

2 But the children of Israel committed a trespass in the excommunication thing: for Achish the sonne of Carai, the sonne of Zabdai, the sonne of Zerach of the tribe of Iudah, took of the excommunication thing, wherefore the wrath of the Lord was kindled against the children of Israel.

3 And Joshua sent men from Jericho to Ai, which is beside Bethauen, on the Eastside of Bethel, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp and viewed Ai.

4 And he returned to Joshua, and told vnto him, Let not all the people go vp, for as it were two or three thousand men go vp, and smite Ai, and make noal the people to labour thither, for they are few.

5 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

6 And the men of Ai smote of them vpon a thirty and six men: for they chased them from before the gate vnto Shebatim, & smote them in the going downe: wherefore the hearts of the people melted away like water.

7 And Joshua rebuked the people, and said vnto them, Ye have not kept the commandment which the Lord your God commanded you, saying, I have commanded you, saying, Ye shall not go vp thither, for ye are few.

8 Therefore shall ye be smitten before the enemy, for ye have disobeyed the voice of the Lord your God, and have not kept his commandment which he commanded you.

9 Therefore shall ye be smitten before the enemy, for ye have disobeyed the voice of the Lord your God, and have not kept his commandment which he commanded you.

10 Therefore shall ye be smitten before the enemy, for ye have disobeyed the voice of the Lord your God, and have not kept his commandment which he commanded you.

11 Therefore shall ye be smitten before the enemy, for ye have disobeyed the voice of the Lord your God, and have not kept his commandment which he commanded you.

12 Therefore shall ye be smitten before the enemy, for ye have disobeyed the voice of the Lord your God, and have not kept his commandment which he commanded you.

18 And the Lord said vnto Joshua, Behold, I have given into thine hand Jericho and the King thereof, and the strong hold of warre.

19 All ye therefore that be men of warre, shall compass the city, in going round about the city once: thus shall you doe five dayes;

20 And on the sixth day shall seven trumpets of rams horns be blown before the Arke: and the seventh day ye shall compass the city seven times, and on the seventh day shall they blow with the trumpets.

21 And when they make a long blast with the rams horns, and ye shall see the cloud of the trumpet, all the people shall shout with a great shout: then shall the wall of the city fall downe flat, and the people shall ascend vp, every man straight before him.

22 Then Joshua the sonne of Nun called the priests, and said vnto them, Take vp the Arke of the Covenant, and let seven priests beare seven trumpets of rams horns before the Arke of the Lord.

23 And he said vnto the people, Go and compass the city: and let him that is armed go forth before the Arke of the Lord.

24 And when Joshua had spoken vnto the people, the seven priests bare the seven trumpets of rams horns, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the Covenant of the Lord followed them.

25 And the men of armes went before the priests that blew the trumpets: then the s gathered together came after the Arke, as they went and blew the trumpets.

26 Now Joshua had commanded the people, saying, Ye shall not shout neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.

27 So the Arke of the Lord compassed the citie, and went about it once: then they returned into the host, and lodged in the campe.

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31 And when the seventh day came, they rose early, even with the dawning of the day, and compassed the citie after the same manner: seven times onely that day they compassed the citie: seven times.

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33 And the citie shall be an execrable thing, God it and all that are therein, vnto the Lord: only Rahab the harlot shall live, she, and all that are with her in the house: for she hid the

18 And the Lord said vnto Joshua, Behold, I have given into thine hand Jericho and the King thereof, and the strong hold of warre.

19 All ye therefore that be men of warre, shall compass the city, in going round about the city once: thus shall you doe five dayes;

20 And on the sixth day shall seven trumpets of rams horns be blown before the Arke: and the seventh day ye shall compass the city seven times, and on the seventh day shall they blow with the trumpets.

21 And when they make a long blast with the rams horns, and ye shall see the cloud of the trumpet, all the people shall shout with a great shout: then shall the wall of the city fall downe flat, and the people shall ascend vp, every man straight before him.

22 Then Joshua the sonne of Nun called the priests, and said vnto them, Take vp the Arke of the Covenant, and let seven priests beare seven trumpets of rams horns before the Arke of the Lord.

23 And he said vnto the people, Go and compass the city: and let him that is armed go forth before the Arke of the Lord.

24 And when Joshua had spoken vnto the people, the seven priests bare the seven trumpets of rams horns, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the Covenant of the Lord followed them.

25 And the men of armes went before the priests that blew the trumpets: then the s gathered together came after the Arke, as they went and blew the trumpets.

26 Now Joshua had commanded the people, saying, Ye shall not shout neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.

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27 So the Arke of the Lord compassed the citie, and went about it once: then they returned into the host, and lodged in the campe.

28 And to this rose early in the morning, & the Priests bare the Arke of the Lord.

29 Also seven Priests bare seven trumpets of rams horns, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the s gathered together came after the Arke of the Lord, as they went and blew the trumpets.

30 And the second day they compassed the citie once, and returned into the host: thus they did five dayes.

31 And when the seventh day came, they rose early, even with the dawning of the day, and compassed the citie after the same manner: seven times onely that day they compassed the citie: seven times.

32 And when the priests had blown the trumpets the seventh time, Joshua said vnto the people, Shout, for the Lord hath given you the citie.

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6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Atke of the Lord, vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had bene content to dwell on the other side Iorden.

8 Oh Lord, what shal I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shal heare of it, and shal compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mighty Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue not taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, for haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, vntill ye haue put the execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: & the family which the Lord shal take, shall come by the households: and the household which the Lord shal take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the family of the Zarahites, and he brought the family of the Zarahites man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee giue glory to the Lord God of Israel, and make confession vnto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, In deepe I haue sinned against the Lord God of Israel, and thus haue I done.

21 I saw among the spoile a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of sicke shekels weight, and I couered them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the silver vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the silver vnder it.

23 Therefore they rooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerah, and the silver, and the garment, and the wedge of gold, and his sonnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that hee had: and all Israel with him, brought them ynto the valley of Achor.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shal trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The first, 19 and winning of Ai. 29 The king thereof is hanged. 30 Ioshua setteth up an Altar. 32 He writeth the Law vpon stones, 35 and readeth it to all the people.

After, the Lord said vnto Ioshua, Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his city, and his land.

2 And thou shalt doe to Ai and to the king thereof, as thou diddest vnto Tericho and to the king thereof: neuertheless the spoyle thereof and the cattel thereof shall ye take vnto you for a pray: thou shalt lie in wait against the city on the backside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to goe vp against Ai: and Ioshua chose out thirty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city on the backside of the city: goe not very farre from the city, but be ye all in a readinesse.

5 And I and all the people that are with me, will approch vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the city: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in wait, and destroy the city: for the Lord your God will deliuer it into your hand.

8 And when yee haue taken the city, ye shall set it on fire: according to the commandment of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbred the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the city, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about five thousand men, and set them to lie in waite betweene Beth-el and Ai on the Westside of the citie.

13 And the people set all the hoste that was on the North side against the city, and the liers in waite

for, *supra*.
1 Somerode, a plate: *sub* a rod, and some a tongue.
m This indgement only appeareth to God, and to whom he will reueile it, to man he hath commanded not to punish the childre for the fathers fault. *Deut.* 24. 16.
n He declarerh that this is Gods indgement, because hee had offended, and caused others to be slaine.

Deut. 1. 19. and 7. 18.

2 Sam. 4. 12.

2 Sam. 21. 14.

a Meaning, on the West side, as *ver.* 9.

b God would not destroy Ai by miracle, as Iericho, to the intent that other Nations might feare the power and policie of his people.

Ver. *debetur* (the inhabitants) of the citie.

c With the rest of the armie.

d That is, viewed or mistred them, and set them in array.

e Hee set the few, that the other which lay in ambush might not be discovered.

waite

f To the house that they in the cite might the better discusse his aide.

g Arthey which failed to flee for four.

h Or lift up the banner, to signify when they shall invade the city.

i Or, pounce the stones, by place.

j Which came out of the ambush.

k Not the first, which they had before in the cite, was not to consume it but to signify unto Iosua that they were cured.

l Num. 21. 23. 24.

m Gen. 22. 13.

n Gen. 22. 13.

o That is could never be built againe.

p According as it was commanded, Deut. 11. 23.

q Exod. 7. 3. 16.

r Gen. 22. 13.

s Gen. 22. 13.

t Gen. 22. 13.

waite on the Wall, against the city: and Iosua went the same night into the mids of the valley.

14 And when the king of Ai saw it then the men of the city hasted and rose vp early, and went out against Israel to battell, he and all his people, at the time appointed, before the plains: for hee knew not that any lay in wait against him on the backside of the city.

15 Then Iosua, and all Israel, as beaten before them fled by the way of the wilderness.

16 And all the people of the city were called together to pursue after them: and they pursued after Iosua, and were drawn away out of the cite.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 Then the Lord said vnto Iosua, Stretch out the speare that is in thine hand, toward Ai: for I will give it into thine hand: and Iosua stretched out the speare that hee had in his hand, toward the city.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entered into the cite, and took it, and balled, and set the city on fire.

20 And the men of Ai looked behinde them, and saw it: for loe, the smoke of the city ascended vp // to heaven, & they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Iosua and all Israel saw that they that lay in waite, had taken the cite, and that the smoke of the cite mounted vp, then they turned againe and slew the men of Ai.

22 Also the other issued out of the cite against them: so were they in the middes of Israel, the one lying on the one side, and the rest on the other side, and they slew them, so that they let none of them remaine nor escape.

23 And the King of Ai they tooke alive, and brought him to Iosua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelus thousand, even all the men of Ai.

26 For Iosua drew not his hand backe again which he had stretched out with the speare, vntill he had utterly destroyed all the inhabitants of Ai.

27 Onely the cattell and the poyle of this city, Israel tooke for a pray vnto themselves, according vnto the worde of the Lord, which hee commanded Iosua.

28 And Iosua burnt Ai, and made it an heape for Iener, and a wilderness vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the evening: And as soone as the sunne was downe, Iosua commanded that they should take his carkeis downe from the tree, and cast it at the entering of the gate of the cite, and lay thereon a great heape of stones, that remayne vnto this day.

30 Then Iosua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stone; ouer which no man had lilt an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, a rehearfall of the Law of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers, and their Iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) as well the stranger, as hee that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, as Moses the seruant of the Lord had commanded before, that they should bless the children of Israel.

34 Then afterward hee read all the wordes of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moses had commanded, which Iosua read not before all the Congregation of Israel, as well before the women and the children, as the stranger that was conuerst among them.

CHAP. IX.

1 Divers Kings opposed themselves against Iosua. 2 The craft of the Gibeonites. 3 Iosua maketh a league with them. 4 For their craft they are condemned to perpetual slavery.

And when all the Kings that were beyond Iorden, in the mountains and in the valleys, and by all the coastes of the great Sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselves together to fight against Iosua, and against Israel with one y accord.

3 But the inhabitants of Gibeon heard what Iosua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and sained themselves ambassadors, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent and bound vp,

5 And olde shooes and cloured vpon their feete: also theirament vpon them was old, and all their prouision of bread was dried, and moulded.

6 So they came vnto Iosua into the hoste to Gilgal, and saide vnto him, and vnto the men of Israel, We be come from a farre country: now therefore make a league with vs.

7 Then the men of Israel said vnto the Hittites, It may be that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Iosua, We are thy seruants. Then Iosua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre country thy seruants are come for the Name of the Lord thy God: for we haue heard his fame, and all that he hath done in Egypt.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Hesbbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our country spake to vs, saying, Take vi-
tailes with you for the journey, and go to meete them.

2 Gen. 10. 23. deus. 29. 5.

n Meaning, the 4th commandment, which are the summe of the whole Law.

o Deut. 17. 29. and 27. 12, 13.

o Deut. 31. 12, 13. o So neither young nor olde, man nor woman were exempted from hearing the word of the Lord.

a In respect of the plains of Moab.

b The maine sea called Mediterranean.

c For one month.

d 2 Sam. 31. 7.

e Because they were all worne.

f For the Gibeonites and the Hittites were all one people.

g Even the idolaters (for feare of death will preceale to honour the true God, and recesse his religion.

h 1 Sam. 17. 42.

them, and say vnto them, Wee are your seruants: now therefore make ye a league with vs.

12 This our bread we tooke it hote with vs for victuals out of our houses, the day we departed to come vnto you but now behold, it is dried, and it is moulded.

13 Also these bottles of wine which we filled, were new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great iourney.

14 And the men accepted their tale concerning their victuals, and counsell'd not with the mouth of the Lord.

15 So Ioshua made peace with them, & made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 But at the end of three daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel took their iourney, and came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-arzim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lorde God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, Wee haue sworne vnto them by the Lorde God of Israel: now therefore wee may not touch them.

20 But this we will doe to them, and let them liue, lest the wrath bee vpon vs, because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shal hew wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore haue yee beguiled vs, saying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are cursed, and there shall none of you be freed from being bond men, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshua, and said, Because it was told thy seruants, that the Lord thy God had commanded his seruant Moses to giue you all the land, & to destroy all the inhabitants of the land out of your sight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did hee vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to be hewers of wood, & drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1. *Plus they make warre against Gibeon whom Ioshua distroyed.* 2. *The Lord raised hail stones and flew downe.* 3. *The sunne standeth as Ioshua prayd.* 4. *The five kings are hanged.* 5. *Many more cities and kings are destroyed.*

NOW when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (for as he had done to Iericho and to the king thereof, so he had done to Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, & went among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore Adoni-zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto mee, and helpe mee, that we may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon, gathered themselves together, and went vp, they with all their hostes, and beleaged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Ioshua, and to the host to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 And the Lord said vnto Ioshua, Feare them not: for I haue giuen them into thine hands: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, and were in the going down to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: they were more that died with the hailstones, then they whom the children of Israel slew with the sword.

12 Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, Sunne stay thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the Sunne abode, & the moone stood still, vntill the people auenged themselves vpon their enemies: (is not this written in the booke of Iasher?) so the Sunne abode in the middes of the heauen, and halted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord fought for Israel.

15 After Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the five kings fled and were hid in a caue at Makkedah.

17 And it was told Ioshua, saying, The five kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Roulle great stones vpon

* Chap. 6. 15. 17.
* Chap. 8. 3. 28. 29.

a That is, Lord of iustice: so tyrants take to themselves glorious names, when indeed they be very enemies against God and all iustice.

b So enions the wicked are, when any depart from their hand.

c Left Ioshua should haue thought that God had sent this great power against him, for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him.

d So we see that all things serue to execute Gods vengeance against the wicked.

* 1. 28. 11. eccles. 4. 4. 5.

e Some read the booke of the righteous, meaning Moses: the Chaldee text readeth in the booke of the Law: but it is like that it was a booke thus named, which is now lost. f By taking away the enemies hearts and destroying them with hailstones.

the mouth of the cane, and set men by it for to keepe them.

10:1. out of all their order or rule.

19 But stand ye not still: follow after your enemies, and I will smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath given them into your hand.

10:2. Or in this so that none give them as much as an evil word.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and therest that remained of them were entered into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in speace: no man moved his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the cane, & bring out these five kings vnto mee forth of the cane.

23 And they did so, & brought out those five kings vnto him forth of the cane, euen the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

10:23. Signifying what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come neere, set your feet vpon the neckes of these kings, and they came neere, and set their feet vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, for be strong, and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, & slew them, and hanged them on five trees, and they hanged still vpon the trees vntill the evening.

10:26. And Ioshua said vnto the chiefe of the men of warre, which went with him, Come neere, set your feet vpon the neckes of these kings, and they came neere, and set their feet vpon their neckes.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they should take them downe off the trees, and cast them into the cane (wherein they had bene hid) and they laid great stones vpon the canes mouth, which remaine vntill this day.

10:27. Ioshua takes Makkedah.

28 And that same day Ioshua tooke Makkedah, and smote it with the edge of the sword, and the king thereof destroyed he with them, and all the soules that were therein: he let none remaine: for he did to the king of Makkedah, as he had done vnto the king of Iericho.

10:28. Ioshua takes Makkedah.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

10:29. Ioshua takes Libnah.

30 And the Lord gaue it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

10:30. Ioshua takes Libnah.

31 And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

10:31. Ioshua takes Lachish.

32 And the Lord gaue Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

10:32. Ioshua takes Lachish.

33 Then Horam king of Gazer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

10:33. Ioshua takes Gazer.

34 And from Lachish Ioshua departed vnto Eglon, and all Israel with him, and they besieged it, and assaulted it.

10:34. Ioshua takes Eglon.

35 And they tooke it the same day, and smote

it with the edge of the sword, and all the soules that were therein hee vnterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

Hebron is taken.

37 And when they had taken it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vnterly, and all the soules that were therein.

38 So Ioshua returned, and all Israel with him to Debir, and fought against it.

Debir is taken.

39 And when he had taken it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vnterly destroyed all the soules that were therein: he let none remaine: as he did to Hebron, so he did to Debir, and to the king thereof, as he had also done to Libnah, and to the king thereof.

40 So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the hill sides, and all their kings, and let none remaine, but vnterly destroyed every soule, as the Lord God of Israel had commanded.

Some read A. Hedoch, which signifieth the descents of the hills.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their kind did Ioshua take at one time: because the Lord God of Israel fought for Israel.

In one battell.

43 Afterward, Ioshua and all Israel with him returned vnto the campe in Gilgal.

Where the arke was, there to give thanks for their victories.

44 And when Iabin king of Hazor had heard this, then he sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achishaph,

45 And vnto the kings that were by the North in the mountaines and plaines toward the South side of Cinneroth, and in the valleys, and in the borders of Dor Westward,

46 And vnto the Canaanites, which by East and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hittites vnder Hebron in the land of Mizpeh.

The more that Gods power appeareth, the more the wicked rage against it.

Which the Evangelists call the lake of Genezareth, or Tiberias.

47 And they came out, and all their hosts with them, many people, as the sand that is on the sea shore, for multitude, with horses and charres exceeding many.

Which was mount Sion, as Deut. 4.48.

48 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

49 Then the Lord said vnto Ioshua, Be not afraid for them: for to morrow about this time will I deliuer them all thine before Israel: thou shalt hough their horses, and burne their charres with fire.

That neither they should serue to the use of war, nor the Israelites should put their trust in them.

50 Then came Ioshua & all the men of warre with him, against them, by the waters of Merom suddenly, and fell vpon them.

51 And the Lord gaue them into the hand of Israel: and they smote them, & chased them vnto great Zidon, and vnto Misrephothaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

Which signifieth hot waters, according to some brine pits.

9 And Ioshua did vnto them as the Lorde bade him: hee houghed their horses, and burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreover they smote all the persons that were therein with the edge of the sword, vterly destroying all, leauing none aliue, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vterly destroyed them, * as Moses the seruant of the Lorde had commanded.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoyle of these cities and the cattel the children of Israel tooke for their praye, but they smote euery man with the edge of the sword vntil they had destroyed them, not leauing one aliue.

15 ¶ As the Lord * had commaunded Moses his seruant, so did Moses * commaund Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commaunded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the mountaine of Israel, and the low countrey of the same,

17 From the mount * Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their Kings he tooke, and smote them, and slew them.

18 Ioshua made war long time with all those Kings,

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to * harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vterly, and shew them no mercy, but that they should bring them to nought, as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vterly with their cities.

22 There was no Anakim left in the land of the children of Israel, onely in Azzah, in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moses, and Ioshua gaue it for an inheritance vnto Israel, * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1.7 What Kings Ioshua and the children of Israel killed on both sides of Iordan. 24 Which were in number thirtie and one.

¶ Na these are the Kings of the land, which the children of Israel smote and possessed their land on the * other side Iorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion from Arer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinne-roth Eastward, and vnto the sea of the plaine, euen the salt sea Eastward, the way to Beth-iesh-moth, and from the South vnder the springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Sal-cah, and in all Bashan, vnto the border of the Ge-shurites, and the Maachathites, and halfe Gilead: euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seru-ant of the Lord gaue their land for a possession vnto the Reubenites, & vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward from Baal-gad in the valley of Lebanon, euen vnto the mount * Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions,

8 In the mountaines, and in the valleyes, and in the plaines, and in the hill sides, and in the wilderness, and in the South, where were the Hit-tites, the Amorites, and the Canaanites, the Pe-rizzites, and Hiuites, and the Iebusites.

9 ¶ The king of Iericho was one: * the King of Ai, which is besides Beth-el, one:

10 * The King of Ierusalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the * King of Ge-zer, one:

13 The * King of Debir, one: the King of Ge-der, one:

14 The King of Hormah one: the King of A-rad, one:

15 The * King of Libnah one: the King of A-dullam, one:

16 The * King of Makkedah, one: the King of Beth-el, one:

17 The King of Tappuah, one: the King of Hopher, one:

18 The King of Aphek, one: the King of La-sharon, one:

19 The King of Madon, one: the * King of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taamach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iok-neam of Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilgal, one:

24 The king of Tirzah, one. All the Kings were thirtie and one.

CHAP. XIII.

3 The borders and coasts of the land of Canaan, & the possession of the Reubenites, Gadites, and of the halfe tribe of Manasseh.

14 The Lord is the inheritance of Levi. 24 The Lord is the inheritance of Levi.

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Now when Balaam was old, and broken in
years, the Lord said unto him, Thou art old
and grown in age, and there remaineth ex-
ceeding much land to be possessed:
This is the land that remaineth, all the re-
gions of the Philistines, and all Geshuri.
From Nilus which is in Egypt, even un-
to the borders of Ekron Northward: this is
counted of the Canaanites, even five Lordships
of the Philistines, the Azekites, and the Ashdo-
dites, the Ekkelonites, the Gittites, and the Ekro-
nites, and the Asites:
From the South, all the land of the Cana-
nites, and the case that is beside the Sidonians,
unto Aphek, and to the borders of the Amorites:
And the land of the Gibriths, and all Leba-
non toward the sunne rising from Bahal-gad
under mount Hermon, until one come to Hamath.
All the inhabitants of the mountaines from
Lebanon unto Misrephothaim, and all the Si-
donians, I will cast them out first before the chil-
dren of Israel: only divide thou it by lot unto the
Israelites, to inherit, as I have commanded thee.
Now therefore divide this land to inherite,
unto the nine tribes, and to the halfe tribe of Ma-
nasseh.
For with halfe thereof the Reubenites & the
Gadites have received their inheritance, which
Moses gave them beyond Iorden Eastward, even
as Moses the servant of the Lord had given them.
From Aroer that is on the brinke of the ri-
ver Arnon, and from the citie that is in the mids
of the river, and all the plaine of Medeba unto
Dibon,
And all the cities of Sihon king of the A-
morites, which reigned in Heshbon, unto the
borders of the children of Ammon,
And Gilead, and the borders of the Gesu-
rites and of the Maachathites, and al mount Her-
mon with all Bashan unto Saleh:
All the kingdome of Og in Bashan, which
reigned in Ashtaroth and in Edrei, (who remai-
ned of the rest of the giants) for these did Moses
slay, and cast them out.
But the children of Israel expelled not
the Gesurites nor the Maachathites, but the Ge-
surites and the Maachathites dwell among the
Israelites even unto this day.
Ongely unto the tribe of Levi he gave none
inheritance, but the sacrifices of the Lord God of
Israel are his inheritance, as he said unto him.
Moses then gave unto the tribe of the
children of Reuben inheritance according to their
families.
And their coast was from Aroer, that is on
the brinke of the river Arnon, and from the citie
that is in the mids of the river, and all the plaine
which is by Medeba:
Heshbon with all the cities thereof, that
are in the plaine: Dibon, and Bamoth-baal, and
Beth-baal-meon.
And Jahazah, & Kedemoth, & Mephaath:
Kiriathaim also, and Sibmah, and Zereth-
shahar in the mount of Emek:
And Beth-poor, and Ashdoth-pisgab, and
Beth-ieshmoth:
And all the cities of the plaine, and all the
kingdome of Sihon king of the Amorites, which
reigned in Heshbon, whom Moses smote with
the Princes of Midian, Eui, and Bekem, and Zur,
and Hur, and Reba, the sakes of Sihon, dwelling

in the country.
And Balaam the sonne of Beor the sooth-
sayer did the children of Israel slay with the
sword, among them that were slain.
And the border of the children of Reuben
was Iorden with the coasts. This was the inhe-
ritance of the children of Reuben according to
their families, with the cities and their villages.
Also Moses gave inheritance unto the
tribe of Gad, unto the children of Gad ac-
cording to their families.
And their coasts were Iazer, and all the ci-
ties of Gilead, and halfe the land of the children
of Ammon unto Aroer, which is before Rabbah:
And from Heshbon unto Ramoth, Mizpeh,
and Betonim, and from Mahanaim unto the bor-
ders of Dibon:
And in the valley of Beth-aram, and Beth-
nimrah, and Succoth, and Zaphon, the rest of the
kingdome of Sihon king of Heshbon, unto Ior-
den and the borders, even unto the sea coast of
Cinnereth, beyond Iorden Eastward.
This is the inheritance of the children of
Gad, after their families, with the cities, and their
villages.
Also Moses gave inheritance unto the
halfe tribe of Manasseh: and this belonged to the
halfe tribe of the children of Manasseh ac-
cording to their families.
And their border was from Mahanaim, &
all Bashan, & all the kingdome of Og
king of Bashan, & all the townes of Iair which
are in Bashan, & all the cities,
And halfe Gilead, and Ashtaroth, & Edrei,
cities of the kingdome of Og in Bashan, &
gave unto the children of Machir the sonne of
Manasseh halfe of the children of Machir af-
ter their families.
These are the heritages, which Moses did
distribute in the plaine of Moab beyond Iorden
reward Jericho Eastward.
But unto the tribe of Levi Moses gave
none inheritance: for the Lord God of Israel is
their inheritance, as he said unto them.
CHAP. XIII.
The land of Canaan was divided among the nine tribes and the
halfe. Caleb requirith the heritage that was promised him.
Moses was given him.
These also are the places which the children of
Israel inherited in the land of Canaan, which
Eleazar the Priest, and Ioshua the sonne of Nun
and the chiefe fathers of the tribes of the chil-
dren of Israel distributed to them,
By the lot of their inheritance, as the Lord
had commanded by the hand of Moses, to give
to the nine tribes, and the halfe tribe.
For Moses had given inheritance unto
two tribes and an halfe tribe, beyond Iorden:
but unto the Levites he gave none inheritance a-
mong them.
For the children of Ioseph were two tribes,
Manasseh and Ephraim, therefore they gave no
part unto the Levites in the land, save cities to
dwell in, with the suburbs of the same for their
beasts and their substance.
As the Lord had commanded Moses, so the
children of Israel did when they divided the land.
Then the children of Iudah came unto
Ioshua in Gilgal, and Caleb the sonne of Iephun-
neh the Kenzite said unto him, Thou knowest
what the Lord said unto Moses the man of God,
concerning

1 So that both
they which obey-
ed wicked coun-
sel and the wicked
counseler peri-
shed by the iust
iudgement of
God.

Tham is in the
land of Moab,

Meaning his
nephews and po-
steritie.

chap. 13.

Nam. 13. 20.

Nam. 34. 17.

Nam. 34. 13.
and 33. 54.

As Reuben and
Gad and halfe the
tribe of Manasseh,
Num. 32. 33.

Although Levi
lacked yet were
these still twelve
tribes by this
manner.

Nam. 35. 9.
chap. 32. 3.

WEST.

The E-
word fig-
congrue,
ment ei-
name of
that com-
the land
we cape
into the

7 Fourtie years old was I, when Moses the
servant of the Lord sent me from Kadesh-barnea
to espie the land; and I brought him word again,
as I thought in mine heart.

8 But my brethren that went vp with mee,
discouraged the heart of the people: yet I follow-
ed still the Lord my God.

concerning me and thee in Kadesh-barnea.

9 Wherefore Moses sware the same day, say-
ing, Certainly the land whereon thy feet have
troden, shall bee thine inheritance, and thy chil-
drens for ever, because thou hast followed con-
stantly the Lord my God.

10 Therefore behold now, the Lord hath kept
me alive, as he promised: this is the forty and fift
yeere since the Lord spake this thing vnto Moses,
while the children of Israel wandered in the wil-
dernesse: and now loe, I am this day fourescore
and fise yeere old:

11 And yet am I strong at this time, as I

was when Moses sent me: strong as I was then,
so strong am I now, either for warre, or for go-
uernment.

12 Now therefore giue mee this mountaine
whereof the Lord spake in that day (for thou
heardst in that day, how the Anakims were
there, and the cities great and walled) if so bee
the Lord will be with mee that I may drine them
out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto
Caleb the sonne of Iephunneh, Hebron for an in-
heritance.

14 Hebron therefore became the inheritance
of Caleb the sonne of Iephunneh the Kenazite,
vnto this day: because hee followed constantly
the Lord God of Israel.

15 And the name of Hebron was before-
time, Kiriath-arba: which Arba was a great
man among the Anakims: thus the lande ceased
from warre.

† 2 Chr. 30. 30. and 31. 10.

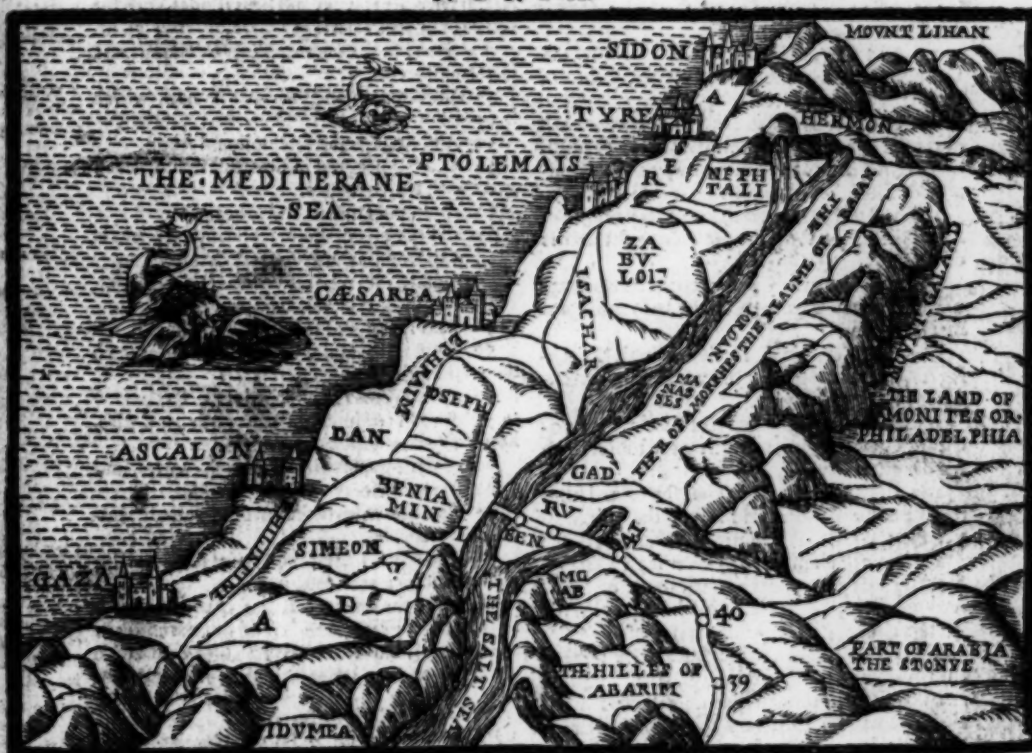
1 Or giants.
c This he spake
of modestie, and
not of doubting.

* Chap. 13. 18.
1. 2. 3. 36.

* Chap. 14. 15.
f Either for his
power or person.

* 2 Chr. 30. 30.

NORTH.



SOVTH.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and
villages of the same. 23 The request of
Asaph.

THIS then was the lot of the tribe of the chil-
dren of Iudah by their families: *even* to the
border of Edom and the wilderness of * Zin,
Southward on the South coast.

2 And their South border was the salt Sea
coast, from the point that looketh Southward.

3 And it went out on the South side toward
Maaleh-akrabbim, and went along to Zin, and
ascended vp on the South side vnto Kadesh-bar-
nea, and went along to Hebron, and went vp to
Adar, and set a compass to Karkaa.

4 From thence went it along to Azmon, and

reached vnto the riuer of Egypt, and the ende of
that coast was on the West side: this shall be your
South coast.

5 Also the East border shall be the salt Sea, vnto
the end of Iordan: and the border on the
North quarter from the point of the Sea, & from
the end of Iordan.

6 And this border goeth vp to Beth-hogla,
and goeth along by the North side of Beth-ara-
bah: so the border from thence goeth vp to the
stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from
the valley of Achor, and Northward turning to-
ward Gilgal, that lieth before the going vp to A-
dummim, which is on the South side of the ri-
uer.

b Meaning the
mouth of the ri-
uer where it run-
neth into the
salt Sea.

c Which was
marked to part
their country.

* Num. 34. 3.
* Num. 33. 36.

1 The Hebrew
word signifies
tongue, whereby it
meant either the
arm of the Sea
that commeth into
the land, or a rock
at cape that goeth
into the Sea.

17 And this border goeth vp to the waters of En-chemeth, and endeth at En-rogel.

18 Then this border goeth vp to the valley of the sonnes of Hinnom, on the Southside of the Iebusites: the same is Ierusalem. Also this border goeth vp to the top of the mountain that lieth before the valley of Hinnom Westward, which is by the end of the valley of the giants Northward.

19 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoa, & goeth out to the cities of mount Ephron: and this border draweth to Baalah which is Kiriathisairim.

20 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chelalon on the Northside: so it commeth downe to Beth-chemeth, and goeth to Timnah.

21 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are vnto the Sea.

22 And the West border is to the great Sea: so this border shall be the bounds of the children of Iudah round about, according to their families.

23 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua give a part among the children of Iudah, as the Lord commanded him, ^{even} Kiriath-arba of the father of Anak which is in Hebron.

24 And Caleb droue thence three sonnes of Anak, Shebhai, and Ahiman, & Talmai, the sonnes of Anak.

25 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriathsepher.

26 Then Caleb sayd, He that smiteth Kiriathsepher, and taketh it, euē to him wil I giue Achsah my daughter to wife.

27 And Othniel, the sonne of Kenaz, the brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

28 And as she went in to him, she moued him, to aske of her father a field: and she lighted off her asse, and Caleb said vnto her, What wilt thou?

29 Then he answered, ¶ Giue me a blessing: for thou hast giuen me the South countrey: giue mee also springs of water. And hee gaue her the springs aboue, and the springs beneath.

30 This shall be the inheritance of the tribe of the children of Iudah according to their families.

31 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Lagur,

32 And Kinah, and Dimonah, and Adadah,

33 And Kedesh, and Hazor, and Ithnan,

34 Ziph, and Telem, and Bealoth,

35 And Hazor, Hadattah, and Keriath, Hefron (which is Hazor)

36 Anam, and Shema, and Moladah,

37 And Hazar, Gaddah, and Heshmon, and Beth-palet,

38 And Hazar-shual, and Beersheba, and Biziothiah,

39 Baalah, and Iim, and Azem,

40 And Eltolad, and Chefil, and Hormah,

41 And Ziklag, and Madmanna, & Sansannah,

42 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie nine with their villages.

43 ¶ In the lowe countrey were Eschol, and

Zorah, and Anab, and Zanoah, and Engannim, Tappuah, and Enam,

44 Iarmath, and Adullam, Socoh, and Azekah,

45 And Sharaim, & Adithaim, & Gederah, and Gederothaim: foueteene cities with their villages.

46 Zenan, and Hadathah, and Migdal-gad,

47 And Dileam, and Mirpeh, and Iokheel,

48 Lachish, and Bozkath, and Eglon,

49 And Kabbon, and Lahmam, and Kirblith,

50 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with their villages.

51 Lebna, and Ether, and Ashan,

52 And Liptah, and Ashnah, and Nezi,

53 And Keilah, and Aczib, and Marethan: nine cities with their villages.

54 Ekron with her towne and her villages,

55 From Ekron, euē vnto the Sea, all that lieth about Ashdod with their villages.

56 Ashdod with her towne and her villages: Azzah with her towne and her villages, vnto the river of Egypt, and the great Sea, was their coast.

57 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

58 And Danah, and Kiriath-sannath (which is Debir)

59 And Anab, and Ashtemoh, and Anim,

60 And Goshen, and Holon, and Giloh: eleven cities with their villages.

61 Arab, and Dumah, and Eshean,

62 And Ianum, and Beth-tappuah, & Aphekah,

63 And Humtah, and Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages,

64 Maon, Carmel, and Ziph, and Iuttah,

65 And Izreel, and Iokdeam, and Zanoah,

66 Kain, Gibeah, and Timnah: ten cities with their villages.

67 Halhul, Beth-zur, and Gedor,

68 And Miarah, and Beth-anoth, and Eltekon: six cities with their villages.

69 Kiriath-baal which is Kiriath-earim, and Rabbah: two cities with their villages.

70 ¶ In the wilderness were Beth-arabah, Middin, and Secacah,

71 And Nibshan, and the city of salt, and Engedi: six cities with their villages.

72 Neuertheless, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot to part of Ephraim. 10 The Canaanites dwelled among them.

AND the lot fell to the children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, and to the wilderness that goeth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to Luzz, and runneth along vnto the borders of Archiatroth,

3 And goeth down Westward to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer, & the ends thereof are at the Sea,

4 So the children of Ioseph, Manasseh and Ephraim tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, euē the borders of their inheritance on the Eastside were Atroth-addar, vnto Beth-horon the vpper,

6 And this border goeth out to the Sea vnto Michmash on the Northside, and this border returneth

† Ebr. daughter.

1 Meaning Nhat, as Chap. 13.3.

k Which is also called Kiriath-sepher, ver. 15.

* Chap. 14.13.

l Of this citie the salt sea hath his name.
m That is, vtterly, though they flew the most part, and burnt their citie, Iudg. 1.8.

a That is, to Ephraim and his children: for Manasse's portion followeth.
† Iud. 1.26.

b Of their inheritance.

c Generally, first Ephraim, and then Manasseh.

¶ Or the fountaine of the sumer.
* 1 King. 1.9.

† Ebr. Rephaie.

¶ Or, the citie of Seir.

d Meaning, toward Syria.

* Chap. 14.15.

e This was done after the death of Ioshua, Iudg. 1.10.

¶ Or, Seir.

f Because her husband taried so long.
¶ Or, growne thus perished.
g Because her countrey was barren, she desired of her father a field that had springs, Iudg. 1.14.15.

h Which before was called Zephath, Iud. 1.17.

returneth Eastward vnto Taanach, Shiloh, and passeth it on the Eastside vnto Ianohah,

7 And goeth downe from Ianohah vnto Ataroth, and Naarath, & cometh to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah; and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the half tribe of Manasse. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries.

14 Manasse and Ephraim require a greater portion of heritage.

This was also the lot of the tribe of Manasse: for he was the first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because hee was a man of warre, he had Gilead and Bashan.

2 And also of the rest of the sonnes of Manasseh by their families, *even* of the sonnes of Abiezer, and of the sons of Helek, and of the sons of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

3 ¶ But Zelophehad the sonne of Hephir, the sonne of Gilead, the son of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commaunded Moses to giue vs an inheritance among our brethren: therefore according to the commandement of the Lord, he gaue them an inheritance among the brethren of their father.

5 And therfell ten portions to Manasseh, beside the land of Gilead and Bashan, which is on the other side of Iorden.

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, *even* vnto the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the endes of it are at the Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, & the inhabitants of Dor with the towns

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, *even* three countries.

12 Yet the children of Manasseh could not destroy these cities, but the Canaanites dwelled still in that land.

13 Neuerthelesse, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou bee much people, get the vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, & of the gyants, if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph saide, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe country haue charrets of yron, aswell they in Bethshean, and in townes of the same, as they in the valley of Izrael.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shall bee thine: for it is a wood, and thou shalt cut it downe: and the endes of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to diuide the lands to the other seven tribes. 11 The lot of the children of Benjamin.

And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seuen tribes, to whom they had not diuided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are ye slacke to enter & possess the land which the Lord God of your fathers hath giuen you?

4 Giue him among you for *euery* tribe three men, that I may send them, & that they may rise, and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may diuide it vnto them into seuen parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall stande in their coastes at the North)

6 Ye shall describe the land therefore into seuen parts, and shall bring them hither to me, and I will cast lots for you here before me. ¶ Lord our God.

7 But the Leuites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad & Reuben, and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruante of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandment.

h According to my father Iaakobs prophesie, Gene. 48. 19.

i If this mount be not large enough, why doest thou get more by destroying Gods enemies, as he hath commaunded?

k So that thou shalt enlarge thy portion thereby.

m For they had now remoued it from Gilgal and set it vp in Shiloh. As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

n That is, into seuen portions, to euery tribe one.

d For these had their inheritance already appointed.

e Before the Ark of the Lord.

f That is, the sacrifices and offerings, Chap. 13. 14.

d For to farre the coastes reach.

e Because Ephraims tribe was far greater then Manasseh, therefore he had more cities.

g Gen. 48. 19. and 48. 20. and 50. 23. num. 33. 39.

h Num. 33. 39. a For the other half tribe had their portion beyond Iorden.

i Num. 33. 39. and 33. 40. and 33. 41.

b Among them of our tribe.

c In the land of Canaan: as due to the males and other due to the daughters of Zelophehad.

d Meaning the city it selfe.

e For she breaketh of sides.

f That is, toward the inner sea.

g In the tribe of Asher, and tribe of Issachar.

By writing the names of every country and city.

h This every one should be content with Gods appointment.

i Their inheritance bordered upon Issachar and Joseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

l Or, to the sea.

m Or, Ephraim.

n Or, Jerusalem.

o Which is in the tribe of Ephraim.

p Chap. 15.

q To the very straits, where the river runneth into the salt sea.

r Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Judah.

the land, saying, Depart and go through the land, and describe it, and remaine to mee, that I may have cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, & described it by cities into seven parts in a booke, & returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua^a cast lots for them in Shiloh before the Lord, and there Ioshua divided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay between the children of Iudah, and the children of Joseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the ends thereof are in the wilderness of Beth-auen:

13 And this border goeth along from thence to Luz, ^{uen} to the Southside of Luz (the same is Beth-el) and this border descendeth to Atrochaddar, neare the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward, and the ends thereof are at Kiriath baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the South quarter is from the end of Kiriath-iearim, & this border goeth out Westward, and commeth to the fountaine of waters of Nephtoa.

16 And this border descendeth at the end of the mountaines, that lieth before the valley of Ben-hinnom, which is in the valley of the giants Northward, and descendeth into the valley of Hinnom by the side of Jebusi Southward, & goeth downe to En-rogel.

17 And compasseth from the North, and goeth forth to En-themesh, and stretcheth to Geli-loch, which is toward the going vp vnto Adummim, and goeth downe to the stone of Bohan the founte of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Benjamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemairam, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Jebusi, (which is Jerusalem.) Gibeon, and Kiriath: fourteene

cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

1 The portion of Simeon, 20 Of Zebulun, 19 Of Issachar, 20 Of Asher, 20 Of Naphtali, 20 Of Dan, 20 The portion of Iudah.

And the second lot came out to Simeon, ^{uen} for the tribe of the children of Simeon, according to their families: and their inheritance was in the middes of the inheritance of the children of Iudah.

2 Now they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-ihsai, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ihsai,

6 And Beth-lebaoth, and Sharuhena: thirteene cities with their villages

7 Ain Remmon, and Ether, and Ashan: foure cities with their villages.

8 And al the villages that were round about these cities, vnto Baalath-beer, and Ramath Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp Westward, ^{uen} to Maralah, and reacheth to Dabbatheth, and meeteth with the river that lieth before Iok-neam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittahkazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el.

15 And Kattah, and Nahallal, and Shimron, and Idolah, and Beth-lehem: twelue cities with their villages

16 This is the inheritance of the children of Zebulun, according to their families, that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, ^{uen} for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharah,

20 And Harabbith, and Kishion, and Abetz,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez,

22 And this coast reacheth to Tabor, & Shazimath, and Beth-themesh, and the ends of their coast reach to Iorden: sixteene cities with their villages.

a According to Iacob's prophesie, that he should be scattered among the other tribes, Gen. 49. 7.

b Or, Ramath-mizpeh.

c But this large portion was given them by Gods providence to declare their increase in time to come.

d Meaning toward the great Sea.

e There was another Beth-lehem in the tribe of Iudah.

f There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is, the cities and their villages.*

24 ¶ Also the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amadi, and Mithel, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the sunne rising to Beth-dagon, and cometh to Zebulun, and to the valley of Iiphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coast turneth to Ramah, and to the strong citie of Zor, and this border turneth to Hoshah, and the ends thereof are at the Sea from Hebel to Achzib,

30 Vmmah also and Aphek, and Rehob: two and twenty cities with their villages.

31 This is the inheritance of the tribe of the children of Asher; according to their families: *that is, these cities and their villages.*

32 ¶ The sixth lot came out to the children of Naphtali, *even* to the children of Naphtali according to their families.

33 And their coast was from Heleph, and from Allon in Zaanannim, and Adaminekeb, and Iabneel, *even* to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West side, and to Iudah by Iorden toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shechem: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is, the cities and their villages.*

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before Iapho.

47 But the coastes of the children of Dan fell out too little for them: therefore the children of Dan went vp to fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is, these cities and their villages.*

49 ¶ When they had made an end of diuiding the land by the coastes thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the worde of the Lord they gaue him the citie which hee asked, *even* Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

51 ¶ These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, & the chiefe fathers of the tribes of the children of Israel diuided by lot in Siloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the country.

CHAP. XX.

a The Lord commandeth Ioshua to appoint cities of refuge, 3. The use thereof, 7. and their names.

¶ He Lord also spake vnto Ioshua, saying,

1 Speake to the children of Israel, and say, ¶ Appoint you cities of refuge, whereof I spake vnto you by the hand of Moyses,

2 That the slayer that killeth any person by ignorance, and vnwitting, may flee thither, and they shall bee your refuge from the auenger of blood.

3 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shal shew his cause to the Elders of the citie: and they shal receiue him into the citie vnto them, and giue him a place, that hee may dwell with them.

4 And if the auenger of blood pursue after him, they shal not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him beforetime:

5 But he shall dwell in that citie vntil he stand before the Congregation in iudgement, or vntil the death of the hie Priest that shal be in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *even* vnto the citie from whence he fled.

6 ¶ Then they appointed Kedesh in Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

7 And on the other side Iorden toward Iericho Eastward, they appoynted Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh.

8 These were the cities appoynted for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntil hee stood before the Congregation.

CHAP. XXI.

The cities giuen to the Leuites, 41. in number eight and foure. 44. The Lord according to his promise gaue the children of Israel rest.

¶ Then came the principall fathers of the Leuites vnto Eleazar the Priest, & vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribe of the children of Israel.

2 And spake vnto them at Shiloh in the land of Canaan, saying, ¶ The Lord commanded by the hand of Moyses, to giue vs cities to dwell in, with the suburbs thereof for our cattell:

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commande-

** Chap. 14. 30.*

** Num. 34. 17.*

** Exod. 21. 17.*

** Num. 35. 6, 11, 14.*

** Lev. 19. 2.*

a At vnwares, and bearing him no grudge.

† 1st. in the care of the Elders.

b That is, the nearest kinsman of him, that is slaine.

*c Till his cause were proued. * Num. 35. 25.*

10r, Galile.

** Deut. 4. 15.*

a. clon. 4. 78.

d Out of the halfe-tribe of Manasseh beyond Iorden.

e Before the Iudges.

10r, the chiefe of the fathers.

** Num. 35. 2.*

a By Moyses, by whose ministry God shewed his power.

† Iaphath to the tribe of Zebulun, which lay more Eastward.

g Which was Tyne a strong city in the sea.

h These cities were in the country of Zaanannim.

i Or, even vnto Iordan.

j Of the which the lake of Gennesareth had his name.

k Called Toppe.

l According as Iahob had prophesied, Ge. 49. 17.

** Iul. 1. 19.*

h He meaneth them that were Priests: for some were but Levites. e Every tribe gave more or fewer cities according as their inheritance was great or little, Numb. 33.2.

man of the Lord these cities with their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Levites, had by lot, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteene cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 Also the children of Gerson had by lot out of the families of the tribe of Issachar, & out of the tribe of Asher, & out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, threene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gave by lot vnto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, & out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of Aaron being of the families of the Kohathites, and of the sonnes of Levi, (for theirs was the first lot)

11 So they gave them Kiriath-arba of the father of Anok (which is Hebron) in the mountain of Judah, with the suburbs of the same round about it.

12 (But the land of the citie, and the villages thereof, gave they to Caleb the sonne of Iephunneh to be his possession.)

13 Thus they gave to the children of Aaron the Priest, a citie of refuge for the slayer, even Hebron with her suburbs, and Libnah with her suburbs,

14 And Iattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, & Juttah with her suburbs. Beth-shean with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gave Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 But to the families of the children of Kohath of the Levites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

21 They gave them the citie of refuge for the slayer, Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aialon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the half-tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the

children of Kohath were ten with their suburbs.

27 Also vnto the children of Gerson of the families of the Levites, they gave out of the half-tribe of Manasseh the citie of refuge for the slayer, Golan in Bashan with her suburbs, and Beeth-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Daberah with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkiah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in Galil with her suburbs, mid Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gersonites according to their families, were thirteene cities with their suburbs.

34 Also vnto the families of the children of Merari the rest of the Levites, they gave out of the tribe of Zebulun, Tokneam with her suburbs,

35 Kartah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahatrah with her suburbs,

37 Kedemoth with her suburbs, and Mephath with her suburbs: foure cities.

38 And out of the tribe of Gad they gave for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Iazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelue cities.

41 And all the cities of the Levites within the possession of the children of Israel, were eight and forty with their suburbs.

42 These cities lay every one severally with their suburbs round about them: so were all these cities.

43 So the Lord gave vnto Israel all the land, which he had sworn to give vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gave them rest round about according to al that he had sworn vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 There failed nothing of all the good things, which the Lord had sayd vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben Gad, and the half-tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memoiall. 15 The Israelites reprove them. 21 Their answer for defence of the same.

Then Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And sayd vnto them, Ye haue kept al that Moses the seruant of the Lord commanded you, and haue obeyed my voyce in al that I commanded you:

3 Yon haue not forsaken your brethren this long season vnto this day, but haue diligently kept

k Golan and Kedesh were the cities of refuge vnder the Geshonites.

l Or, Galile.

They are here called the rest, because they are last numbered, and Merari was the youngest brother, Gen. 46.11.

m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iordan, Chap. 20.8.

n Thus according to Iacob's prophesie, they were scattered throughout the country, which God vied to this end that his people might be instructed in the true religion by them.

o Chap. 22.14, 15.

a After that the Israelites enjoyed the land of Canaan.

b Which was to goe armed before their brethren, Numb. 32.9.

d For Aaron came of Kohath, therefore the Priests office remained in that family.

* Chap. 14. 24. e Reuben. 10. 36.

e That is, the Priests of the families of the Kohathites, of whom Aaron was chiefe.

f The suburbs were a choise and castles from the wall of the citie round about, Numb. 33.4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

* Numb. 32. 9.

* Deut. 32. 15. e He that was the fulfilling of the Law.

d He cometh to pray for

e Which was a kind of warre, Numb. 32. 9.

f The Galileans were called because they were the first of the tribes of Israel.

g Such as their seals they would lose their religion to changed or rupt.

h Not on

the prince also of the most people. Numb. 32. 9. i Meaning in not in his hand, but in his heart, no punishment befalling such wicked and ungodly

kept the commandment of the Lord your God.

4 And now the Lord hath given rest unto your brethren, as he promised them: therefore now returne ye, and goe to your tents, to the land of your possession, which Moses the seruant of the Lord hath^e given you beyond Iorden.

5 But take diligent heede, to doe the commandment and Law, which Moses the seruant of the Lord commanded you: that is, that ye^f loue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Ioshua^d blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto^g one halfe of the tribe of Manassih Moses had given a possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with brasse and with yron, and with great abundance of raiment: divide the spoile of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manassih returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the country of Gilead to the land of their possession, which they had obtained according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manassih, build^e there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manassih haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel.

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vpⁱ to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manassih into the land of Gilead, Phinehas the son of Eleazar the Priest.

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manassih, vnto the land of Gilead, and spake with them, saying,

16 Thus saith^h the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

17 Hate we too little for the wickednesseⁱ of Peor, whereof we are not^j cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also returned away this day from the Lord: and seeing ye rebel to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be^k vnleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but^l rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and wrath fell on^m all the Congregation of Israel? and this man aloneⁿ perished not in his wickednes.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manassih answered, and said vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shal know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to return away from the Lorde, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord^o himselfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: so shal your children make our children^p cease from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a^q witness betweene vs and you, and betweene our generations after vs, to execute this seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore said we, If so be that they should so say to vs, or to our generations in time to come, then will we answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betweene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manassih spake, they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manassih, This day we perceiue, that the Lord is among vs, because yee haue not done this trespass against the Lord: now yee haue delivered the children of Israel out of the hand of the Lord.

32 ¶ Then

^a Num. 32. 1. chap. 32. 1.

^b Deut. 10. 12. e Here sheweth wherein consisteth the fulfilling of the Law.

^d He commended them to God, and prayed for them.

^e Which remained at home and went not to the warre, Num. 32. 17. 18. 19. 20. 21. 22.

^f The Gilead, which country also was called Canaan, because the Amorites dwelling there were called Canaanites. f This is beyond Iorden: for sometime the whole country on both sides of Iorden is surt by Canaan.

^g Such now was their state, that they would rather lose their liues, then offer the true religion to be changed or corrupted.

^h For multitude.

ⁱ Not onely of the princes, but also of the common people. ^j Num. 25. 4. ^k Meaning God is our ally pacified, forasmuch as no punishment can be inflicted for such wickednesse and idleness.

^k In your iudgement.

^l To vie any other seruice then God hath appointed is to rebell against God, 1. Sam. 15. 23.

^m Chap. 7. 1. 5. m Signifying, that if many suffered for one mans fault, for the fault of many, all should suffer.

ⁿ Let him punish vs.

^o Or, returned backe from the true God.

^p Gen. 31. 48. chap. 34. 27. ver. 34.

^q They signifie a wonderful care that they bare toward their posteritie, that they might haue in the true seruice of God.

^r For it was good in their eyes.

^s By presenting and governing vs. r Whom if he had offended, he would haue punished with you.

12 Then Phineas the son of Eleazar the Priest with the princes, returned from the children of Reuben, & from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answer.

33 And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to goe against them in battell, for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar **Ed**: for it shall bee a witness betwene vs, that the Lord is God.

CHAP. XXIII.

1 And Iosua gathered the people, that they might not themselves to the Gentiles: for they say, we have made a covenant with the Lord, & we will not forsake him, for he hath saved us from all our enemies.

2 And a long season after that the Lord had given rest vnto Israel from all their enemies round about, and Iosua was old, and stricken in age.

3 Then Iosua called all Israel, and their Elders and their Heads and their Iudges, and their officers, and said vnto them, I am old, and stricken in age.

4 Also ye haue seene all that the Lord your God hath done vnto all these nations before you, how the Lord your God himselfe hath fought for you.

5 Beholde, I haue diuided vnto you by lot these nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea Westward.

6 And the Lord your God shall expell them before you, and call them out of your sight, and ye shall possesse their land, as the Lord your God hath said vnto you.

7 Be ye therefore of a valiant courage to obferue and doe all that is written in the booke of the Law of Moses, that ye turne not therefrom to the right hand nor to the left.

8 Neither companie with these nations: that is, with them that are left with you, neither make mention of the name of their gods, nor cause to swear by them, neither serue them, nor bow vnto them.

9 But stick fast vnto the Lord your God, as ye haue done vnto this day.

10 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

11 One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

12 Take good heed therefore vnto your selves, that ye loue the Lord your God.

13 Else, if yee goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall make marriages with them, and goe vnto them, and they to you,

14 Know ye for certaine, that the Lord your God will cast out no more of these nations from before you: but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntill yee perish out of this good land, which the Lord your God hath given you.

15 And beholde, this day doe I enter into the way of all the world, and ye know in all your hearts and in all your soules, that nothing hath

failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

16 Therefore all good things are come vpon you, which the Lord your God promised you, so that the Lord bring vpon you euery euill thing, vntill hee haue destroyed you out of this good land, which the Lord your God hath given you.

17 When yee shall transgresse the Covenant of the Lord your God, which hee commanded you, and shall goe and serue other gods, and bow your selues to them, then shall the wrath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which hee hath giuen you.

CHAP. XXIIII.

1 Iosua rebuketh Gods people, 24 and rebuketh the people to feare God. 25 The league renewed betwene God and the people. 26 Iosua dieth. 27 The bones of Iosua are buried. 28 Eleazar dieth.

1 And Iosua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their Heads, and their Iudges, and their officers, & they presented themselves before God.

2 Then Iosua said vnto all the people, Thus saith the Lord God of Israel, Your fathers dwelt beyond the flood in old time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I took your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seed, and gaue him Izhak.

4 And I gaue vnto Izhak, Iaakob and Esau: and I gaue vnto Esau mount Seir, to possesse it: but Iaakob and his children went downe into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt: & when I had so done among them, I brought you out.

6 So I brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto the red Sea.

7 Then they cryed vnto the Lord, and hee put a darkenesse betweene you and the Egyptians, and brought hither the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, and they fought with you: but I gaue them into your hand, and ye possessed their countrey, and I destroyed them out of your sight.

9 Also Balak the sonne of Zippor King of Moab, arose and warred against Israel, and sent to Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therefore hee blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iorden, and came vnto Iericho, and the men of Iericho fought against you the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent hornes before you, which cast them out before you, as the two kings of the Amorites, not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee did

10r. promises;

10r. sheweth that no euill can come vnto man, except he offend God by disobedience.

10r. sheweth that no euill can come vnto man, except he offend God by disobedience.

That is, the nine tribes and the half.

Before the Arke which was brought to Shechem, when they went to bury Iosephs bones.

Gen. 11. 31. Iudith 5. 6. 7. c. Haraphites in Mesopotamia, Gen. 12. 24. Gen. 31. 2.

Gen. 25. 26. Gen. 36. 8.

Gen. 48. 8.

Exod. 3. 10.

Exod. 17. 37.

Exod. 14. 9.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

Or a cloud.

did not labour, and cities which ye built not, and ye dwell in them, and eat of the vineyards and olive trees, which ye planted not.

14 Now therefore, heare the Lord, and serue him in vprightness and in truth, and put away the gods, which your fathers serued beyond the flood, and in Egypt, and serue ye the Lord.

15 And it it seeme euill vnto you to serue to Lord, chuse you this day whom ye will serue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: I and mine house will serue the Lord.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our fight, and preferred vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, even the Amorites which dwelt in the land: therefore will we also serue the Lord, for he is our God.

19 And Ioshua sayd vnto the people, Ye cannot serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquity nor your finnes.

20 If yee forsake the Lord and serue strange gods, then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

21 And the people said vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua sayd vnto the people, Yee are witnesses against your selues, that yee haue chosen you the Lord, to serue him: and they sayd,

We are witnesses.

23 Then put away now, sayd he, the strange gods which are among you, & bow your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God will we serue, & his voyce will we obey.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the book of the Law of God, and tooke a great stone, and pitched it there vnder an oke that was in the Sanctuarie of the Lord.

27 And Ioshua said vnto al the people, Behold, this stone shall be a witness vnto vs, for it hath heard all the words of the Lord which hee spake with vs: it shall be therefore a witness against you, lest you denie your God.

28 Then Ioshua let the people depart, every man vnto his inheritance.

29 And after these things, Ioshua the sonne of Nun, the seruant of the Lord died, being an hundred and ten yeeres olde.

30 And they buried him in the border of his inheritance in Tinnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel serued the Lord all the daies of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had known all the workes of the Lord that he hath done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground, which Iakob bought of the sonnes of Hamor, father of Shechem, for an hundred pieces of siluer, & the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Phinehas his sonne, which was giuen him in moun Ephraim.

Out of your hearts and other wife.

By ioyning God and the people together: also be repeated the promises & threatnings out of the Law.

For shur.

More than mans dissimulation should not be punished, the diuine creatures shall cry for vengeance.

Gen. 19. 9. Judges 2. 9.

Such are the people commonly as these rulers are.

Gen. 50. 25. Exod. 13. 19.

Gen. 33. 19.

Abraham, Isaac, & Jacob.

This is the true vic of Gods benedictions thereby to secure & serue him with an vpriht conscience.

It is as if he call to your fight.

This testeth vs that if all the world would goe for God, ye cause by one of vs particularly is bound to cleare vnto him.

How much more are we bound to serue God in Christ by whom we haue receiued the redemption of our soules?

Chap. 23. 15.

If you doe the contrary, your owne mouths shall condemne you.

THE BOOKE OF IVDGES.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and hainous, that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefites and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemn promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed & tormented by tyrants: he pulled them from libertie, and cast them into slavery, to the intent they might feele their owne miseries, and so call vnto him and be deliuered.) So to shew that his mercies indure for euer, hee raysed vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people nor by succession, but raised up as it seemed best to God, for the gouernance of his people. They were fourteene in number beside Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul, ruled 377 yeeres. In this booke are many notable poynts declared, but two especially: first, she battell that the Church of God hath for the maintenance of true Religion against idolatry and superstition: next what great danger that common wealth is in, when as God giueth not a Magistrats to reueine his people in the purenesse of Religion and his true seruice.

CHAP. I.

After Ioshua was dead, Iudah was constitute capitaine, & Achan breake is taken. 14. The request of Achish. 16. The children of Keni. 28. The Canaanites are made tributaries, but not destroyed.



For that Ioshua was dead, the children of Israel asked the Lord, saying, Who shall go vp for vs against the Canaanites to fight first against them?

2 And the Lord sayd, Iudah shall go vp: behold, I haue giuen the land into his hand.

3 And Iudah sayd vnto Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites: and likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, & the Lord deliuered the Canaanites & the Perizzites into their hands, & they slew of them in Bezek ten thousand men.

5 And

For the tribe of Simeon had their inheritance within the tribe of Iudah. Iosh. 19. 1.

By the iudgement of Yrm, read Exod. 17. 15. Num. 31. 1. 1 Sam. 3. 1. Who shall be our capitaine?

for the Lord of
Bethel.

This was Gods
just indignment: as
the tyrant himselfe
confesseth that as
he had done, so
did he receive.
Leuit. 19. 30.

Which was af-
terward built a-
gain, & possessed
by the Jebusites.
2 Sam. 5. 6.

These three were
gynets, & the chil-
dren of Anak.

Reade Iosh.
14. 18.

This was one of
the names of Mo-
ses father in law,
read Num. 10. 39.

Num. 31. 7.
These cities and
others were after-
ward possessed of
the Philistines.
1 Sam. 6. 17.

27. m. 14. 24.
Iosh. 14. 13.
and 14. 14.

For after that
the tribe of Iudah
had burnt it, they
built it againe.

Gen. 28. 19.

And they found // Adoni-bezek in Bethel:
and they fought against him, & slew the Cana-
nites and the Perizzites.

6 But Adoni-bezek fled, and they pursued af-
ter him, and caught him, & cut off the thumbs
of his hands and of his feet.

7 And Adoni-bezek said, Seventy Kings ha-
ving the thumbs of their hands & of their feet
cut off, gathered bread vnder my table: as I have
done, so God hath rewarded me, so they brought
him to Jerusalem, and there he died.

8 (Now the children of Iudah had fought
against Jerusalem and had taken it and smitten it
with the edge of the sword, and had set the citie
on fire.)

9 Afterward also the children of Iudah
went down to fight against the Canaanites, that
dwelt in the mountaine, and toward the South,
and in the low country.

10 And Iudah were against the Canaanites
that dwelt in Hebron, which Hebron before time
was called Kirjath-arba: and they slew Shephi,
and Ahiman, and Talmai.

11 And from thence hee went to the inhabi-
tants of Debir, and the name of Debir in old time
was Kirjath-sopher.

12 And Caleb said, He that smiteth Kirjath-
sopher, and catcheth it even to him will I give Ach-
isah my daughter to wife.

13 And Oshiel the sonne of Kenaz Calebs
younger brother, caught it: to whom hee gave Ach-
isah his daughter to wife.

14 And when they came to him, hee moved
him to take of her father a field: and he lighted
off her ass, and Caleb said vnto her, What wilt
thou?

15 And she answered him, Give me a blessing:
for thou hast giuen me a South country, giue me
also springs of water: and Caleb gaue her the
springs above and the springs beneath.

16 And the children of Keni Moses father
in law went vp out of the citie of the palme trees
with the children of Iudah, into the wilderness
of Iudah, that lyeth in the South of Arad, and
went and dwelt among the people.

17 But Iudah went with Simeon his brother,
and they slew the Canaanites that inhabited Ze-
phath, and utterly destroyed it, and called the
name of the citie Hormah.

18 Also Iudah tooke Arzah with the coasts
thereof, and Askelon with the coasts thereof, and
Ekron with the coasts thereof.

19 And the Lord war with Iudah, and he pos-
sessed the mountaines: for he could not drive out
the inhabitants of the valleys, because they had
charets of yron.

20 And they gaue Hebron vnto Caleb, as
Moses had said, and he expelled thence the three
sonnes of Anak.

21 But the children of Benjamin did not cast
out the Jebusites, that inhabited Jerusalem: there-
fore the Jebusites dwell with the children of Ben-
jamin in Jerusalem vnto this day.

22 They also that were of the house of Jo-
seph, went vp to Bethel: and the Lord was with
them.

23 And the house of Joseph caused to viewe
Beth-el (and the name of the citie before time was
Luz)

24 And hee said, Let a man come out of the
citie, and they said vnto him, Behold vs, wee pray

thee, the way into the citie, and we will shewe
thee the way.

25 And when he had shewed them the way
into the citie, they smote the citie with the edge
of the sword, but they let the man and all his
house go.

26 And the man went into the land of the
Hittites, and built a citie, and called the name
of the citie, which is the name thereof vnto
this day.

27 Neither did Manasse destroy Beth-she-
an with her towne, nor Tachach with her towne,
nor the inhabitants of Dor with her towne, nor
the inhabitants of Ibleam with her towne, neither
the inhabitants of Megiddo with her towne:
but the Canaanites dwelled still in that land.

28 Nevertheless when Israel was strong they
put the Canaanites to tribute, and expelled them
not wholly.

29 Likewise Ephraim expelled not the Can-
aanites that dwelt in Gezer, but the Canaanites
dwelt in Gezer among them.

30 Neither did Zebulun expell the inha-
bitants of Kitron, nor the inhabitants of Naha-
lul, but the Canaanites dwelt among them, and
became tributaries.

31 Neither did Acher cast out the inhabitants
of Achish, nor the inhabitants of Zidon, nor of
Achab, nor of Achish, nor of Helbah, nor of A-
phik, nor of Rehob.

32 But the Asherites dwelt among the Cana-
nites the inhabitants of the land: for they did not
drive them out.

33 Neither did Naphtali drive out the inha-
bitants of Beth-shean, nor the inhabitants of
Beth-anath, but dwelt among the Canaanites the
inhabitants of the land: nevertheless the inha-
bitants of Beth-shean, and of Bethanath became
tributaries vnto them.

34 And the Amorites // drove the children of
Dan into the mountaine: so that they sitted the
not to come downe to the valley.

35 And the Amorites // dwelt still in mount
Heres in Aijalon, and in Shaalbim, and when the
hand of Iosephs familie prevailed, they became
tributaries.

36 And the coast of the Amorites was from
Majath akabbim, even from Seilah and vpward

CHAP. II.

The Angel rebuketh the people, because they had made peace
with the Canaanites. 21 The Israelites sell to idolatry after
Iosephs death. 24 They are deliuered into the enemies hands. 26
God deliuereth them by Iudges. 27 Why God suffered
idolaters to remain among them.

And an Angel of the Lord came vp from Gil-
gal to Bochim, and said, I made you to go vp
out of Egypt, and haue brought you vnto the
land which I had sworn vnto your fathers, and
said, I will neuer breake my covenant with you.

Ye also shall make no covenant with the
inhabitants of this land: but shall breake downe
their altars: but yee haue not obeyed my voyce.
Why haue ye done this?

Wherefore, I said also, I will not cast them
out before you, but they shall be as thornes vnto
your sides, & their gods shall be your destruction.

And when the Angel of the Lord spake
these words vnto all the children of Israel, the
people lift vp their voyces, and wept.

Therefore they called the name of that
place,

* Job. 3. 14.

* Job. 17. 11.

* Job. 18. 10.

n But made them
pay tribute as the
others did.

10r, afflicted them.

10r, would dwell.

o Meaning, when
he was stronger
then they.

p Which was a
citie in Arabia,
or as some read,
from the rocks.

a That is, well-
fetter of prophet as
some thinke Phi-
nehas.

* Deut. 7. 3.

* Deut. 12. 3.

* Iosh. 23. 13.

10r, are.

After the
had divided
very many
times by lot,
29. 28.

e Meaning
wooden
idols.

d Heres, by
singing the leu-
backward: 10
r. 28. 10. 28.

e That is all
sort of idols.

* Job. 18. 4.
These were
idols, which
the forme of a
ewe or sheepe
among the Sid-
nians.

* Job. 44. 13.
Job 14. 1.
g In all their
terrors.

h The Ven-
geance.

10r, made peace
with them.

i Meaning, from
the true religion.

10r, remained.

k Seeing their
cruelty.

* Job. 3. 13.
l The carriage
thou shalt.

As the Hittites,
Ibuzites, Amo-
rites, &c.

m So that both
forward & back-
ward, and these people
were for a trial to
know our faith,
Deut. 32. 4. and
Cap. 2. 4.

CHAP. III.

6 After that hee
had divided co-
eury man his por-
tion by lot, Iosh.
24.33.

e Meaning, the
woodes and mi-
acles.

d Heres, by tur-
ning the letters
backward is Se-
rech, 24.33. 24.34.

e That is all ma-
ter of idoles.

f Chap. 14. 4.
f These were
Idoles, which had
the forme of an
ewe or sheepe a-
mong the Sido-
nians.
g Chap. 44. 13.
h In all their en-
terprises.
i The vengeance.

jv. magistrates,
f. his judge.

j Meaning from
the true religion.

k Hee repined.
l Seeing their
crueltye.
m Chap. 3. 12.
n Hee carried
them away.

o As the Hittites,
Canaanites, Amo-
rites, &c.
p So that both
toward enemies
and false prophe-
cies were brought
in to prove our fal-
sehood. Deut. 32. 3.
and Chap. 4. 4.

place, || Bochim, and offered sacrifices there vnto the Lord.
6 ¶ Now when Ioshua had sent the people away, the children of Israel went eury man into his inheritance, to possesse the land.
7 And the people had serued the Lord all the dayes of Ioshua, and all the dayes of the Elders that outliued Ioshua, which had seen al the great workes of the Lord that he did for Israel.
8 But Ioshua the sonne of Nun the seruante of the Lord died, when hee was an hundred and ten yeeres olde.
9 And they buried him in the coastes of his inheritance, in Timnath-heres in mount Ephraim, on the Northside of mount Gaash.
10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes, which he had done for Israel.
11 ¶ Then the children of Israel did wickedly in the sight of the Lord, and serued Baalim,
12 And forsooke the Lorde God of their fathers, which brought them out of the land of Egypt, and followed other gods, *even* the gods of the people that were round about them, & bowed vnto them, and prouoked the Lord to anger.
13 So they forsooke the Lorde, and serued Baal, and Ashteroth.
14 And the wrath of the Lorde was kindled against Israel, & he deliuered them into the hands of spoylers, that spoyled them, and he sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.
15 ¶ Whithersoever they went out, the hand of the Lorde was sore against them, as the Lorde had said, and as the Lorde had sworne vnto them: so he punished them sore.
16 ¶ Notwithstanding, the Lorde raysed vp Iudges, which deliuered them out of the hands of their oppressours.
17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.
18 And when the Lorde had raysted vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord had compassion of their groynings, because of them that oppressed them and tormented them)
19 Yet when the Iudge was dead, they returned, and did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.
20 Wherefore the wrath of the Lorde was kindled against Israel, and he sayd, Because this people hath transgressed my covenant which I commanded their fathers, and hath not obeyed my voyce,
21 Therefore will I no more cast out before them any of the nations, which Ioshua left when he dyed,
22 That through them I may proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.
23 So the Lord left those nations, and droue them out immediately, neither deliuered them into the hand of Ioshua.

2 The Canaanites were left in the Iffrael. 3 Othniel deliuered Israel. 4 Hee killed King Eglon. 5 Shamgar killed the Philistines.
These now are the nations which the Lorde left, that he might proue Israel by them (even as many of Iffrael as had not knowen all the warres of Canaan,
2 Onely to make the generations of the children of Iffrael to know, and to teach them warre, which doubletse their predecessours knew not)
3 Five princes of the Philistines, and all the Canaanites, and the Sidonians, and the Hiuities that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.
4 And these remayned to proue Iffrael by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.
5 And the children of Iffrael dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuities, and the Jebusites,
6 And they tooke their daughters to bee their wiues, and gaue their daughters to their sonnes, and serued their gods.
7 ¶ So the children of Iffrael did wickedly in the sight of the Lorde, and forgate the Lord their God, and serued Baalim, and Ashteroth.
8 Therefore the wrath of the Lorde was kindled against Israel, and he sold them into the hand of Chushan-rishathaim King of Aram-naharaim, and the children of Iffrael serued Chushan-rishathaim eight yeeres.
9 ¶ And when the children of Iffrael cried vnto the Lord, the Lord stirred vp a Sauour to the children of Iffrael, and he saued them, *even* Othniel the sonne of Kenaz, Calebs younger brother.
10 And the Spirit of the Lorde came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim king of Aram into his hand, and his hand preuailed against Chushan-rishathaim.
11 So the land had rest fourtie yeeres, and Othniel the sonne of Kenaz died.
12 ¶ Then the children of Iffrael againe committed wickednesse in the sight of the Lord: and the Lord strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.
13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Iffrael, and they possessed the citie of palme trees.
14 So the children of Iffrael serued Eglon king of Moab eightene yeeres.
15 But when the children of Iffrael cried vnto the Lord, the Lord stirred them vp a Sauour, Ehud the sonne of Gera the sonne of Iemini, a man lame of his right hand: and the children of Iffrael sent a present by him vnto Eglon king of Moab.
16 And Ehud made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,
17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man)
18 And when he had now presented the present, he sent away the people that bare the present,
19 But he turned againe from the quarties, that were by Gilgal, & said, I have a secret errand vnto thee, O King. Who said, Keepe silence: and
M all

a Which were
achieved by the
hand of God, and
not by the power
of man.
b For they trusted
in God, and hee
fought for them.

c Contrary to
Gods commande-
ment Deut. 32. 7.

d Trees or woods
erected for idola-
trie.
e He was stirred
vp by the Spirit
of the Lord.
f Chap. 3. 12.
g That is, 12. vnder
Ioshua, and eight
vnder Othniel.
h So that the ene-
mies of Gods peo-
ple have no power
ouer them, but by
Gods appointment.
i Or, as some
reade, from the
places of idoles.
j Till all be de-
parted.

prospered, and prevailed against Iabin the King of Canaan, vntill they had destroyed Iabin King of Canaan.

CHAP. V.

The song and thanks giving of Deborah and Barak, after the victory.

Then sang Deborah, and Barak the sonne of Abinoam the same day, saying,

Praise yee the Lord, for the auenging of Israel, and for the people that offered themselves willingly.

Hear, ye Kings, hearken ye princes: I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

Lord, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

The mountaines melted before the Lord, as did that Sinai before the Lord God of Israel.

In the dayes of Shamgar the sonne of Anath, in the dayes of Iael, the hie wayes were vnoccupied, and the traouellers walked through bywayes.

The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which role vp a mother in Israel.

They chose new gods: then was warre in the gates. Was there a shield, or speare seene among fourtie thousand of Israel?

Mine heart is set on the gouernours of Israel, and on them that are winning among the people: praise ye the Lord.

Speake ye that ride on white asses, ye that dwell by Middin, and that walke by the way.

For the noyse of the archers appeased among the drawers of water: there shall they rehearse the righteousness of the Lord, his righteousness of his townes in Israel: then did the people of the Lord goe downe to the gates.

Vp Deborah, vp arise, and sing a song: arise Barak, and leade thy captiuitie captiue, thou sonne of Abinoam.

For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

Of Ephraim their roote arose against Amalek: and after thee, Benjamin (ball fight) against thy people, O Amalek: of Machir came rulers, & of Zebulun, they handle the pen of the writer.

And the Princes of Issachar were with Deborah, and Issachar, and also Barak: he was set on his feet in the valley: for the diuisions of Reuben were great in thoughts of heart.

Why abodest thou among the sheepeholds, to heare the bleatings of the flockes? for the diuisions of Reuben were great thoughts of heart.

Gilead abode beyond Iordan: and why doeth Dan remaine in shippes? After fate on the sea shoare, and taried in his decayed places.

But the people of Zebulun and Naphtali haue icoparded their liues vnto the death in the hie places of the field.

The Kings came and fought: then fought the Kings of Canaan in Tanaach by the water of Megiddo: they received no gaine of money.

They fought from heauen, vnto the starres in their courtes fought against Sisera.

The Rauer Kishon swept them away, that ancient river the river Kishon. O my soule,

thou hast marched valiantly.

Then were the horse-hooues broken with the oft beating together of their mightie men.

Curse ye Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

Iael the wife of Heber the Kenise shall be blessed above other women: blessed shall shee be above women dwelling in tents:

He asked water, and shee gaue him milke: shee brought forth butter in a lordly dish.

She put her hand to the nail, and her right hand to the workmans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pearled his temples.

He bowed him downe at her feete, hee fell downe, and lay still: at her feete hee bowed him downe, and fell: and when he had sunke downe, he lay there dead.

The mother of Sisera looked out at a window, and cried thorow the lattesse, Why is his charret so long a coming? why tary the wheelles of his charres?

Her wife ladies answered her, Yea: Shee answered her selfe with her owne words,

Haue they not gotten, and they diuide the spoyle? euery man hath a mayde or two. Sisera hath a pray of diuers coloured garments, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, for the chiefe of the spoyle.

So let all thine enemies perish, O Lord: but they that loue him, shall be as the Sunne when he riseth in his might, and the land had rest fortie yeeres.

CHAP. VI.

Israel is oppressed of the Midianites for their wickedness. 24 Gideon is sent to bee their deliverer. 27 Hee maketh a signe.

Afterward the children of Israel committed wickedness in the sight of the Lord, and the Lord gaue them into the hands of Midian seven yeeres.

And the hand of Midian prevailed against Israel, and because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

When Israel had sowne, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them.

And camped by them, and destroyed the fruite of the earth, euil thou come vnto Azazah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

For they went vp, and their cattel, and came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

So was Israel exceedingly impouerished by the Midianites: therefore the children of Israel cried vnto the Lord.

And when the children of Israel cried vnto the Lord because of the Midianites,

The Lord sent vnto the children of Israel a Prophet, who sayde vnto them, Thus sayth the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

And I haue deliuered you out of the hand

By was a etrie neere Tabor, where they fought.

f Some reade, churnd milke in a great cup.

f He destroyed.

f Or, fern.

e That is, the comforted her selfe.

u Because he was chiefe of the army.

x Shall growe daily more and more in Golly fauour.

a For feare of the Midianites, they fled into the dennes of the mountaines. f Or, of Kedem.

b Euen almost the whole country.

c This is the ende of Gods punishment, to call him to repentance, thus they may seeke for helpe of him.

a God will not
glorify any creature
above him of
his glory.
b Deut. 32. 35.
c 1 Sam. 2. 36.

their vaunt against me, and say, Mine hand hath
saued me.

3 Now therefore proclaime in the audience
of the people, and say, *Who so is so timorous or
fearefull, let him returne, and depart early from
mount Gilead. And there returned of the people
which were at mount Gilead, two and twenty
thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The peo-
ple are yet too many: bring them downe vnto the
water, and I will b try them for thee there: and of
whom I say vnto thee, This man shall goe with
thee, the same shall goe with thee: and of whom-
soeuer I say vnto thee, This man shall not goe with
thee, the same shall not goe.

5 So he brought downe the people vnto the
water. And the Lord said vnto Gideon, As many
as lap the water with their tongues, as a dog lap-
peth, them put by themselves, and euery one that
shall bow downe his knees to drinke, c put apart.

6 And the number of them that lapped by
putting their hands to their mouthes, were three
hundred men: but all the remnant of the people
kneeled down vpon their knees to drinke water.

7 ¶ Then the Lord sayde vnto Gideon, By
these three hundred men that lapped, will I saue
you, and deliuer the Midianites into thine hand:
and let all the other d people goe euery man vnto
his place.

8 ¶ So the people tooke vitayles f with them,
and their trumpets: & he sent all the rest of Israel,
euery man vnto his tent, and ¶ retained the three
hundred men: and the hoste of Midian was be-
neath him in a valley.

9 ¶ And the same night the Lord sayd vnto
him, Arise, e get thee downe vnto the hoste: for I
have deliuered it into thine hand.

10 But if thou feare to goe downe, then goe
thou, and Phurah thy seruant down to the hoste.

11 And thou shalt hearken what they say, and
so shall thine hands be strong to go downe vnto
the hoste. Then went he downe and Phurah his
seruant vnto the outside of the souldiers that
were in the hoste.

12 ¶ And the Midianites, and the Amalekites
and all f they of the East, lay in the valley like
grasshoppers in multitude, and their camels were
without number, as the sand which is by the sea
side for multitude.

13 And when Gideon was come, beholde, a
man told a dreame vnto his neighbour, and said,
Beholde, I dreamed a dreame, and loe, a i cake
of barley bread tumbled from aboue into the
hoste of Midian, and came vnto a tent, and smote
it that it fell, and ouerturned it, that the tent
fell downe.

14 And his fellow answered, and said, This is
nothing els saue the sworde of Gideon the sonne
of Ioath a man of Israel: for into his hand hath
God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame tolde,
and the interpretation of the same, he e worship-
ped, and returned vnto the hoste of Israel, and
said, Vp: for the Lord hath deliuered into your
hand the hoste of Midian.

16 And hee diuided the three hundred men
into three bandes, and gaue euery man a trumpet
in his hand with emptie pitchers, and ¶ lampes
h within the pitchers.

17 And he said vnto them, Looke on me, and
doe likewise, when I come to the side of the

hoste: euen as I doe, so doe you.

18 When I blow with a trumpet and all that
are with me, blowe ye with trumpets also on eue-
ry side of the hoste, and say, i For the Lord, and
for Gideon.

19 ¶ So Gideon and the hundred men that
were with him, came vnto the outside of the
hoste, in the beginning of the middle watch, and
they raised vp the watchmen, and they blew with
their trumpets, and brake the pitchers that were
in their hands.

20 And the three companies blew with trum-
pets, and brake the pitchers, and held the lampes
in their left hands, and the trumpets in their right
handes to blowe withall, and they cried, The
k sworde of the Lord and of Gideon.

21 And they stood, euery man in his place
round about the hoste: and all the hoste ¶ ranne,
and cryed, and fled.

22 And the three hundred blew with trum-
pets, and ¶ the Lord set euery mans sword vpon
his i neighbour, & vpon all the hoste: so the hoste
fled to Beth-hahtittah in Zererah, and to the bor-
der of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered to-
gether out of Naphtali, and out of Asher, and out
of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto al mount
Ephraim, saying, Come downe against the Mi-
dianites, and take before them the m waters vnto
Beth-barah and Iorden. Then all the men of E-
phraim gathered together and tooke the waters
vnto Beth-barah, and Iorden.

25 And they tooke two *princes of the Mi-
dianites, Oreb and Zeeb, and slew Oreb vpon the
rocke Oreb, and slewe Zeeb at n the winepresse
of Zeeb, and pursued the Midianites, and brought
the heads of Oreb and Zeeb to Gideon beyond
Iorden.

CHAP. VIII.

1 Ephraim murthereth against Gideon, 2 who appeareth them.
3 He passeth the Jordan. 4 He reuengeth himselfe on them
of Succoth and Peniel. 5 He maketh an Ephod which was the
cause of idolatrie. 6 Of Gideons sonnes and of his death.

¶ Then the men of Ephraim sayde vnto him,
T Why hast thou serued vs thus that thou cal-
ledst vs not, when thou wentest to fight with the
Midianites? and they chode with him sharply.

2 To whom he said, What haue I now done,
in comparison of b your? is not the c gleaning of
grapes of Ephraim better, then the vintage of
Abiezer?

3 God hath deliuered into your hands the
princes of Midian, Oreb and Zeeb: and what was
I able to doe in comparison of you? and when
hee had thus spoken, then their spirits abated to-
ward him.

4 ¶ And Gideon came to Iorden to passe o-
uer, hee, and the three hundred men that were
with him, wearie, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I
pray you, d morsels of bread vnto the people that
follow me (for they be wearie) that I may follow
after Zebah and Zalmunna kings of Midian.

6 And the princes of Succoth sayd, Are the
e hands of Zebah and Zalmunna now in thine
hands, that wee should giue bread vnto thine
armie?

7 Gideon then said, Therefore when the Lord
hath deliuered Zebah and Zalmunna into mine
hand, I will f teare your flesh with thornes of the
wildernesse and with briars.

i That is, the
victorie shalbe the
Lords & Gideons
his seruant.

k Shall destroy
the enemies.
l Or, brake their
aray.
m 1/a. 9. 4.

l The Lord caused
the Midianites to
kill one another.

m Meaning the
passages of the
Iordans, that they
should not escape.

n Psa. 83. 11.
1/a. 10. 26.

o These places
had their names of
the actes that were
done there.

a They began to
cauill, because he
had the glory of
the victory.

b Which haue
slaine two princes
Oreb and Zeeb.
c This last acte of
the whole tribe is
more famous, then
the whole enter-
prise of one man
of one familie.

d Or some small
portion.
e They that are at
my feet.

f Because thou
hast overcome an
handfull, thinkest
thou to haue over-
come the whole?
g Hee beate in pie-
ces.

b I will gine thee
a prooue to know
thence it shall
goe with thee.

c Let them depart
as vanecke for
this enterprise.

d That is, the one
& thirty thousand,
and 700. Looke
verse 1. & 6.
e As in their
hand.
f Or discouraged.

g Thus the Lord
by diners meanes
doeth strengthen
him, that he faile
not in so great an
enterprise.

h Chap. 6. 33.

i Some reade, a
trembling noise of
barley bread:
meaning, that one
of no reputaion
should make their
great armie to
tremble.

j Or gaue God
thanks, as it is in
the Calde text.

k Or Sirrands.
l These weakes
meanes God vsed
to signifie that the
whole victorie
came of him.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he sayde also vnto the men of Penuel, When I come againe in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred & twenty thousand men, that drew swords.

11 ¶ And Gideon went through them that dwelt in Tabernacles on the East side of Nobah, and Iogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, the sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and hee wrote to him the princes of Succoth and the Elders thereof, even thentie and seven men.

15 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom ye vbraided me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should giue bread vnto thy warie men?

16 Then he tooke the Elders of the cite, and thornes of the wilderness and briars, and did teare the men of Succoth with them.

17 Also he brake downe the towre of Penuel, and slew the men of the cite.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor? and they answered, As thou art, so were they: every one was like the children of a King,

19 And he said, They were my brethren, even my mothers children: as the Lord liueth, if yee had saved their liues, I would not slay you.

20 Then hee said vnto Iether his first borne sonne, Vp and slay them: but the boy drew not his sword, for he feared, because he was yet young.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for as the man is, so is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the i ornaments, that were on their camels neckes.

22 ¶ Then the men of Israel sayd vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my child reigne ouer you: but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, I would desire a request of you, that you would giue mee every man the earerings of his praye (for they had golden earerings because they were limacines).

25 And they answered, Wee will giue them. And they spred a garment, and did cast therein every man the earerings of his praye.

26 And the weight of the golden earerings that he required, was a thousand and seven hundred shekels of gold: beside collars andiewels, and purple rayment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an Ephod thereof, and

put it in Ophrah his cite: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnes fourty yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seventy sonnes, begotten of his body: for he had many wiues.

31 And his concubine which was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on every side.

35 Neither shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

Abimelech vsurpeth the kingdom, and putteth his brethren to death. 1. Iosham propheseth a parable. 2. Hatred betweene Abimelech and the shechemites. 3. Gail conspireth against him, and is overruled. 53. Abimelech is wounded to death by a woman.

¶ Then Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for said they, He is our brother.

4 And they gaue him seventy pieces of silver, out of the house of Baal-berith, wherewith Abimelech hired vaine and light fellows which followed him.

5 And hee went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of Millo, and came and made Abimelech King in the plaine, where the stone was cast in Shechem.

7 And when they told it to Iotham, hee went and stood in the top of mount Gerizim, and lift vp his voice, and cried, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 The trees went foorth to anoint a King ouer them: and saide vnto the Oliuetree, Reigne thou ouer vs.

9 But the Oliue tree saide vnto them, Should I leeme my farnesse, wherewith by mee they honour God and man, and goe to aduance mee aboute the trees?

10 Then

f Hunting gotten the widow.

g A cite Eastward beyond Iordan.

h He went by the wilderness where the Arabians dwell in tents.

i Same readeth for the lunnis sole vp. 10. described.

j He brake in pieces, as was sheweth covet. 1. King. 12. 25.

k Joab was his son.

l We came all out of one belly: therefore I will be reuenged.

m Meaning when they would be rid out of their paine at once, as hee had a valiant man to put them to death. 10. cadens. m That is, by politie.

n His intent was to shew himselfe thankfull for this victorie by restoring of religion, which because it was not according as God had commanded turned to their destruction. 10. For. 10. 18. And 1. Sam. 14. 4. And 2. Cor. 1. 6.

f Elr. which came out of his thigh.

g Which cite belonged to the familie of Ezerites. 9 That is, Baal, to whom they had bound themselves by covenant. 7 They were vniuersall of God & vnkind toward him, by whom they had receiued so great a benefit.

h To practise with his kinfolks for the attaining of the kingdom.

i Of your kindred by my mothers side.

j Or idle fellows as a word of band.

k Thus tyrants to establish their vnturned power, spare not the innocent blood, a. King. 20. 7. 1. Chron. 2. 1. 4. d Which was as the towne house, or common hall, which he callethe the towne of Shechem, verse 49.

l By this parable he declareth that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honor both to their owne destruction & others.

f Abimelech destroyeth Shechem.

g Hee was his son.

h That king and his father.

i Hee was his son, with the shedding of blood, the God destroyeth both the one and the other.

j Hee was his son.

10 Then the trees said to the figge tree, Come thou, and be king ouer vs.

11 But the fig tree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduance me aboue the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboue the trees?

14 Then said all the trees vnto the || bramble, Comethou, and reigne ouer vs.

15 And the bramble said vnto the trees, If ye will in deed anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye doe truly and vncorruptly to make Abimelech king, and if yee haue dealt wel with Ierubbaal and with his house, and haue done vnto him according to the deserting of his hands,

17 (For my father fought for you, and † aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seuentie persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king ouer the men of Shechem, because hee is your brother)

19 If ye then haue dealt truly and purely with Ierubbaal, and with his house this day, then † reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God ^b sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seuentie sonnes of Ierubbaal and their blood might come and be layed vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they ^c went out into the field, and gathered in their grapes, and trode them, and made mery, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to ^k Abimelech, Increase thine armie, and come out.

30 ¶ And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech [†] priuily, saying, Beholde, Gaal the sonne of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning as soone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him [†] what thou canst.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in wait.

36 And when Gaal saw the people, hee said to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebul said vnto him, The [†] shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe [†] by the middle of the land, and another band commeth by the way of the plaine of || Mennenim.

38 Then said Zebul vnto him, Where is now thy mouth that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray shee, and fight with them.

39 And Gaal ^m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were overthrowen and wounded euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morow the people went out into the field: which was told Abimelech.

43 And hee tooke the ⁿ people, and diuided them into three bands, and laid wait in the fields, and looked, and beholde, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slewe the people that was therein, and destroyed the citie, and sowed ^o salt in it.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god ^p Berith.

47 And it was tolde Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount

M 4 Zalmon,

^k Braggingly, as though he had bene present, or to his captaine Zebul.

[†] Ebr. craftily.

[†] Ebr. what thing hand canst doe.

[†] Thou art afraid of a shadow.

[†] Ebr. by the way.

[†] Or, charmers.

^m As their captaine.

ⁿ Which were of his company.

^o That it should be vnfertile and neuer serue to any vfe.

^p That is, of Baal-berith, as I scape 8.33.

[†] 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48.

[†] Abimelech shall destroy the nobles of Shechem.

[†] Ebr. he cast his life for them.

[†] That he is your king, and you his subjects.

^b Because the people conspired with the king in shedding innocent blood, therefore God destroyeth both the one and the other.

^c Before they were afraid of Abimelech's power, and durst not goe out of the citie.

Zalmon, bee and all the people that were with him: and Abimelech rooke axes with him, and cut downe boughs of trees, and tooke them, and bare them on his shoulder, and sayde vnto the folke that were with him, What ye haue seene me doe, make haste, and do likewise.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to set it on fire.

53 But a certaine woman * cast a piece of a millstone vpon Abimelechs head, and brake his braine pat.

54 Then Abimelech called hastily his page that bare his harness, and sayd vnto him, Draw thy sword and slay mee, that men say not of mee, A woman slew him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Iotham, the sonne of Jerubbash.

CHAP. X.

1 ¶ Tola dieb; 2 ¶ Jathr also dieb. 3 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hearkneth unto them.

¶ After Abimelech, there arose to defend Israel, A Tola the sonne of Puah, the sonne of I Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee Iudged Israel three and twentie yeere, and died, and was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twentie yeere.

4 And hee had thirty sonnes that rode on thirty asse-colt, and they had thirty cities, which are called Hanoth Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Ramon.

6 ¶ And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Ashtaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hands of the Philistims and into the hands of the children of Ammon:

8 Whom from that yeere vexed and oppressed the children of Israel eightene yeeres, * euen all the children of Israel that were beyond Iordan, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Moabites did oppress you, and yee cried to me, and I saved you out of their hands.

13 Yet ye haue forsaken mee, and serued other gods: wherefore I will deliuer you no more.

14 Go, and cry vnto the gods which ye haue chosen: let them save you in the time of your tribulation.

15 And the children of Israel sayd vnto the Lord, We haue sinned: do thou vnto vs whatsoever please thee: onely wee pray thee to deliuer vs this day.

16 Then they put away the strange gods from among them, and serued the Lord: and his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon, the same shall be head ouer all the inheritance of Gilead.

CHAP. XI.

1 ¶ Iphtah being chased away by his brethren, was after made captain ouer Israel. 30 Hee maketh a rash vow. 32 Hee vanquisheth the Ammonites. 39 and sacrificeth his daughter according to his vow.

¶ Hen Gilead begate Iphtah, and Iphtah the Gileadite was a valiant man, but the sonne of an harlot.

2 And Gileads wife bare him sonnes, & when the womans children were come to age, they thrust out Iphtah, and sayd vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphtah fled from his brethren, and dwelt in the land of Tob: and there gathered idle fellows to Iphtah, and went out with him.

4 ¶ And in proceesse of time, the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to fetch Iphtah out of the land of Tob.

6 And they said vnto Iphtah, Come and bee our captain, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and expell me out of my fathers house? how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we bring thee againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children

c They prayed to the Lord, and confessed their sinnes.

d By stirring them vp some Prophets, as Chap. 6. 11.

e Deut. 32. 15. ier. 2. 13.

f That is, from this present danger.

g This is true repentance, to put away the evil, and to serue God aright.

h Or, as perished.

i Chap. 11. 6.

j Or, a man of might; force.

k Or, victuals.

a That is, of an harlot, as verse 1. b Where the gouernour of the countrey was called Tob.

c Ioynd with him, as some thinke, against his brethren.

d Or, ambassadors, sent for that purpose.

e Men oft times are constrained to desire helpe of them whom before they haue refused.

f Oft times those things which men reiect, God chuseth to doe great enterprises by.

¶ Meaning that all were destroyed as well they in the towne, as the other.

* 2 Sam. 11. 22.

2 Thus God by such miserable death taketh vengeance on tyrants euen in this life.

¶ For making a tyrant his king.

¶ Or, his uncle.

¶ Or, gouerned.

a Signifying, they were men of anotherie.

¶ Or, the captain of Sam. 11. 22.

b Chap. 3. 17. and 3. 7. and 4. 1. and 13. 1.

c Chap. 2. 3. 7. 16. 17. 18.

¶ Or, a harlot.

b As the Keubenites, Gadites, and half the tribe of Manasse.

children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said vnto Iphtah, The Lord ^{is the bearer.} [†] be witness betwene vs, if we doe not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearfed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my lande, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands [†] quietly.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel * sent messengers vnto Sihon, king of the Amorites, the king of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our place.

20 But Sihon * consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

21 And the Lorde God of Israel gaue Sihon, and all his folke into the hands of Israel, & they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed * all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iorden.

23 Now therefore the Lorde God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoever the [†] Lord our God driueth out before vs, them will we possesse.

25 * And art thou now farr better then Balak the sonne of Zippor king of Moab? did hee not strue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres? why did yet not then recover them in that space?

27 Wherefore I haue not offended thee: but thou doest me wrong to warre against mee. The

Lord the Iudge [†] be iudge this day betwene the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphtah, which he had sent him.

29 ¶ Then the [†] Spirit of the Lord came vpon Iphtah, and hee passed ouer to Gilead, and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah [†] vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to mee, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and so forth to Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meet him with [†] timbrels and dances which was his onely childe: hee had none other sonne, nor daughter.

35 And when he saw her, he rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not goe backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also shee sayd vnto her father, Doe thus much for me: suffer me two moneths, that I may go to the mountaines, and bewaile my virginity, I and my fellowes.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaines.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vow which he had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yere by yere to lament the daughter of Iphtah the Gileadite foure dayes in a yeere.

CHAP. XII.

8 Iphtah killed two and fourty thousand Ephraimites. 8 After Iphtah succedeth Iboan, 11 Rim, 13 and Abdon.

And the men of Ephraim gathered themselves together, and went [†] Northward, & said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs to go with thee? we will therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I & my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3. So when I saw that yee deliuered mee not,

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb. 11. 32. so by his rash vow and wicked performance of the same, his victory was defaced: and here wee see that the finnes of the godly doe not vtterly expungith their fault. Or shee plaime.

n According to the maner after the victorie.

o Being ouercome with blind zeale and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they reioiced to be married.

a After they had passed Iorden.

b Thus ambitious enueth Gods worke in others, as they did also against Gideon, Chap. 8. 1.

c I put.

That is, I was
turned my life,
and when I was
sailed, I put my
trust only in God.

Ye came from
vs, and chose Gilead,
and now in re-
spect of voye are
going.

Which signifi-
eth the fall of wa-
ter, or an part of
Israel.

Some think
that this was Rea-
the husband of
Ruth.

Which signifi-
eth the fall of wa-
ter, or an part of
Israel.

Chap. 1. 1. and
2. 7. and 4. 1. and
5. 1. and 10. 4.

Signifying, that
their deliverance
came only of
God, and not by
man's power.

Numb. 13. 3.

1. Sam. 17. 1. 2.

Meaning, hee
should be separate
from the world,
and dedicated to
God.

It is said hee
abide the
signe of an Angel,
showing much lesse
the presence of
God.

any life in mine hands, and went upon the
children of Ammon: so the Lord deliued them
out of mine hands. Wherefore then are yee come
upon me to fight against me?

Then Gilead gathered all the men of Gilead,
& fought with Ephraim: and the men of Gilead
slew Ephraim, because they said, Ye Gileadites
are runnagers of Ephraim among the Ephraimites,
and among the Manassites.

Also the Gileadites took the passages of
Jordan before the Ephraimites, and when the Ephraimites
that were escaped, said, Let mee passe,
then the men of Gilead said vnto him, Art thou
an Ephraimite? If he said, Yea,

Then said they vnto him, Say now: Shibboleth,
and he said Sibbolen: for he could not
so pronounce: then they took him, & slew him
at the passages of Jordan: and there fell at that
time of the Ephraimites two and forty thousand.

And Iphtah iudged Israel six yeere: then
died Iphtah the Gileadite, and was buried in one
of the cities of Gilead.

After him Ibzan of Beth-lehem iudged
Israel.

Who had thirtie sonnes and thirtie daugh-
ters, which he sent out, & took in thirtie daugh-
ters from abroad for his sonnes: and hee iudged
Israel thien yeere.

Then Ibzan died, and was buried at Beth-
lehem.

And after him iudged Israel Elon, a Ze-
bulonite, and hee iudged Israel ten yeere.

Then Elon the Zebulonite died, and was
buried in Aialon in the countrey of Zebulun.

And after him Abdon the sonne of Hillel
the Pirathonite iudged Israel.

And hee had fortie sonnes and thirtie ne-
phewes that rode on sennety assecolts: and hee
iudged Israel eight yeeres.

Then died Abdon the sonne of Hillel the
Pirathonite, and was buried in Pirathon, in the
land of Ephraim, in the mount of the Amale-
kites.

CHAP. XIII.

Israel for their wickednes is oppressed of the Philistines.
The Angel appeareth vnto Manoahs wife. The Angel com-
mandeth her to abstaine from wine. The birth of
Samson.

But the children of Israel continued to com-
mit wickednes in the sight of the Lord, and
the Lord deliued them into the handes of the
Philistines fortie yeere.

Then there was a man in Zorah of the
familie of the Danites named Manoah, whose
wife was barren, and bare not.

And the Angel of the Lord appeared vnto
the woman, and said vnto her, Behold now, thou
art barren, and bearest not: but thou shalt con-
ceiue, and beare a sonne.

And now therefore beware that thou
drinke no wine, nor strong drinke, neither eate
any vnclean thing.

For loe, thou shalt conceiue, and beare a
sonne, and no razor shall come on his head: for
the child shall be a Nazarite vnto God from his
birth: and he shall begin to saue Israel out of the
handes of the Philistines.

Then the wife came and tolde her hus-
band, saying, A man of God came vnto mee, and
the fashion of him was like the fashion of the An-
gel of God exceeding fearefull, but I asked him

not whither he was, neither told he me his name,
7 But he said vnto mee, Beholde, thou shalt
conceiue and beare a sonne, and now thou shalt
drinke no wine, nor strong drinke, neither eate
any vnclean thing: for the child shall bee a
Nazarite to God from his birth to the day of his
death.

Then Manoah prayed to the Lord, and
said, I pray thee, my Lord, let the man of God,
whom thou sentest, come againe now vnto vs,
and reach vs what wee shall doe vnto the child
when he is borne.

And God heard the voice of Manoah, and
the Angel of God came againe vnto the wife, as
she sat in the field, but Manoah her husband was
not with her.

And the wife made haste and ranne, and
shewed her husband and said vnto him, Behold,
the man hath appeared vnto mee, that came vnto
me to day.

And Manoah arose & went after his wife,
and came to the man, and sayde vnto him, Art
thou the man that spakest vnto the woman? and
he said, Yea.

Then Manoah said, Now let thy saying
come to passe: but how shall we order the child,
and doe vnto him?

And the Angel of the Lord said vnto Ma-
noah, The woman must beware of all that I sayd
vnto her.

She may eate of nothing that commeth of
the vine tree: she shall not drinke wine nor strong
drinke, nor eate any vnclean thing: let her ob-
serue all that I haue commanded her.

Manoah then said vnto the Angel of the
Lord, I pray thee, let vs retaine thee, vntill we haue
made ready a kid for thee.

And the Angel of the Lord said vnto Ma-
noah, Though thou make me abide, I will not eat
of thy bread, and if thou wilt make a burnt offe-
ring, offer it vnto the Lord: for Manoah knew
not that it was an Angel of the Lord.

Again Manoah said vnto the Angel of the
Lord, What is thy name, that when thy saying is
come to passe, we may honour thee?

And the Angel of the Lord said vnto him,
Why askest thou thus after my name, which is
secret?

Then Manoah tooke a kid with a meat of-
fering, and offered it vpon a stone vnto the Lord:
and the Angel did wondrously, whilles Manoah
and his wife looked on.

For when the flame came vp toward hea-
uen from the altar, the Angel of the Lord ascen-
ded vp in the flame of the altar, and Manoah and
his wife beheld it, and fell on their faces vnto the
ground.

(So the Angel of the Lord did no more
appeare vnto Manoah and his wife) Then Ma-
noah knew that it was an Angel of the Lord.

And Manoah said vnto his wife, We shall
surely die, because we haue seene God.

But his wife said vnto him, If the Lord
would kill vs, hee would not haue receiued a
burnt offering, & a meate offering of our hands,
neither would he haue shewed vs al these things,
nor would now haue told vs any such.

And the wife bare a sonne, and called
his name Samson: and the child grew, and the
Lord blessed him.

And the Spirit of the Lord beganne to
strengthen

He sheweth
himselfe ready to
obey Gods will,
and therefore de-
sireth to know
farther.

It seemeth that
the Angel appea-
red vnto her twice
in one day.
He calleth him
man, because he so
seemed, but he was
Christ, the eternall
word, which at his
time appointed
became man.

Anything for-
bidden by the
Law.

Shewing, that
he sought not his
owne honour but
Gods, whose mes-
senger he was.

Or, maruillous.

God sent fire
from heauen to
consume their sa-
crifice, to confirme
their faith in his
promise.

Exod. 33. 10.
chap. 12.

These graces
that we haue re-
ceiued of God, and
his accepting of
our obedience, are
sure tokens of his
loue toward vs, so
that nothing can
hurt vs.

strengthen him in the hoste of Dan, betweene Zorah and Eshtaol.

CHAP. XIII.

Samson desireth to have a wife of the Philistims. 6 Hee kisseth a Lion. 12 Hee propoundeth a riddle. 19 Hee kisseth his wife. 20 His wife forsaketh him, and taketh another.

Now Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: nowe therefore giue me her to wife.

Then his father and his mother sayd vnto him, Is there a nener a wife among the daughters of thy brechen, and among all my people, that thou must go to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me well.

But his father & his mother knew not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards at Timnath: and behold, a yong Lion roared vpon him,

And the Spirit of the Lord came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

And hee went downe, and talked with the woman which was beautifull in the eyes of Samson.

¶ And within a few dayes, when hee returned to receiue her, hee went aside to see the carkeis of the Lion: and behold, there was a swarme of bees, and hony in the body of the Lion.

And hee tooke thereof in his handes, and went eating, and came to his father & to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the hony out of the body of the Lion.

So his father went downe vnto the woman, and Samson made there a feast: for so vsed the yong men to doe.

And when they saw him, they brought thirtie companions to be with him.

Then Samson sayd vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within seven dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie change of garments.

But if you cannot declare it me, then shall yee giue mee thirtie sheetes, and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

And hee sayd vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three dayes expound the riddle.

And when the seventh day was come, they sayd vnto Samsons wife, Entise thine husband that hee may declare vs the riddle, lest wee burne thee and thy fathers house with fire. Haue ye called vs to possesse vs? is it not so?

And Samsons wife wept before him, and said, Surely thou hatest me, and louest me not: for thou hast put forth a riddle vnto the children of my people, and hast not told it me. And he sayd vnto her, Behold, I haue not tolde it my father

nor my mother, and shall I tell it thee?

¶ Then Samsons wife wept before him, seven dayes, while their feast lasted: and when the seventh day came, hee tolde her, because she was importunate vpon him: so she tolde the riddle to the children of her people.

And the men of the city said vnto him the seventh day before the Sunne went downe, What is sweeter then hony? and what is stronger then a Lion? Then said he vnto them, If yee had not plowed with my heiffer, ye had not found out my riddle.

¶ And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirtie men of them and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

Then Samsons wife was giuen to his companion, whom he had vsed as his friend.

CHAP. XV.

Samson slayeth firebrands to be for a taile. 6 The Philistims burne his father in law and his wife. 15 With the combustion of an affe he killeth a thousand men. 19 Out of a great rooth in the iaw God gaue him water.

¶ Within a while after, in the time of wheate tharuest, Samson visited his wife with a kid, saying, I will goe in to my wife into the chamber: but her father would not suffer him to go in.

And her father sayd, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

¶ Then Samson sayde vnto them, Now am I more blamelesse then the Philistims: therefore will I doe them displeasure.

¶ And Samson went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

And when he had set the brands on fire, hee sent them out into the standing corne of the Philistims, and burnt vp both the ricks and the standing corne with the vineyards and oliues.

¶ Then the Philistims sayd, Who hath done this? And they answered, Samson the sonne in law of the Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

¶ And Samson sayd vnto them, Though yee haue done this, yet will I be auenged of you, and then I will cease.

So he smote them with a whippe and thigh with a mighty plague: then he went and dwelt in the top of the rocke Etam.

¶ Then the Philistims came vp, and pitched in Iudah, and were spread abroad in Lehi.

¶ And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him as hee hath done to vs.

¶ Then three thousand men of Iudah went to the toppe of the rocke Etam, and sayd to Samson, Knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

¶ Again they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand

Or to the seventh day, beginning at the fourth.

If yee had not vsed the helpe of my wife.

Which was one of the five chiefe cities of the Philistims.

That is, I will vs her as my wife.

For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.

Or, that which was reaped and gathered.

Or, the citizen of Timnath. So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them.

Or, camped.

And so being prisoner to punish him.

Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them.

Hee desireth to have a wife of the Philistims.

Hee kisseth his wife.

Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, vnto 4.

To fight against them for the deliuerance of Israel.

Wherby he had strength and boldnesse.

Or, to take her to wife.

Meaning, when he was married.

That is, her parents or friends.

To weare at fables, or, solemne dayes.

Or, (brewnes) hee was the fourth day.

Hee desireth to have a wife of the Philistims.

And when they saw him, they brought thirtie companions to be with him.

of the Philistims. And Samson said vnto mee, I sweare vnto mee, that yee will not fall vpon mee your selues.

13 And they answered him, saying, No, but we will bind thee and deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new coards, and brought him from the rocks.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirit of the Lorde came vpon him, and the coards that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And he found an new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse, heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, Ramath-Lehi.

18 And he was fore schirft, and called on the Lorde, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised.

19 Then God brake the cheeke tooth, that was in the iaw, and water came therout: and when he had drunke, his spirit came againe, and hee was refreid: wherefore the name thereof is called, En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

1 Then went Samson to Azzah, and saw there an harlot, and went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the cite, and were quiet all the night, saying, A shide till the morning early, and we shall kill him.

3 And Samson laye till midnight, and arose at midnight, and tooke the doores of the gates of the cite, and the two postes, and lifte them away with the barres, and put them vpon his shoulders, and carried them vp to the top of the mountaine that is before Hebron.

4 And after this hee loued a woman by the riuer of Sorek, whose name was Delilah.

5 Vnto whom came the printes of the Philistims, and said vnto her, Entice him, & see where in his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punish him, and every one of vs shall giue thee a hundred & 40 shekels of siluer.

6 ¶ And Delilah said to Samson, Tell mee, I pray thee, wherein thy great strength lieth, and wherewith thou mightest bee bound, to doe thee hurt.

7 Samson then answered vnto her, If they bind mee with seven green coards, that were neuer dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seven Greene cords that were not dry, and the bound him therewith.

9 ¶ And she had 4 men lying in waite with her in the chamber. Then shee layd vnto him, The Philistims be vpon thee, Samson. And he brake the coards, as a threede of tow is broken, when it is leecht fire: so his strength was not knowne.

10 ¶ After Delilah layde vnto Samson, See, thou hast mocked me, and tolde me lies, I pray thee now, tell mee wherewith thou mightest bee bound.

11 Then he answered her, If they binde mee with new ropes that were neuer occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and sayd vnto him, The Philistims be vpon thee, Samson: (and men lay in wait in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterwardes Delilah sayde to Samson, Hitherto thou hast beguiled mee, and tole mee lies: tell mee how thou mightest bee bound. 14 And hee sayde vnto her, If thou platdest seven lockes of mine head with the threedes of the woole.

15 And she fastened it with a pinne, and sayd vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woole.

16 Againe she said vnto him, How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lieth.

17 And because she was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

18 Therefore hee tolde her all his heart, and sayd vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I bee shauen, my strength will goe from me, and I shall be weake, and be like all other men.

19 And when Delilah saw that hee had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the mony in their hands.

20 And shee made him sleepe vpon her knees, and she called a man, and made him to shoue off the seven lockes of his head, and shee beganne to vex him, and his strength was gone from him.

21 Then she said, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I wil goe out now as at other times, and shake my selfe, but hee knew not that the Lorde was departed from him.

22 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grind in the prison house.

23 And the haire of his head began to grow againe after that it was shauen.

24 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce for they said, Our god hath deliuered Samson our enemy into our hands.

25 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our countrey, which hath slaine many of vs.

25 And

d Certaine Philistims in a secret chamber.

e When fire cometh neere it.

f Though her fallhood tended to make him lose his life, yet his affection so blinded him, that he could not beware.

g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed.

h Or, beane.

i For this Samson vied to say, I loue thee.

j Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slave vnto them whom hee should haue ruled.

k Not for the losse of his haire, but for the contempt of the ordinance of God which was the cause that God departed from him.

l Yet had hee not his strength againe, till hee had called vpon God, and reconciled himselfe.

a Thus they had rather betray their brother, than risk the means that God had giuen for their deliuerance.

b That is, an asse iawbone.

c Or, the lifting up of the son.

d Whereby appeareth that hee did these things in faith, and so with a true scale to glorifie God, and deliuer his countrey.

e Or, the fountains of his eyes.

a One of the chiefest cities of the Philistims.
b Or, a harlot.
c That is, hee loved with her.
d Or, to the light of the morning.

g Or, plain.

h Of the value of a shekel, made Gen 23. 15.

i Or, new white.

25 And when their hearts were merrie, they sayd, Call Samson, that he may make vs pastime: So they called Samson out of the prison house, and he^m was a laughing stocke vnto them, and they set him betwene the pillars.

26 Then Samson sayd vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also vpon the rooffe were about three thousand men and women, that beheld while Samson played.)

28 Then Samson called vnto the Lorde, and said, O Lord God, I pray thee, thinke vpon mee: O God, I beseech thee, strengthen me at this time, onely, that I may be ^{at} once^a auenged of the Philistims for my two eyes.

29 And Samson layd hold on the two middle pillars whereupon the house stood, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then sayd Samson, Let me lose my life with the Philistims: and hee bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein: so the dead which he slew at his death were more then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betwene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeeres.

CHAP. XVII.

¹ Michahs mother according to her vow made her sonne two idols. ² He made his sonne a Priest for his idols, ³ as after hee hired a Leuite.

Here^a was a man of mount Ephraim, whose name was Michah.

1 And he sayd vnto his mother, The eleuen hundred shekels of siluer that were taken from thee, for the which thou cursedst, and spakest it, euen in mine hearing, behold, the siluer is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

2 And when he had restored the eleuen hundred shekels of siluer to his mother, his mother sayd, I had dedicated the siluer to the Lorde of mine hand for my sonne, to make^b a grauen and molten image. Now therefore I will giue it thee againe.

3 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of siluer, and gaue them to the foundry, which made thereof a grauen and molten image, and it was in the house of Michah.

4 And this man Michah had an house of gods, and made an^c Ephod, & ^d Teraphim, and ^e consecrated one of his sonnes, who was his Priest.

5 In those dayes there was no King in Israel, but euery man did that which was good in his owne eyes.

6 There was also a yong man out of Beth-lehem Iudah, of the familie of Iudah: who was a Leuite, and sojourned there.

7 And the man departed out of the city, euen out of Beth-lehem Iudah to dwell where he could finde a place: and as he journeyed, hee came to

mount Ephraim to the house of Michah.

8 And Michah sayd vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and goe to dwell where I may finde a place.

9 Then Michah sayd vnto him, Dwell with me, and be vnto me a father and a Priest, and I will giue thee ten shekels of siluer by yeere, and a sute of apparell, and thy meate and drinke. So the Leuite went in.

10 And the Leuite was^h content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

11 And Michah consecrated the Leuite, and the yong man was his Priest, & was in the house of Michah.

12 Then sayd Michah, Now I know that the Lord will beⁱ good vnto me, seeing I haue a Leuite to my priest.

CHAP. XVIII.

¹ The children of Dan send men to search the land. ² Then come the five hundred and take the gods, and the Priest of Michah away. ³ They destroy Laish. ⁴ They build it againe. ⁵ And set up Idolatry.

In those dayes there was no^a king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

1 Therefore the children of Dan sent of their familie, five men out of their coastes, euen men expert in warre, out of Zorah and Eshtaol to view the land, and search it out, and sayd vnto them, ^b Goe, and search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

2 When they were in the house of Michah, they kiewe the^c voyce of the yong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what maketh thou in this place? and what hast thou to doe here?

3 And he answered them, Thus and thus dealeth Michah with mee, and hath hired me, and I am his Priest.

4 Againe they sayd vnto him, Aske counsell now of God, that wee may know whether the way which we go, shall be prosperous.

5 And the priest sayd vnto them, ^d Goe in peace: for the Lord guideth your way which yee goe.

6 Then the five men departed, and came to Laish, and sawe the people that were therein, which dwelt carelesse, after the maner of the Zidonians, quiet and sure, because no man ^e made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

7 So they came againe vnto their brethren to Zorah and Eshtaol: and their brethren sayd vnto them, What haue ye done?

8 And they answered, Arise, that we may goe vp against them: for we haue scene the land, and surely it is very good, and^f do ye sit still? be not slouthfull to go and enter to possesse the land.

9 (If ye will goe, ye shall come vnto a carelesse people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

10 Then there departed thence of the familie

¹ For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

^h Not considering that he forsooke the true worshiping of God for to maintain his owne belly.

ⁱ Thus the idolaters persuade themselves of Gods favor, when in deed he doeth detest them.

^a Meaning, no ordinary Magistrate to punish vice according to Gods word.

^b For the portions which Iosua gave them, was not sufficient for all their tribe.

^c They knew him by his speech that he was a stranger there.

^d Thus God granteth the idolaters sometime their requests to their destruction that delight in errors.

^e They made themselves.

^f To see this good occasion through your slouthfulness.

¹ Thus by Gods iudgements they are made slaves to idols which they thought their gods to be defending the faithfull.

² Hee was married.

³ Hee took one

⁴ According to my vocation, which is to execute Gods iudgements vpon the wicked.

⁵ Hee speaketh not thus of despair, but admonishing himselfe for neglecting his office and the offence thereby given.

⁶ Some thinke this history was in the time of Othul, or of Isaiaph, immediately after Isaiaph.

⁷ Contrary to the commandment of God and true religion practised vnder Isaiaph, they forsooke the Lord, and fell to idolatry.

⁸ Chap. 17.

⁹ He would serue both God and idols.

¹⁰ Gen. 31. 19.

¹¹ Isaiaph. 2. 4.

¹² By Teraphim some vnderstand certaine idols, hauing the likenes of a man: but others vnderstand thereby all manner of things and instruments belonging vnto those who sought for any answer at Gods hands, as Chap. 18. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

¹³ Chap. 18. 1. 2.

¹⁴ Chap. 18. 1. 2.

¹⁵ Chap. 18. 1. 2.

¹⁶ Chap. 18. 1. 2.

¹⁷ Chap. 18. 1. 2.

¹⁸ Chap. 18. 1. 2.

¹⁹ Chap. 18. 1. 2.

²⁰ Chap. 18. 1. 2.

²¹ Chap. 18. 1. 2.

²² Chap. 18. 1. 2.

²³ Chap. 18. 1. 2.

²⁴ Chap. 18. 1. 2.

of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe neere to one of these places, that wee may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he late him down in a street of the city: for there was no man that tooke them into his house to lodging.

16 And behold, there came an olde man from his worke out the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Iemini.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streetes of the city: then this olde man sayde, Whither goest thou, and whence comest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and go now to the house of the Lord: and no man receiue me to house,

19 Although wee haue strawe and prouender for our asses, and also bread and wine for me and thine handmayd, and for the boy that is with thy seruant: we lacke nothing.

20 And the old man said, ¶ Peace be with thee: as for all that thou lackest, I shall find with me: onely abide not in the streete all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merrie, beholde, the men of the citie, wicked men beset the house round about, and smote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And this man the master of the house went out vnto them, and sayd vnto them, Nay my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, here is my daughter, a virgine, and his concubine: them will I bring out now, and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, & brought her out vnto them: & they knew her and abused her all the night vnto the morning: & when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was dead at the doore of the house, and her hands lay vpon the threshold.

28 And he said vnto her, Vp, and let vs goe: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when he was come to his house, hee tooke a knife and laid hand on his concubine, & diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemblie in Mizpeh, to whom the Leuite declared his wrong. 2 They sent for them that did the villenie. 3 The Israelites are twi: ouercome, 46 And as though she were a villenie.

¶ Then all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beer-sheba, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chief of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered and saide, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the men of Gibeah arose against me, and beset the house round about vpon mee by night, thinking to haue slaine me, & haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Behold, yee are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man saying, There shall not a man of vs go to his tent, neither any turne into his house.

9 But now this is that thing which we will doe to Gibeah: we will goe up by lot against it.

10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, & a thousand of ten thousand to bring a vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, & put away euill from Israel: but the children of Benjamin would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time, out of the cities, six & twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Of all this people were seven hundred chosen men, being left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were numbered foure hundred thousand men

1 For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

* Hof. 10. 9.

a That is all with one consent.

b To make counsell.

† For corners.

c Meaning men able to handle their weapons.

d To the Leuite.

¶ To chiefest of the

e That is, her pieces to euery tribe a piece, Chap. 9. 19.

f Before we haue reuenged this wickednesse.

g These onely should haue the charge to prouide for vitale for the rest.

h That is, euery family of the tribe

i Because they would not suffer the wicked to be punished, they declared themselves to maintain them in their euill, and therefore were all iustly punished.

* Chap. 3. 13.

That is, in the
Ark, which was
in Shiloh some
think in Mizpah,
as verse 1.

This God per-
mitted, because he
Israelites partly
trusted too much
in their strength,
and partly God
would by this
meanes punish
their sinnes.

As they draw-
ing the sword.

To wit, in
Shiloh.

Or sware in the
priests office at
those dayes: for
the Levites write,
that he lived three
hundredth yeres.

By the policie
of the children of
Israel.

Meaning crof-
ways or pathes
to diuers places.

They knew not
that Gods iudge-
ment was at hand
to destroy them.

that drew sword, even all men of warre.

18 And the children of Israel arose, and went
vp to the house of God, and asked of God, say-
ing, Which of vs shall go vp first to fight against
the children of Benjamin? and the Lord said, Ju-
dah shall be first.

19 Then the children of Israel rose vp early
and camped against Gibeah.

20 And the men of Israel went out to battell
against Benjamin, & the men of Israel put them-
selves in aray to fight against the Gibeah.

21 And the children of Benjamin came out of
Gibeah, and slew downe to the ground of the Is-
raelites that day two and twenty thousand men.

22 And the people the men of Israel plucked
vp their hearts, and set their battell againe in aray
in the place where they put them in aray the first
day.

23 (For the children of Israel had gone vp &
wept before the Lord vnto the euening, and had
asked of the Lord, saying, Shall I goe againe to
battell against the children of Benjamin my bre-
thren? and the Lord said, Goe vp against them.)

24 ¶ Then the children of Israel came neere
against the childre of Benjamin the second day.

25 Also the second day Benjamin came forth
to meete them out of Gibeah, and slew downe to
the ground of the children of Israel againe eigh-
teene thousand men: † all they could handle the
sword.

26 Then all the children of Israel went vp, and
all the people came also vnto the house of God,
and wept and faste there before the Lord, and fa-
sted that day vnto the euening, and offered burnt
offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord
(for there was the Arke of the Couenant of
God in those dayes,

28 And Phinehas the sonne of Eleazar, the
sonne of Aaron stood before it at that time) say-
ing, Shall I yet go any more to battell against the
childre of Benjamin my brethren, or shall I cease?
And the Lord sayd, Goe vp: for to morow I will
deliuer them into your hand.

29 And Israel set men to lie in waye round a-
bout Gibeah.

30 And the children of Israel went vp against
the children of Benjamin the third day, and put
themselves in aray against Gibeah, as at other
times.

31 Then the children of Benjamin comming
out against the people, were drawn from the ci-
tie: and they began to smite of the people and kill
as at other times, even by the wayes in the fieldes
(whereof one goeth vp to the house of God, and
the other to Gibeah) vpon a thirtie men of Israel.

32 (For the children of Benjamin sayd, They
are fallē before vs, as at the first. But the children
of Israel said, Let vs flee and plucke them away
from the citie vnto the hie wayes.)

33 And all the men of Israel rose vp out of
their place, and put themselves in aray at Baal-
ram: and the men that lay in wait of the Israelites
came forth of their place, even out of the meadows
of Gibeah.

34 And they came ouer against Gibeah, tenne
thousand chosen men of all Israel, and the battell
was sore: for they knew not that the euill was
neere them.

35 ¶ And the Lord smote Benjamin before
Israel, and the children of Israel destroyed of the

Beniamites the same day five and twentie thou-
sand and an hundred men: all they could handle
the sword.

36 So the children of Benjamin saw that they
were stricken downe: for the men of Israel gaue
place to the Beniamites, because they trusted to
the men that lay in wait, which they had laid be-
side Gibeah.

37 And they that lay in wait halted, & brake
forth toward Gibeah, and the ambushment drew
themselves along, and smote all the city with the
edge of the sword.

38 Also the men of Israel had appointed a cer-
taine time with the ambushments, that they
should make a great flame and smoke rise vp out
of the citie.

39 And when the men of Israel retired in the
battell, Benjamin began to smite and kill of the
men of Israel about thirtie persons: for they said,
Surely they are stricken downe before vs, as in the
first battell.

40 But when the flame began to rise out of the
citie as a pillar of smoke, the Beniamites looked
backe, and beheld, the flame of the citie began
to ascend vp to heauen.

41 Then the men of Israel turned againe, and
the men of Benjamin were stoned: for they saw
that euill was neere vnto them.

42 Therefore they fled before the men of Is-
rael vnto the way of the wildernes, but the battell
ouertooke them: also they which came out of the
cities slew them among them.

43 Thus they compassed the Beniamites about,
and chased them at ease, and ouerran the them, e-
uen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin eigh-
teene thousand men, which were all men of war.

45 And they turned and fled to the wildernes
vnto the rocke of Rimmon: and the Israelites
gained of them by the way five thousand men,
and pursued after them vnto Gidom, & slew two
thousand men of them.

46 So that all that were slaine that day of Ben-
jamin were 7 five and twenty thousand men that
drew sword, which were all men of warre:

47 But sixe hundred men turned and fled to
the wildernes vnto the rocke of Rimmon and a-
bode in the rocke of Rimmon foure moneths.

48 Then the men of Israel turned vnto the
children of Benjamin, and smote them with the
edge of the sword, from the men of the city vnto
the beasts, and all that came to hand: also they set
on fire all the cities that they could come by.

CHAP. XXI.

1 The Israelites sware that they will not marry their daughters
to the Beniamites. 10 They slay them of Labish-Gilead, and
give their virgins to the Beniamites. 21 The Beniamites take
the daughters of Shiloh.

Moreover, the men of Israel sware in Miz-
pah, saying, None of vs shall give his daugh-
ter vnto the Beniamites to wife.

2 And the people came vnto the house of God
and abode there till euen before God, and lift vp
their voyces, and wept with great lamentation.

3 And sayd, O Lord God of Israel, why is this
come to passe in Israel, that this day one tribe of
Israel should want?

4 ¶ And on the morow the people rose vp and
made there an altar, and offered burnt offerings
and peace offerings.

5 Then

Retired to draw
their after.

Or made a huge
sound, with a
stampet.

For they were
waxed hardie by
the two former
victories.

And withstood
their enemies.

For they were
compassed in on
every side.
Or, do our them
from their rest.

They flew them
by one and one,
as they were scat-
tered abroad.

Besides eleven
hundred that had
bene slaine in the
former battels.

Chap 21. 13.

As they belong-
ed to the Ben-
iamites.

This othe came
of rashnesse, and
not of iudgement:
for after they
broke it in flew-
ing secretly the
meanes to marry
with certaine of
their daughters.
According to
their custome,
when they would
consult with the
Lord.

Or, as
that they
slewed to
shew,
and verily

Conde-
them to
quay of
which we
put their
paulth it

for shall
through.

Mem. 3

To wit,
four men
for the dis-
cure, Chap.
for friend

For they
two hundred

and d

as he

for Judah

In the la-
Canaan.
In the tri-
bute, which
also called
them Eph-
raim, be-
cause they
another they
called in the
of Zebulun

5 Then the children of Israel sayd, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sory for Benjamin their brother, and sayd, There is one tribe cut off from Israel this day.

7 How shall wee doe for wines to them that remaine seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they sayd, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and beholde, there came none of Labesh Gilead vnto the hoste, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Labesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Labesh Gilead with the edge of the sword, both women and children.

11 And this is it that ye shall doe: ye shall vterly destroy all the males and all the women that haue lien by men.

12 And they found among the inhabitants of Labesh Gilead foure hundred maidens, virgins that had knowe no man by lying with any male: and they brought them vnto the host to Shiloh, which is in the land of Canaan.

13 Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably vnto them.

14 And Benjamin came againe at that time, and they gaue them wines which they had saved aline of the women of Labesh Gilead: but they had not so ynow for them.

15 And the people were sory for Benjamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shal we doe for wines to the remnant? for the women of Benjamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wines of our daughters: for children of Israel had sworn, saying, Cursed be he that giueth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord every yere in Shiloh in a place, which is on the North side of Beth-el, and on the East side of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Goe, and lye in waite in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pity on them for our sakes, because we refused not to each man his wife in the war, and because ye haue not giuen vnto them hitherto, ye haue sinned.

23 And the children of Benjamin did so, and tooke wines of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 In those dayes there was no king in Israel, but euery man did which was good in his eyes.

THE BOOKE OF RUTH.

THE ARGUMENT.

This booke is entituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ierfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding he was a descendant of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should bee but one sheepefold, and one shepheard. And is somethings that this historie apperteineth to the time of the Judges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 2 He and his wif die. 3 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem of Iudah went for to sojourne in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wines of the Moabites: the oncs name was Orpah, and the name of the other Ruth: and they dwelled there about tweny yeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left desirous of her two sonnes, and of her husband.

6 Then shee arose with her daughters in law, and returned from the countrey of Moab: for shee had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where shee was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi sayd vnto her two daughters

N

Benjamin may be referred to haue the twelfth portion in the inheritance of Iacob.

He describeth the place where the maidens used yercely to dance, as the manner then was, and to sing Psalmes and songs of Gods workes among them.

Though they thought hereby to perswade men that they kept their chastyty before God it was broken.

Meaning, two hundred.

chap. 1. 7. 8. and 18. 1. and 19. 1.

By this wonderful providence of God Ruth became one of Gods household, of whom Christ came.

By sending them plenty againe.

e Hereby it appereth that Mary was a woman of God, which rather hath respect to the care of the body then to the comfort of the soule.

f When shee took leave and departed, shee was a woman of God, which rather hath respect to the care of the body then to the comfort of the soule.

g When shee took leave and departed, shee was a woman of God, which rather hath respect to the care of the body then to the comfort of the soule.

h Which was in the month of May, that continueth part of March and part of April.

i Which was in the month of May, that continueth part of March and part of April.

j This her humble declaration her great affection toward her mother in law, Joabim as the sparrow no painful diligence to getteth her.

mothers house: the Lord shew favour vnto you, as ye have done with the dead and with me.

2 The Lord graunt you, that you may finde e rest, which is in the house of her husband. And when shee kissed them, they lift vp their voice and went.

3 And they said vnto her, Surely we will re- turne with thee vnto thy people.

4 But Naomi said, Turne againe my daughters: for what cause will you goe with mee? are there any ayre houses in my wombe, that they may be your husbands?

5 And shee said againe my daughters: go your way: for I am too old to haue a husband. If I should say, I haue hope, and if I had an husband this night, yet I had home sonnes.

6 Would yet tary for them, till they were of age: would yee be deferred for them from taking of husbands? nay my daughters: for it grieveth mee, much for your sakes that the hand of the Lord is gone ouer against me.

7 I ben they lift vp their voice and wept againe, and Orpah kissed her mother in law, but Ruth abode still with her.

8 And Naomi said, Behold, thy sister in law is gone backe vnto her people & vnto her gods: I will re- turne thou after thy sister in law.

9 And Ruth answered, Intreatement I doe not leave thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

10 Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if ever bus death depart thee and me.

11 When the law that she was stedfastly minded to goe with her, she left speaking vnto her.

12 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was notified of them through all the cite, and they said, Is not this Naomi?

13 And shee answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterness.

14 I went out full, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

15 So Naomi returned and Ruth the Moabitess her daughter in law with her, while she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAP. II.

1 And Boaz the Moabitess kinsman of Naomi the woman of Beth-lehem, that continueth part of March and part of April.

2 And Naomi her husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz.

3 And Ruth the Moabitess said vnto Naomi, I pray thee, let me goe to the field, and gather eares of corne after him, in whose sight I find fauour. And shee said vnto her, Goe my daughter.

4 And shee went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the family of Elimelech.

5 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blese thee.

6 Then said Boaz vnto his seruants that was

appointed over the reapers, Whose maide is this?

7 And the seruants that was appointed ouer the reapers, answered, and said, It is the Moabitish maide that came with Naomi out of the countrey of Moab.

8 And shee said vnto vs, I pray you, let mee please and gather after the reapers. Among the sheaves, for shee came, and hath continued froth that time in the morning vnto now, lest that shee tarried a little in the house.

9 Then said Boaz vnto Ruth, Hearst thou my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maides.

10 Let thine eyes be on the field that they doe reape, and go thou after the reapers. Hast I not charged the seruants, that they touch thee not? Moreover when thou art athirst, go vnto the vessels, and drinke of that which the seruants haue drawn.

11 Then shee fell on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger?

12 And Boaz answered and said vnto her, All is tolde and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

13 The Lord recompense thy worke: and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

14 Then shee said, Let me finde fauour in thy sight, my lord: for thou hast comforted mee, and spoken comfortably vnto thy maide, though I be not like to one of thy maides.

15 And Boaz said vnto her, At the weale time come thou hither, and eate of the bread, and dip thy morsell in the vintger. And the face beside the reapers, and he reached her parched corne: and shee did eate and was sufficed, and left thereof.

16 And when shee arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not rebuke her.

17 Also let fall some of the sheaves for her, & let it lie that she may gather it vp, & rebuke her not.

18 So shee gleaned in the field vntill evening, and shee threshed that shee had gathered, and it was about an Ephah of barley.

19 And shee took it vp, & went into the city, & her mother in law saw what shee had gathered: Also shee tooke forth, and gaue to her that which shee had referred, when shee was sufficed.

20 Then her mother in law sayde vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and said, The mans name with whom I wrought to day, is Boaz.

21 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for hee hath not doe good to the liuing and to the dead. Againe Naomi said vnto her, The man is nexte vnto vs, and of our familie.

22 And Ruth the Moabitess said, He shal do certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

23 And Naomi answered vnto Ruth her daughter in law, It is best my daughter, that thou goe

104, vnto me

e That is, take heed in what side they doe reape.

d Born of the Moabites, which are enemies to Gods people.

e Signifying, that shee shall neuer want any thing, if shee trust in God, and liue vnder his protection.

f Which shee brought home to her mother in law.

g And 12, 13, 14.

h To wit of her baggage, as is in the Chalde text.

i To my husband and children when they were aloue, and how to vs.

a Meaning, that shee would haue her of hand, with thee might quickly.

b Boaz, no other.

c That is, hee stretched him among his arms.

d Thou shew thy selfe from time more to time more.

e If he will t that to be his by the title of mine according Gods law, De 25-6.

f For I am.

f Perceiving, that hee coming hither, that hee had not been her to his vnto the way.

for, did upon thee.

out with his maides, that they meete thee not in another field.

for, returned to her mother in law.

23 Then she kept her by the maides of Boaz, to gather vnto the ende of barley harvest, and of wheat harvest, & dwelt with her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 2 Shee sleepech at Boaz feete. 3 He acknowledgeth himselfe to bee her kinsman.

3 Meaning that shee would provide her of an husband, with whom shee might liue quietly. for in the same.

4 Boaz, nor yet any other.

Afterward Naomi her mother in law said vnto her, My daughter, shall not I seeke rest for thee that thou maiest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? Behold, he winoweth barley to night in the floore.

3 Wash thy selfe therefore, and annoint thee, and put thy raiment vpon thee, & get thee down to the floore: let not the man know of thee, vntill ye haue left eating and drinking.

4 And when hee shall sleepe marke the place where he layeth him down, and goe, and vncouer the place of his feete, and lay thee downe, and hee shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I will doe.

6 So shee went downe vnto the floore, and did according to all that her mother in law bade her.

7 That is, had rested himselfe among his seruants. for turned himselfe from one side to another.

7 And when Boaz had eaten and drunken, and cheered his heart, he went to lie downe at the ende of the heape of corne, and she came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid, and caught hold: and loe, a woman lay at his feete.

9 Then hee said, Who art thou? And shee answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Thou shewest thy selfe from time to time more virtuous.

10 Then said he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnes in the latter end, then at the beginning, in as much as thou followedst not young men, were they poore or rich.

11 And now, my daughter, feare not: I will do to thee all that thou requirest: for all the citie of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman nearer then I.

13 If he will take thee to be his wife by the title of affinity according to Gods law, Deut. 25.6.

13 Taria to night, & when morning is come, if hee will doe the duty of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if hee will not doe the kinsmans part, then will I doe the dutie of a kinsman, as the Lord liueth: sleepe vntill the morning.

14 And shee lay at his feete vntill the morning: and she arose before one could know another: for he said, Let no man know that a woman came into the floore.

15 for, maide.

15 Also he said, Bring the sheet that thou hast vpon thee, and hold it. And when shee held it, hee measured fixe measures of barley, and laied them on her, and shee went into the citie.

16 And when she came to her mother in law, shee said, Who art thou, my daughter? And she told her all that the man had done to her.

17 Perceiuing by her coming home, that she had not taken her to his wife she was affraid.

17 And said, These fixe measures of barley gaue hee mee: for hee said to me, Thou shalt not come empty vnto thy mother in law.

18 Then said shee, My daughter, sit still, vntill thou know how the thing will fall: for the man

will not be in rest, vntill he hath finished the matter this same day.

CHAP. III.

1 Boaz speaketh to Ruth next kinsman touching her marriage. 2 The ancient custome in Israel. 3 Boaz marrieth Ruth, of whom hee beggeth Obed. 4 The generation of Pheaz.

Then went Boaz vp to the gate, & fate there, and beholde, the kinsman, of whom Boaz had spoken, came by: and he said, Ho, such one, come, sit downe here. And hee turned, and fate downe.

a Which was the place of iudgement. b The Hebrewes here vse two words which haue no proper signification, but serue to note a certaine person, as we say, Ho sirah, or ho, such a one.

2 Then he tooke ten men of the Elders of the citie, and said, Sit ye downe here. And they fate downe.

for, inhabitants.

3 And he said to the kinsman, Naomi, that is come againe out of the country of Moab, will sell a parcell of land, which was our brother Elimelechs.

c For thou art the next of the kin.

4 And I thought to aduertise thee, saying, Buy it before the assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tel me: for I know that there is none besides thee to redeeme it, and I am after thee. The he answered I will redeeme it.

d That his inheritance might beare his name that is dead.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabite the wife of the dead, to stir vp the name of the dead, vpon his inheritance.

e That he had registered his right, Deut. 19.9.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming and changing for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour: and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi.

f Or, of the citie where he remained.

10 And moreover, Ruth the Moabite the wife of Mahlon, haue I bought to be my wife, to stir vp the name of the dead vpon his inheritance, & that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

g Ephrathah and Beth-lehem are both one. Gen. 38.29.

11 And all the people that were in the gate, & the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rachel & like Leah, which twain did build the house of Israel: and that thou maiest doe worthily in Ephrathah, and be famous in Beth-lehem.

12 And that thine house be like the house of Pharez (whom Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

13 So Boaz tooke Ruth: and shee was his wife: and when hee went in vnto her, the Lord gaue that shee conceived, and bare a sonne.

h He shall leaue a continual posteritie.

14 And the woman said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and his name shall be continued in Israel.

15 And this shall bring thy life againe, and cherish thine old age: for thy daughter in lawe which loueth thee, hath borne vnto him, and she is better to thee then seven sonnes.

i Meaning, many sonnes.

16 And Naomi tooke the child, and laied it in her lap, and became nurse vnto it.

1 Chron. 12.

1. This genealogy is brought in to prove that David by succession came of the tribe of Judah.

2. It is brought in to show that David was of the tribe of Judah.

3. It is brought in to show that David was of the tribe of Judah.

4. It is brought in to show that David was of the tribe of Judah.

5. It is brought in to show that David was of the tribe of Judah.

6. It is brought in to show that David was of the tribe of Judah.

7. It is brought in to show that David was of the tribe of Judah.

8. It is brought in to show that David was of the tribe of Judah.

9. It is brought in to show that David was of the tribe of Judah.

17 And the woman her neighbours gave it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of David.

18 These now are the generations of Pharez, Pharez begate Hezron.

19 And Hezron begate Ram, and Ram begate

Amminadab,
20 And Amminadab begate Nahshon, & Nahshon begate Salumah.
21 And Salomon begate Boaz, & Boaz begate Obed,
22 And Obed begate Ishai, and Ishai begate David.

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

Considering that God had ordained, Deut. 17. 14. that when the Israelites should bee in the land of Canaan, they should choose themselves a king, so bee in this first booke of Samuel is declared the state of this people under their first king. David being not content with that ordinance which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought, not because they sought the better thereby serve God, as being under the safeguard of him which did preserve Iesus Christ the true deliverer, therefore he gave them a tyrant & an hypocrite to rule over them; that they might learn that the person of a king is not sufficient to defend them, except God by his power preserve and keep them. And therefore he punished the ingratitude of his people, and smother them continually withen both at home and abroad. And because Saul, whom if nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, he was not zealous of his glory, he was by the voice of God put downe from his estate, and David the true figure of Iesus Christ placed in his stead, whose patience, modestie, confidence, persecution by open enemies, fained friends, and disguised blisse, were a life to the Church, and to every member of the same, as a pattern and example to behold their state and vocation.

CHAP. I.

The genealogy of Elkanah, father of Samuel. 1. His two wives. 2. His two sons. 3. His two daughters. 4. His two sons. 5. His two daughters.

1. There was a man of one of the two tribes of Ephraim, whose name was Elkanah the son of Ieroham, the son of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephraimite.

2. And he had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3. And this man went up out of his citie every yeere, to worship, and to sacrifice unto the Lord of holies in Shiloh, where were the two sonnes of Eli, Hophni, and Phinehas, Priests of the Lord.

4. And on a day, when Elkanah sacrificed, hee gave to Peninnah his wife and to all her sonnes and daughters portions.

5. But unto Hannah he gave a worthy portion, for hee loved Hannah, and the Lord had made her barren.

6. And her adversary vexed her sore, forasmuch as shee upbraided her, because the Lord had made her barren.

7. (And so did he yeere by yeere) and as oft as shee went up to the house of the Lord, thus shee vexed her, that she wept and did not eat.

8. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten sonnes?

9. So Hannah arose up after that they had eaten and drunke in Shiloh (and Eli the Priest sat by the door of the house of the Lord) and shee wept, and did not eat.

10. And she was troubled in her mind, and prayed unto the Lord, and wept sore.

11. And she vowed, saying, If thou wilt look on the trouble of thine handmaid, & remember me, and not forget thine handmaid, but give unto thine handmaid a true childe, then I will give him unto the Lord all the daies of his life, and there shall no razor come upon his head.

12. And as shee continued praying before the Lord, Eli marked her mouth.

13. For Hannah spake in her heart: her lips did move onely, but her voice was not heard: therefore Eli thought she had beene drunken.

14. And Eli said unto her, How long wilt thou bee drunken? Put away thy drunkennesse from thee.

15. Then Hannah answered, and said, Nay my lord, but I am a woman troubled in spirit: I have drunke neither wine nor strong drinke, but have powred out my soule before the Lord.

16. Count not thine handmaid for a wicked woman: for of the abundance of my complaint and my griefe have I spoken hitherto.

17. Then Eli answered, and said, Goe in peace, & the God of Israel grant thy petition that thou hast asked of him.

18. She said againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eat, and looked no more sad.

19. Then they rose up early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20. For in proceesse of time Hannah conceived and bare a sonne, and she called his name Samuel, because, said she, I have asked him of the Lord.

21. So the man Elkanah and all his house went up to offer unto the Lord the yeerely sacrifice and his vow.

22. But Hannah went not up: for shee said unto her husband, I will tarry until the child be weaned, then I will bring him that hee may appeare before the Lord, and there abide for ever.

23. And Elkanah her husband said unto her, Doe

* Num. 8. 3. ind. 1. 3. 3.

* 1. Chron. 12. 1. 1. Chron. 12. 1. 1. Chron. 12. 1.

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i I should her pray-
er make effect
therefore it was
called the Lords
promise.
Exod. 26. 36.

ii He a child.

iii That is, most
certainly.

iv Meaning, Eli
gave thanks to
God for her.

v After that she
had obtained a
sonne by prayer,
she gave thanks.
vi I have recon-
ced strength and
glory by the bene-
fice of the Lord.
vii I can sweete
them that reprove
my barrennesse.
viii In that ye con-
demne my barren-
nesse, ye shew your
pride against God.

ix They sell their
labours for need-
ful food.
x For many.
xi Deut. 32. 39.
xii Psal. 13.
xiii Job. 12.

xiv Psal. 13. 7.
xv He preferred to
honour, and put-
teth downe accord-
ing to his owne
will, though many
iudgements be
contrary.
xvi Therefore he
may dispose all
things according
to his will.
xvii Chap. 7. 10.

xviii He grounded
her prayer on Is-
aiah Christ which
was to come.
xix In all that Eli
commanded him.

xx That is, they
neglected his or-
dinance.

xxi For many.

xxii Transferring
the order appoint-
ed in the Law,
Lev. 24. 14. for their
holies sake.

Do what seemeth thee best: tary vntill thou hast
weined him only the Lord accomplish his word.
So the woman abode, and gaue her sonne sucke
vntill she weined him.

24 ¶ And when she had weined him, she tooke
him with her with three bullocks, and an Ephah
offshoure and a bottell of wine, and brought him
vnto the house of the Lord in Shiloh, and the
childe was young.

25 And they slew a bullocke, and brought the
childe to Eli.

26 And she said, Oh my lord, as thy soule li-
neth my lorde, I am the woman that stood with
thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath
giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the
Lord: as long as he liueth he shall be giuen vnto
the Lord: and he worshipped the Lord there.

CHAP. II.

i The song of Hannah. 12 The sonnet of Eli, wicked. 13 The new
custome of the Priests. 14 Samuel ministred before the Lord.
15 Eli blessed Elkanah and his wife. 16 Eli represseth his
fauour. 17 God punisheth a Prophet to Eli. 18 Eli a meane
for not chastising his children.

And Hannah prayed, and said, Mine heart re-
ioyceth in the Lord, mine home is exalted
in the Lord: my mouth is enlarged ouer mine
enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is
none besides thee, & there is no god like our God.

3 Speake no more presumptuously: let not
arrogancy come out of your mouth: for the Lord
is a God of knowledge, and by him enterprises
are established.

4 The bow and the mighty men are broken,
and the weak haue girded themselues with
strength.

5 They that were full, are hired sooth for
bread, and the hungry are no more hired, so that
the barren hath borne seven: and shee that had
many children is feeble.

6 The Lord killeth and maketh aliuie: bring-
geth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich:
bringeth low, and exalteth.

8 He raiseth vp the poore out of the dust, and
lifteth vp the begger fro the dunghill, so set them
among princes, and to make them inherite the
seate of glory: for the pillars of the earth are the
Lords: and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the
wicked shall keepe silence in darkenesse: for in
his owne might shall no man be strong.

10 The Lords aduersaries shall bee destroyed,
and out of heauen shall he thunder vpon them:
the Lord shall iudge the endes of the world: and
shall giue power vnto his King, and exalte
the home of his Anointed.

11 And Elkanah went to Ramah to his house,
and the child did minister vnto the Lord before
Eli the Priest.

12 ¶ Now the sonnet of Eli were wicked men,
and knew not the Lord.

13 For the Priests custome toward the peo-
ple was this: when any man offered sacrifice, the
Priests boy came, while the flesh was seething,
and a fleshhook with three teeth in his hand,

14 And thrust it into the kettle, or into the
caldron, or into the panne, or into the pot: all
that the fleshhook brought vp, the Priest tooke
for himselfe: thus they did vnto all the Israelites,

that came thither to Shiloh.

15 Yea, before they burnt the fat, the priests
boy came & said vnto the man that offered, Giue
me flesh to roste for the Priest: for he wil not haue
fodden flesh of thee, but raw.

16 And if any man sayde vnto him, Let them
burne the fat according to the custome, then take
as much as thine heart desireth: then he would
answere, No, but thou shalt giue it now: and if
thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was
very great before the Lord: for men abhorred
the offering of the Lord.

18 ¶ Now Samuel being a yong childe mini-
stred before the Lord, girded with a linnen Ephod.

19 And his mother made him a litle coat, and
brought it to him from yeare to yeare, when he
came vp with her husband, to offer the yeerely
sacrifice.

20 And Eli blessed Elkanah and his wife, and
said, The Lord giue thee seed of this woman, for
the petition that she asked of the Lord: and they
departed vnto their place.

21 And the Lord visited Hannah, so that shee
conceiued and bare three sonnes, and two daugh-
ters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that
his sonnes did vnto all Israel, and how they lay
with the women that assembled at the doore of
the Tabernacle of the Congregation.

23 And he said vnto them, Why doe ye such
things? for of all this people I heare euil reports
of you.

24 Doe no more, my sonnes: for it is no re-
port that I heare, which is, that yee make the
Lords people to trespasse.

25 If one man sinne against another, the iudge
shall iudge it: but if a man sinne against the Lord,
who will pleade for him? Notwithstanding they
obeyed not the voyce of their father, because the
Lord would slay them.

26 ¶ (Now the childe Samuel profited, and
grew, and was in fauour both with the Lord and
also with men)

27 And there came a man of God vnto Eli,
and said vnto him, Thus saith the Lord, Did not I
plainly appeare vnto the house of thy father,
when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Is-
rael to be my Priest, to offer vpon my altar, & to
burne incense, and to weare an Ephod before me,
and I gaue vnto the house of thy father all the
offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my
sacrifice and mine offering, which I commanded
in my Tabernacle, and honourest thy children a-
bout me, to make your selues fat of the first fruits
of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I
said, that thine house, and the house of thy father
should walke before me for euer: but now the
Lord saith, It shall not be so: for them that ho-
nour me, I will honour, and they that despise me,
shall be despised.

31 Behold, the dayes come, that I will cut off
thine arme, and the arme of thy fathers house,
that there shall not be an old man in thine house.

32 And thou shalt see thine enemy in the
habitation of the Lord in all things wherewith
God shall bless Israel, and there shall not bee an
old

m Which was
commanded first
to haue beate offer-
ed to God.

n Or, Lame.
o Not palling for
their owne profit,
so that God might
be serued aight.

p Seeing the hor-
rible abuse therof.

q Exod. 28. 4.

r For the thing
that she hath long
to the Lord: so with
Samuel.

s Which was (as
the Hebrews write)
after their traualle
when they came
to be purified,
reade Exod. 28. 8.
Leuit. 12. 6.

t Because they
contemned the
duty to God,
uerse 17.

u So that to omitt
good admonition
is Gods mercy,
and to disobey
them is his iust
iudgement for
sinne.

v To wit, Azazel.

w Leuit. 10. 14.

x Why haue you
contemned my sa-
crifices, and as it
were trode them
vnder foote?

y Gods promises
are only effectually
to such as he pa-
teth constancie
vnto, so feare and
obey him.

z Thy power and
authority.

aa Thy posteritie
shall see the glory
of the chiefe Priest
translated to ano-
ther, whom they
shall conue, 1 King.
2. 27.

old man in thine house for ever.

33. Nevertheless, I will not destroy every one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowfull: and all the multitude of thine house shall die when they bamen.

34. And this shall be a signe vnto thee, that shall come vpon thy two sonnes, Hophni and Phinehas: in one day they shall die both.

35. And I will stirre me vp a faithful Priest, that shall do according to mine heart, and according to my mind: & I will build him a sure house, and he shall walke before mine Anointed for ever.

36. And all that are left in thine house, shall come and bow downe to him for a piece of siluer and a morfell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morfell of bread.

CHAP. III.

1. There was no sacrifice without in the time of Eli. 4. The Lord calleth Samuel three times. 11. Anna sheweth what shall come vpon Eli and his house. 18. The same declareth Samuel to Eli.

Now the child Samuel ministered vnto the Lord before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

2. And at that time, as Eli lay in his place, his eyes began to waxe dimme, that he could not see.

3. And yet the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4. Then the Lord called Samuel: and he said, Here I am.

5. And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: goe againe and sleepe. And he went and slept.

6. And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And he answered, I called thee not my sonne: goe againe and sleepe.

7. Thus did Samuel, before hee knew the Lord, and before the word of the Lord was reueiled vnto him.

8. And the Lord called Samuel againe the third time: and he arose and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9. Therefore Eli said vnto Samuel, Goe and sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11. Then the Lord said vnto Samuel, Behold, I will doe a thing in Israel, whereof who soeuer shall heare, his two eares shall tingle.

12. In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13. And I haue told him that I will iudge his house for ever, for the iniquitie which he knoweth, because his sonnes ran into a slander, and hee slayed them not.

14. Now therefore I haue sworne vnto the house of Eli, that the wickednes of Elis house shall not be purged with sacrifice nor offering for ever.

15. Afterward Samuel slept vntil the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16. Then Eli called Samuel, and said, Samu-

my sonne. And he answered, Here I am.

17. Then he said, What is it, that the Lord said vnto thee? I pray thee hide it not from mee. God doe so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18. So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

19. And Samuel grew, and the Lord was with him, & let none of his words fall to the ground.

20. And all Israel from Dan to Beer-sheba knew, that faithfull Samuel was the Lords Prophet.

21. And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by his word.

CHAP. IIII.

1. Israel was smitten by the Philistims. 4. They doe set the Arke, wherefore the Philistims doe sware. 10. The Arke of the Lord is taken. 11. Eli and his Elders die. 16. The death of the wife of Phinehas the sister of Eli.

And Samuel spake vnto all Israel: and Israel went out against the Philistims to battell, and pitched beside Eben-ezer: and the Philistims pitched in Aphek.

2. And the Philistims put themselves in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slewe of the armie in the fildes about foure thousand men.

3. So when the people were come into the campe, the Elders of Israel said, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4. Then the people sent to Shiloh, & brought from thence the Arke of the couenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the couenant of God.

5. And when the Arke of the couenant of the Lord came into the hoste, all Israel shouted a mightie shout, so that the earth rang againe.

6. And when the Philistims heard the noise of the shout, they said, What meaneth the sound of this mighty shout in the host of the Ebrewes? and they vnderstood, that the Arke of the Lord was come into the hoste.

7. And the Philistims were afraid, and sayd, Gods come into the hoste: therefore sayd they, Woe vnto vs: for it hath not bene so heretofore.

8. Wo vnto vs, who shall deliuer vs out of the hand of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9. Be strong and play themen, O Philistims, that ye be not seruants vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10. And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirty thousand footmen.

11. And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12. And there ranne a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13. And when hee came, doe Eli late vpon a seat.

k God punish thee after this and that sort, except thou tel me truth, Ruth. 1. 17.

l The Lord accomplished what sooner he had said.

m Or that Samuel was the faithful Prophet of the Lord.

n Like by the word of the Lord.

o From the departure of the 12 tribes out of Egypt, vnto the time of Samuel, are about 397 years.

p Or some of the 400. 7. 12.

a For it may seeme that this warre was undertaken by Samuels commandment.

b For he is said to appeare to the 12 tribes betwene the cherubims ouer the Arke of the couenant, Exo. 25. ver. 17.

c Before wee fought against men, and now God is come to fight against vs.

d For in the red sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues.

e Iudg. 13. 1.

f Danid alluding to this place, Psal. 78. 63. faith they were consumed with fire: meaning they were suddenly destroyed.

g In token of sorrow and mourning.

For when they come to mans age.

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shall be in favour vnto him.

b The Chaldean reader, whilst Eli lived.

c Because there were very few Prophets to declare it.

d In the court next to the Tabernacle.

e That is, the light which burneth in the night.

f Samuel was about 37 years old, when the Lord called him.

g Such was the corruption of those times, that the child Priest was become dull and negligent to vnderstand the Lords speaking.

h 2. King. 21. 13. k God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elis house destroyed.

i Meaning, that his posterity should neuer enjoy the chief Priests office.

a It is should be taken of the enemies.

near by the way side, waiting for his heart & feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying, he sayd, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

b Chap. 3.

15 (Now Eli was fourescore and eightene yeere old, and his eyes were dim that he could not see)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the host: and he said, What thing is done, my sonne?

c According as God had afore sayd.

17 Then the messenger answered, and saide, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreover, thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

d Or gourned.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for hee was an old man and heauie: and he had iudged Israel forty yeeres.

e Or so cry out.

19 And his daughter in law, Phinehas wife, was with childe, nere || her trauail: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and trauciled: for her paines came vpon her.

f And settled her body toward her assaile.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

g Or No glory or where is the glory?

21 And she named the childe || Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

h She uttered her great sorow by repeating her words

22 Shee sayd againe, The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

a The Philistims bring the Arke into the house of Dagon, which is set before it. *b* The men of Ashdod are plagued. *c* The Arke is carried into Gath, and after to Ekron.

Then the Philistims tooke the Arke of God, and carried it from Eben-ezer vnto Ashdod.

d Which was one of the five principall cities of the Philistims.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

e Which was their chiefe idol, and as some write, from the assail downward was like a fish and vponward like a man.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vpon early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon & the two palmes of his hands were cut off vpon the threshold: onely the stump of Dagon was left to him.

f Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition.

5 Therefore the Priests of Dagon, and al that come into Dagon's house, tread not on the threshold of Dagon in Ashdod, vnto this day.

g 1. 28. 26.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is fore vpon vs and vpon Dagon our god.

8 They sent therefore. and gathered all the princes of the Philistims vnto them, and sayde,

What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had carried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and alsoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for the e was a destruction and death thorowout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

a The time that the Arke was with the Philistims, which they first came with a gift. *b* It commeth to Beth-shemesh. *c* The Philistims offer golden emerods. *d* The men of Beth-shemesh are sick for looking into the Arke.

So the Arke of the Lord was in the countrey of the Philistims seven moneths.

2 And the Philistims called the Priests and the Soothsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we will send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it a sinne offering: then shall yee bee healed, and it shall bee known to you, why his hand departeth not from you.

4 Then sayd they, What shall be the sinne offering, which wee shall giue vnto it? And they answered, Five golden emerods, and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your Emerods, and the similitudes of your mice that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when hee wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the jewels of gold which yee giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is e hee that did vs this great euill, but if not, we shall know then that it is not his hand that smote vs, but it was a chance that happened vs.

a Though they had felt Gods power, and were afraid thereof, yet they would further try him, which thing God turned to their destruction and his glory.

b The wicked when they see the hand of God grudge and reiect him, where the godly humble themselves, and cry for mercy.

c They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

d The idolaters confesse here a true God, but punisheth him unjustly.

e This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright.

f Exod. 1. 37.

g Meaning the golden emerods and the golden mice.

h The God of Israel.

i The wicked attribute almost all things to fortune & chance, where as in deed there is nothing done without Gods providence and decree.

10. And the men did so: for they took two kine that gave milke, and tied them to the cart, and put the calves at home.

11. So they set the Arke of the Lord vpon the cart, and the coffer with the mize of golde, and with the similitudes of their emerods.

12. And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went: & turned neither to the right hand nor to the left: also the princes of the Philistims went after them vnto the borders of Beth-shemesh.

13. Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14. And the cart came into the field of Tophua a Beth-shemite, and stood still there. There was also a great stone, and they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15. And the Levites took downe the Arke of the Lord, and the coffer that was with it, wherein the jewells of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16. And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17. ¶ So these are the golden emerods, which the Philistims gave for a sinne offering to the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

18. And golden mize, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes vnwalled vnto the great stone of Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Tophua the Beth-shemite.

19. And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20. Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God? and to whom shall he go from vs?

21. And they sent messengers to the inhabitants of Kiriath-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

CHAP. VII.

1. The Arke brought to Kiriath-earim. 2. Samuel rebursteth the people to forsake their sinnes, and turne to the Lord. 3. The Philistims take the Arke of the Lord, and are overcome. 16. Samuel judgeth Israel.

Then the men of Kiriath-earim came, and took vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2. (For while the Arke abode in Kiriath-earim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3. ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, put away the strange gods from among you, and Ashtaroth, and direct your hearts vnto the Lord, and serue him only, and he

shall deliuer you out of the hand of the Philistims.

4. Then the children of Israel did put away Baalim & Ashtaroth, and serued the Lord onely.

5. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted the same day, and sayd there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7. When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that they were afraid of the Philistims.

8. And the children of Israel sayd to Samuel, Cease not to crie vnto the Lord our God for vs; that hee may saue vs out of the hand of the Philistims.

9. Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10. And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundered with a great thunder that day vpon the Philistims, and it routed them: so they were slaine before Israel.

11. And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12. Then Samuel tooke a stone, and pitched it between Mizpeh and Shen, and called the name thereof Eben-ezer, and he sayd, Hitherto hath the Lord holpen vs.

13. ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14. Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: & Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betwene Israel and the Amorites.

15. And Samuel iudged Israel all the dayes of his life.

16. And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17. Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1. Samuel maketh his sonnes Judges ouer Israel, who followe with his sheeps. 5. The Israelites aske a King. 11. Samuel disclaimes in what state they should be vnder the king. 19. Nor withstanding, they aske one still, and the Lord willeth Samuel to graunt vnto them.

When Samuel was now become olde, hee made his sonnes Judges ouer Israel.

2. (And the name of his eldest sonne was Joel, and the name of the second Abiah) euen Judges in Ber-sheba.

3. And his sonnes walked not in his wayes, but turned aside after lucre, and tooke rewards, and perverted the iudgement.

4. ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto

Ramah. 5. And sayd vnto him, Behold, thou art olde, and

1. Judge 3. 11. 19.

c. For Shiloh was now desolate because the Philistims had taken thence the Arke. d. The Chalde text hath, that they drew water out of their hearts: that is, wept abundantly for their sinnes.

e. Signifying that in the prayers of the godly, there ought to be a vehement zeale.

f. According to the prophesie of Hannah, Samuel's mother, Chap. 3. 10.

g. Which was a great rocke ouer against Mizpeh.

h. Meaning the Philistims.

i. Which was not contrary to the Law: for as yet a certaine place was not appointed.

g. For the triall of the matter.

h. To wit, the men of Beth-shemesh, which were Israelites.

i. These were the five principall cities of the Philistims, which were not all conquered vnto the time of David. j. Or the place for a burnt offering.

k. Was not for any touch or hurt, but for a sacrifice, as his sonnes, Num. 4. 24. 26.

a. A citie in the tribe of Iudah, called also Kirjath-earim.

b. Lamented for their sinnes, and followed the Lord.

** 10th. 14. 15. 23. * Judges 19. * 2d. 16. 4. 2nd. 1. 10.*

a. Because he was not able to beare the charge. b. Who was also called Vaisai, 1. Chron. 2. 20.

** 2d. 16. 19.*

c. For there his house was, Chap. 7. 17.

and thy sonnes shall not in thy wayes: * make vs now a king to iudge vs like all nations.

6 But the thing displeased Samuel, when they sayd, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt vnto this day, (and haue forsaken me, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit, yet * testifie vnto them, and shewe them the maner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord vnto the people that asked a king of him.

11 And he said, This shall bee the maner of the king that shall reigne ouer you: he will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall runne before his charet.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his haruest, and to make instruments of warre, and the things that serue for his charets.

13 Hee will also take your daughters & make them Apothecaries, and Cooks, and Bakers,

14 And he will take your fields, & your vineyards, and your best Oliue trees, and giue them to his seruants.

15 And he will take the tenth of your feede, and of your vineyards, and giue it to his Eunuchs, and to his seruants.

16 And hee will take your men seruants, and your maid seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king, whom ye haue chosen you, & the Lord will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall bee a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, ¶ Harken vnto their voyce, and make them a king. And Samuel said vnto the men of Israel, Go euery man vnto his citie.

C H A P. IX.

3 Saul seeking his fathers asses, by the counsel of his seruants goeth to Samuel. 9 The Trapphens called Seers. 13 The Lord reuene-eth to Samuel Sauls committing, commanding him to anoint him king. 21 Samuel bringeth Saul to the feast.

¶ Here was now a man of Benjamin, * mightie in power, named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bithorah, the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a * goodly yong man and a faire: so that among the children of Israel there was not a goodlier then hee: from the shoulders vpward, he was higher then any of the people.

3 And the asses of Kish, Sauls father, were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe and seeke the asses.

4 So he passed through mount Ephraim, and went thorow the lande of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: hee went also thorow the land of Iemini, but they found them not.

5 When they came to the land of * Zuph, Saul sayd vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of asses, and take thought for vs.

6 And he said vnto him, Behold now, in this city is a man of God, & he is an honourable man: all that he saith commeth to passe: let vs now go thither, if so be that he can shew vs what way we may goe.

7 Then Saul saide to his seruant, Well then, let vs go: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue wee?

8 And the seruant answered Saul againe, and said, Behold, I haue found about mee the fourth part of a shekell of silver: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus he spake, Come, & let vs goe to the Seer: for he that is called nowe a Prophet, was in the old time called a Seer.)

10 Then said Saul to his seruant, Well sayd, come, let vs go: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hill way to the citie, they found maids that came out to draw water, and saide vnto them, Is there here a Seer?

12 And they answered them, and saide, Yea, loe, he is before you: make haste nowe, for hee came this day to the citie: for there is an offering of the people this day in the high place.

13 When ye shall come into the citie, ye shall find him straight way: yer he come vp to the high place to eate, for the people will not eate vntill he come, because hee will * blesse the sacrifice: and then eate they that be bidden to the feast: nowe therefore goe vp, for euen now shall ye find him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the high place.

15 ¶ But the Lord had reuealed to Samuel secretly a day before Saul came) saying,

16 To morow about this time I will send thee a man out of the land of Benjamin, him shalt thou anoint to be gouernour ouer my people Israel, that he may * laue my people out of the hands of the Philistines: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before me vnto the high place: for ye shall eate with me to day, and to morow I will let thee goe, and will tell thee all that is in thine heart.

c All these circumstances were means to serue vnto Gods providence, whereby Saul (though not approved of God) was made king. d Where was Ramoth Zophim, the citie of Samuel.

f Or, mistaken

e Which is shew due pence, reade Gen. 22. 15.

f So called because hee foreknew things to come.

g That is, after the offering, which should be kept in an high place of the citie appointed for that use. h That is, give thanks and distribute the meat according to their custome.

* Chap. 13. 1. v. 11.

† See in his house.

i Notwithstanding their wickednes, yet God was euer mindful of his inheritance.

k Meaning all that thou desirest to know.

20 And

1 Whom doeth
Israel desire to be
their king, but
Saul?

an Where the
shoulder is.

on That is the
shoulder with the
breast, which the
Priest had for his
assembly in all peace
offerings, Levit.
xvi. 24.

on That both by
the assembling of
the people, and by
the meate prepa-
red for thee, thou
mightst under-
stand that I knew
of thy coming.

on To speake with
Saul secretly: for
the hands were
above.

on Gods comman-
dment as concei-
ning thee.

on In the law this
anointing signifi-
eth the gifts of the
holy Ghost, which
were necessary for
them that should
rule.

on Gen. 11. 10.

on Samuel con-
firmed him by these
signes, that God
had appointed
him king.

on 1 Sam. 10.

on 1 Sam. 10.

on Which was an
high place in the
city Kirith-ima,
where the
idole was, chap.
26.

And as for thine affections that were lost three
dayes agoe, care not for them: for they are found:
and on whom is for all the desire of Israel? is it
not vpon thee, and on all thy fathers house?

21 But Saul answered and said, Am not I the
sonne of Lemuel of the tribe of Benjamin? and
my familie is the least of all the families of the
tribe of Benjamin. Wherefore then speakest thou
so to me?

22 And Samuel tooke Saul and his seruant, and
brought them into the chamber, & made them
sit in the chiefest place among them that were
bidden: which were about thirty persons.

23 And Samuel said vnto the cook, Bring
forth the portion which I gaue thee, and whereof
I said vnto thee, Keepe it with thee.

24 And the cook tooke vp the shoulder, and
that which was vpon it, and set it before Saul.
And Samuel said, Behold, that which is left, set it
before thee, and eate: for hitherto hath it bene
kept for thee, saying, Also I have called the peo-
ple. So Saul did eate with Samuel that day.

25 And when they were come downe from the
high place into the citie, he communed with Saul
vpon the top of the house.

26 And when they arose early about the spring
of the day, Samuel called Saul to the toppe of
the house, saying, Vp, that I may send thee away.
And Saul rose, and they went out, both hee, and
Samuel.

27 And when they were come downe to the
end of the citie, Samuel said to Saul, Bid the ser-
uant goe before vs, (and he went) but stand thou
still now, that I may shewe thee the worde of
God.

CHAP. X.

Saul is anointed King by Samuel. 9 God changes Sauls heart,
and he prophesies. 17 Samuel assembles the people, & shew-
eth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel
anoints the King of Israel.

Then Samuel tooke a vial of oile, and pow-
red it vpon his head, and kissed him, and said,
Hath not the Lord anointed thee to be gouernor
ouer his inheritance?

2 When thou shalt depart from me this day,
thou shalt find two men by Rahels sepulchre in
the border of Benjamin, euen at Zelzah, and they
will say vnto thee, The asses which thou wentest
to seeke, are found, and loe, thy father hath left
the care of the asses, & soroweth for you, saying,
What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and
shalt come to the plains of Tabor, and there shalt
meet thee three men going vp to God to Beth-el,
one carrying three kiddes, and another carrying
three loaves of bread, and another carrying a bot-
tel of wine.

4 And they will aske thee if all be well, and
will giue thee the two loaves of bread, which thou
shalt receiue of their hands.

5 After that thou shalt come to the hill of
God, where is the garisons of the Philistines: and
when thou art come thither to the city, thou shalt
meete a company of Prophets committing downe
from the hill place with a vial, & a tymbrel, and
a pipe, and in harpe before them, and they shall
prophesie.

6 Then the spirit of the Lord will come vpon
thee, and thou shalt prophesie with them, & shalt
be turned into another man.

7 Therefore when these signes shall come vn-

to thee; doe as occasion shall serue for God
with thee.

8 And thou shalt goe downe before mee to
Gilgal: and I also will come downe vnto thee to
offer burnt offerings, and to sacrifice sacrifices of
peace. Take for me seven dayes, till I come to
thee, and shew thee what thou shalt doe.

9 And when he had turned his backe to goe
from Samuel, God gaue him another heart: and
all those tokens came to passe that same day.

10 And when they came thither to the hill,
behold, the company of Prophets met him, and
the spirit of God came vpon him, and he pro-
phesied among them.

11 Therefore all the people that knew him be-
fore, when they saw that hee prophesied among
the Prophets, said ech to other, What is come
vnto the sonne of Kish? is Saul also among the
Prophets?

12 And one of the same place answered,
and sayde, But who is their father? There-
fore it was a prouerbe, Is Saul also among the
Prophets?

13 And when he had made an end of prophe-
sying, he came to the high place.

14 And Sauls vncle said vnto him, and to his
seruant, Whither went ye? And he said, To seeke
the asses: and when we sawe that they were no
where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee,
what Samuel said vnto you.

16 Then Saul said vnto his vncle, He tolde vs
plainly, that the asses were found: but concern-
ing the kingdome, whereof Samuel spake, tolde
he him not.

17 And Samuel gathered the people vn-
to the Lord in Mizpeh,

18 And he saide vnto the children of Israel,
Thus saith the Lord God of Israel, I haue brought
Israel out of Egypt, and deliuered you out of the
hand of the Egyptians and out of the handes of
all kingdomes that troubled you.

19 But ye haue this day cast away your God,
who onely deliuereth you out of all your aduer-
sities and tribulations: and ye said vnto him, No,
but appoint a king ouer vs. Now therefore stand
ye before the Lord according to your tribes, and
according to your thousandes.

20 And when Samuel had gathered together
all the tribes of Israel, the tribe of Benjamin was
taken.

21 Afterward he assembled the tribe of Ben-
jamin, according to their families, and the family
of Matri was taken. So Saul the sonne of Kish was
taken, and when they sought him, hee could not
be found.

22 Therefore they asked the Lord againe, if
that man should yet come thither. And the Lord
answered, Beholde, he hath hid himselfe among
the stuffe.

23 And they ranne, and brought him thence:
and when he stood among the people, hee was
higher then any of the people from the shoulders
vpward.

24 And Samuel said to all the people, See yee
not him, whome the Lorde hath chosen, that
there is none like him among all the people? and
all the people shouted and saide, God saue the
king.

25 Then Samuel told the people the duetie
of the kingdome, and wrote it in a booke, and
layed

* Chap. 13.

† 1 Sam. 10.
d He gaue him
such vertues as
were meet for a
King.

107. 1 Sam. 10.

* Chap. 19. 14.

Meaning that
prophesie com-
meth not by in-
carnation, but is gi-
uen to whom it
pleaseth God.

† Noting thereby
him that from low
degree cometh
suddenly to ho-
nour.

g Both to declare
vnto them their
sinne in a king
King, and also to
shew Gods ien-
tence therein.

h That is, by ca-
sting of lot.

i As though he
were vnworthy
and vnwilling.

† 1 Sam. 10. the king
line.

k As it is writ-
ten in Deut. chap.
17. 15. &c.

layed it vp before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shal he saue vs? So they despised him, and brought him no presents: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite warres against Iabesh-Gilead, who asketh helpe of the Israelites. 2 Saul promyseth helpe. 3 The Ammonites are slaine: 14 The kingdome is restored.

Then Nahash the Ammonite came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a covenant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition I will make a covenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Giue vs seven dayes respite, that wee may send messengers vnto all the coastes of Israel, and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And behold, Saul came following the catel out of the field, and Saul said, What aileth this people that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when hee heard these tidings, and hee was exceedingly angry,

7 And tooke a yoke of oxen, and hewed them in pieces, & sent them thorowout all the coasts of Israel by the hands of messengers, saying, Whosoever commeth not forth after Saul, and after Samuel, so shal his oxen be serued. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when hee numbred them in Bezek, the children of Israel were three hundred thousand men, and the men of Iudah thirty thousand.

9 Then they sayd vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto you, and ye shall do with vs all that pleaseth you.

11 ¶ And when the morrow was come, Saul put the people in three bands, and they came in vpon the host in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, Who is he that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul sayde, There shall no man die this day: for to day the Lord hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come that we may go to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: & there they offered peace offerings before the Lord, and

there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity: & proueth their ingratitude. 19 God by hisacle canisith the people to confesse their sinne. 20 Samuels birth is the prophete to follow the Lord.

Samuel then said vnto all Israel, Behold, I haue hearkened vnto your voyce in all that yee sayd vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childehood vnto this day.

3 Behold, here I am: beare record of me before the Lord, and before his anoynted. Whose oxen haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whome haue I hurt? or of whose hand haue I receiued any bribe to blinde mine eyes therewith, and I will restore it you?

4 Then they sayde, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he sayd vnto them, The Lord is witnesse against you, and his Anoynted is witnesse this day, that ye haue found nought in mine handes. And they answered, He is witnesse.

6 Then Samuel said vnto the people, It is the Lord that made Moses & Aaron, & that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lorde according to all the righteousnesse of the Lord, which he shewed to you and to your fathers.

8 After that Iakob was come into Egypt, and your fathers cryed vnto the Lorde, then the Lord sent Moses & Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 And when they forgate the Lord their God, he sold them into the hand of Sifera captain of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lorde sent Ierubbaal and Bedan, and Iphtah, and Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw that Nahash the king of the children of Ammon came against you, ye said vnto me, No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye haue chosen, and whom ye haue desired: lo therefore, the Lord hath set a King ouer you.

14 If ye wil leaue the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the King that reigneth ouer you, shall follow the Lord your God.

15 But if ye wil not obey the voyce of the Lord, but disobey the Lords mouth, then shal the hand of the Lord be vpon you, and on your fathers.

a I haue granted your petition.

b To gouerne you in peace and warre.

c Eccles. 48. 19. God would that this confession should bee a pattern for all them that haue any charge or office.

d Your King, who is anoynted by the commandment of the Lord.

e Or, called.

f Or, brought.

g Gen. 48. 36.

h Exod. 4. 16.

i Judg. 4. 3. e Captain of the hoste King of Hazor.

j That is, Samson, Judg. 13. 25. i Judg. 11. 1. k Chap. 4. 1.

l Leaving God to seeke helpe of man, Chap. 8. 34.

m Ye shall be preferred as they that follow the Lords will.

n Meaning, the gouernours.

16 Now

I both to auoyd sedition, and also to win them by patience.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 41.

b This declareth that the more neere that tyrants are to their destruction, the more small they are.

c God gave him the spirit of strength and courage to go against this tyrant.

d Headeeth Samuel, because Saul was not yet appointed of all.

e Meaning, Saul and Samuel.

f That is, to the Ammonites, desiring that they had hope of ayde.

g By this victorie the Lord won the hearts of the people to Saul.

h By shewing mercie he thought to winne their affe.

i In signe of the beginning for the victorie.

16 Nowe also stand and see this great thing which the Lord will doe before your eyes:

17 Is it not now wheat harvest? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickednes is great, which ye haue done in the sight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that wee die not: for wee haue sinned in asking vs a King, beside all our other finnes.

20 ¶ And Samuel said vnto the people, Feare not, (ye haue indeede done all this wickednesse, yet depart not from following the Lord;) but serue the Lord with all your heart;

21 Neither turne yee backe: for that should bee after vaine things which cannot profite you, nor deliuer you, for they are but vannie.

22 For the Lord will not forsake his people: for his great Names sake: because it hath pleased the Lord to make you his people.

23 Moreover God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the truth with all your hearts, and consider how great things he hath done for you.

25 But if ye doe wickedly, ye shall perish both ye and your King.

CHAP. XLII.

¶ The Philistines are foemen of Saul and Jonathan: 23 Saul bringeth disphants to Gods commandments, a sheweth of Samuel that he shall not reigne. 29 The great floure gathered in the Philistines after the Israelites.

Saul now had bene King one yeere, and hee reigned two yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Jonathan smote the garison of the Philistines that was in the hill: and it came to the Philistines eares: and Saul blew the trumpet throughout all the land, saying, Heare, O yee Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistines: wherefore Israel was had in abomination with the Philistines: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistines also gathered themselves together to fight with Israel, thirtie thousand chariots, and fixe thousand horsemen: for the people were like the sand which is by the sea side in multitude, and came vp, & pitched in Michmash Eastward from Beth-anen.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hid themselves in caves, and in holds, and in rocks, and in towers, and in pits.

7 And some of the Ebrewes went ouer Iordan vnto the land of Gad and Gilead: and Saul was yet in Gilgal, & all the people for feare followed him.

8 And he taried seven dayes, according vnto the tyme that Samuel had appointed: but Samuel

came not to Gilgal, therefore the people were scattered from him.

¶ And Saul sayde, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

¶ And as soon as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meet him, to salute him.

¶ And Samuel sayd, What hast thou done? Then Saul sayd, because I saw that the people was scattered from mee, and that thou camest not within the dayes appointed, and that the Philistines gathered themselves together to Michmash,

¶ And he said, I, the Philistines will come downe now vpon mee to Gilgal, and I haue not made supplication vnto the Lords. I was bolde therefore and offered a burnt offering.

¶ And Samuel sayd to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which hee commanded thee: for the Lord had now stablished thy kingdom vpon Israel for ever.

¶ But now thy kingdom shall not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

¶ And Samuel arose, and gate him vp from Gilgal in Gibeah of Benjamin: and Saul numbered the people that were found with him, about fixe hundred men.

¶ And Saul and Jonathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistines pitched in Michmash.

¶ And there came out of the hoste of the Philistines three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

¶ And another band turned toward the way to Beth-horon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

¶ Then there was no smith found thorowout all the land of Israel: for the Philistines said, Lest the Ebrewes make them swords or speares.

¶ Wherefore, all the Israelites went downe to the Philistines, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

¶ Yet they had a file for the shares, and for the mattocks, and for the pike-forks, and for the axes, and for to sharpen the goads.

¶ So when the day of battell was come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Jonathan: but only with Saul and Jonathan his sonne were there found.

¶ And the garison of the Philistines came out to the passage of Michmash.

CHAP. XLIII.

¶ Jonathan and his armour bearer put the Philistines to flight.

¶ Saul hindereth the people by an othe, not to eat till evening.

¶ The people eats with the blood. ¶ Saul would put Jonathan to death. ¶ The people deliuer him.

¶ Then on a day Jonathan the sonne of Saul said vnto the young man that bare his armour, Come and let vs goe ouer toward the Philistines garison, that is yonder on the other side, but hee told not his father.

3 And

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

h Saul, bless him.

h Though these causes seeme sufficient in mans iudgement, yet because they had not the word of God, they turned to his destruction.

i Who willed thee to obey him and rest vpon the word spoken by his Prophet. k That is, David.

l And went to his citie Ramah.

m Or, the destroyer: to wit, the captain came out with three bands.

n Soe that to mans iudgement these three armies would haue overrunne the whole countrey.

o To declare that the victory onely came of God, and not by their force.

a By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came, of his grace.

h In that ye haue forsaken him, who hath all power in his hand, hee shall smite you.

l Not only at other times, but now chiefly. m Remembrance that there is no time so great, but it shall be forgiven, if the sinner turne againe to God.

n Of his free mercy, and not of your merits, and therefore he will not forsake you.

o Voluntarily, and without compulsion.

a Whiles these things were done, b Before hee tooker vpon him the flage of a King.

c Of Kirith-iesim, where the sheke was, Chap. 36. d That euery one should prepare themselves to warre.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two tribes of the halfe army were.

3 And Saul taried in the border of Gibeath vnder a pomegranate tree which was in Migron, and the people that were with him, were about fixe hundred men.

4 And Ahiah the sonne of Ahitub, *Icha-bods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knewe not that Jonathan was gone.

5 ¶ Nowe in the way whereby Jonathan fought to go ouer to the Philistims garison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

6 The one rocke stretched from the North toward Michmas, and the other was from the South toward Gibeath.

7 And Jonathan sayd to the young man that bare his armour, Come, and let vs goe ouer vnto the garison of these ^b vncircumcised: it may bee that the Lord will worke with vs: for it is not hard to the Lord * to saue with many, or with few.

8 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it please thee: behold, I am with thee as thine heart desireth.

9 Then said Jonathan, Behold, wee goe ouer vnto those men, and will shewe our selues vnto them.

10 ¶ If they say on this wise to vs, Tarie vntill wee come to you, then wee will stand still in our place, and not goe vp to them.

11 But if they say, Come vp vnto vs, then we wil go vp: for the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

12 So they both shewed themselves vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the holes wherein they had hid themselves.

13 And the men of the garison answered Jonathan and his armour bearer, and said, Come vp to vs: for we will shew you a thing. Then Jonathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

14 So Jonathan went vp vpon his hands and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

15 So the strife slaughter which Jonathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

16 And there was a feare in the hoste, and in the fildes, and among all the people: the garison also, and they that went out to spoile, were afraid themselves: and the earth trembled: for it was stricken with feare by God.

17 ¶ Then the watchmen of Saul in Gibeath of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

18 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Jonathan and his armour bearer were not there.

19 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

20 ¶ And while Saul talked vnto the Priest, the noyse that was in the hoste of the Philistims,

spread arther abroad, and increased: therefore Saul said vnto the Priest, Withdraw thine hand.

21 And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, every mans sword was against his fellow, and there was a very great discomfiture.

22 Moreover, the Ebrewes that were with the Philistims beforetime, and were come with them into all parts of the host, even they also turned to bee with the Israelites that were with Saul and Jonathan.

23 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

24 And so the Lord saued Israel that day: and the battell continued vnto Beth-aen.

25 And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed be the man that eateth food till night, that I may bee auenged of mine enemies: so none of the people tasted any sustenance.

26 And all they of the land came to a wood, where hony lay vpon the ground.

27 And the people came into the wood, and beheld the hony dropped, and no man moued his hand to his mouth: for the people feared the othe.

28 But Jonathan heard not when his father charged the people with the othe: wherefore hee put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his eyes receiued sight.

29 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

30 Then said Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony.

31 How much more, if the people had eaten to day of the spoile of their enemies which they found? for had there not bene now a greater slaughter among the Philistims?

32 ¶ And they smote the Philistims that day, from Michmas to Aialon: and the people were exceeding faint.

33 So the people turned to the spoile, and tooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eat them with the blood.

34 Then men tolde Saul, saying, Behold, the people sime against the Lord, in that they eate with the blood. And he said, Ye haue trespassed: Proue a great stone vnto me this day.

35 Againe Saul said, Goe abroad among the people, & bid them bring me euery man his oxe, and euery man his sheepe, and slay them here, and eat, and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

36 Then Saul made an altar vnto the Lord, and that was the first altar that hee made vnto the Lord.

37 And Saul said, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs drawe

Let the Ephod about: for I haue no leasure now to aske counsell of God. Num. 27. 21. 1 Sam. 7. 21. 22. 2 Chron. 2. 23.

Though before for feare of the Philistims they declared themselves as enemies to their brethren.

Such was his hypocrisy and arrogance, that hee thought to attribute to his policie that which God had giuen by the hand of Jonathan.

That is, the punishment, if they brake their othe.

Which were dimme before for wearinesse and hunger.

Or, weary. By making this cruell law.

Leuit. 7. 24. and 13. 25. deuit. 12. 16.

That the blood of the beast that shalbe slaine, may bee pressed out: vpon it.

Or, of what flower-bryar he is to build an altar.

To aske counsell of him. neere

netre hithen vnto God.

37 So Saul asked of God, saying, Shall I goe down after the Philistines? wilt thou deliver them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All ye chiefes of the people, come ye hither, and know, & see by whom this sinne is done this day.

39 For as the Lord lieth, which saith Israel, though it be dew by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue a perfect lot. And Jonathan and Saul were taken by the people escaped.

42 And Saul said, Call for betweene mee and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I casted a little hony with the end of the rod, that was in mine hand, and loe I must die.

44 Againe Saul answered, God do so and more also, vntill thou die the death, Jonathan.

45 And the people said vnto Saul, * Shal Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord lieth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Jonathan that he died not.

46 Then Saul came vnto the Philistines, and the Philistines went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistines: and whithersoever he went, he handled them as wicked men.

48 Hee gathered also an hoste, and smote Amalek, and deliuered Israel out of the hands of them that spoiled them.

49 Nowe the sonnes of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the sonne of Ner, Sauls vncle.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was forewarre against the Philistines all the dayes of Saul: and whomsoever Saul saw to bee a strong man, and meete for the warre, heeooke him vnto him.

CHAP. XV.

Saul & commanded Isay Amalek. 9 Hee sayeth Agag and the Israhelites. 10 Samuel reuerent to him. 11 Saul a vncle of the Lord and in the same place he was. 12 Saul was weake in places.

Afterward Samuel said vnto Saul, * The Lord sent me to anoint thee King ouer his people, ouer Israel: now therefore obey the voice of the words of the Lord.

Thus saith the Lord of hostes, I remember what Amalek did to Israel, how they layd waite

for them in the way, as they came vp from Egypt.

Now therefore goe, and smite Amalek, and destroy ye all that percereth vnto them, and haue no compassion on them, but slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

¶ And Saul assembled the people, & numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Iudah.

And Saul came to a citie of Amalek, and let watch at the river.

¶ And Saul said vnto the Kenites, Goe, depart, and get you downe from among the Amalekites: lest I destroy you with them: for ye shewed mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

¶ So Saul smote the Amalekites from Hazulah, as thou comest to Shur, that is before Egypt.

¶ Andooke Agag the King of the Amalekites alive, and destroyed all the people with the edge of the sword.

¶ But Saul and the people spared Agag, and the better sheepe and the oxen, and the fat beasts, and the lambes, and all that was good, and they would not destroy them: but every thing that was vile and nought worth, that they destroyed.

¶ Then came the word of the Lord vnto Samuel, saying,

¶ I it repenteth mee that I haue made Saul king: for he is turned from me, and hath not performed my commandements. And Samuel was moued, and cried vnto the Lord all night.

¶ And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Caymel: and behold, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the commandement of the Lord.

¶ But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

¶ And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

¶ Againe Samuel said to Saul, Let me tel thee what the Lord hath said to me this night. And he said vnto him, Say on.

¶ Then Samuel said, When thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel.

¶ And the Lord sent thee on a journey, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

¶ Now, wherefore hast thou not obeyed the voice of the Lord but hast turned to the pray, and hast done wickedly in the sight of the Lord?

¶ And Saul said vnto Samuel, Yea, I haue obeyed the voice of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

¶ But the peopleooke of the spoile, sheepe, and oxen, and the chiefest of the things which should haue bene destroyed, to offer vnto the

Lord

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

c Or Ieero their number by the lambs, which they brought.

d Or, Ieero in the valley.

e Which were the posterity of Iethro Moses father in law.

f For Iethro came to visit them, and gaue them good counsell, Exod. 18. 19.

g God in his eternall counsell neuer changes nor repents, as verse 19. Though he seemeth to vs to repent when any thing goeth contrary to his temporall election.

f This is the nature of hypocrites to be impudent against the truth, to condemn others, and iustifie themselves.

g Meaning, of safe condition, as chap. 9. 21.

h Hee standeth most impudently in his owne defence both against God and his own conscience.

* 10. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

g Cause the lot to fall on him that hath broken the othe: but he doth not consider his presumption in commanding the same othe.

f The people thought it their duty to release him, who offeered a sacrifice: but hee had broken a rash law, and by whom they had received so great a benefite.

h Or, Ieero him.

i As the Lord had commanded, Deut. 25. 19.

k Called also Abiandah, chap. 3. 1. 2.

l Which was the wife of David, chap. 18. 19.

m Whom Iob the captaine of David slew, 2 Sam. 3. 37.

n As Samuel had forewarned, chap. 9. 11.

o Chap. 9. 16. a Because he had preferred thee to this honour, thou art bound to obey him.

p And 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Lord thy God in Oil.

22 And Samuel saide, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, *to obey is better than sacrifice, and to hearken is better than the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse & idolatry: Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the Commandement of the Lord, & thy words: because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdom of Israel from thee this day, and hath giuen it to thy neighbor, that is better then thou.

29 For indeed the strength of Israel will not lye nor repent for he is not a man that he should repent.

30 Then hee said, I haue sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul, and Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to mee Agag the king of the Amalekites: & Agag came vnto him // pleasantly, and Agag sayd, Truly the bitterness of death is passed.

33 And Samuel said, As thy sword hath made women childlesse, so shal thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord repented that hee made Saul King ouer Israel.

CHAP. XVI.

1 Samuel is reprov'd of God, and is sent to anoint David. 2 God regardeth the heart. 13 The Spirit of the Lord cometh upon David. 14 The wicked spirit is sent upon Saul. 19 Saul sendeth for David.

The Lord then said vnto Samuel, How long wilt thou mourne for Saul, a seeing I haue cast him away from reigning ouer Israel? fill thine horn with oyle, and come, I will send thee to Ithai the Bethlehemit: for I haue prouided me a King among his sonnes.

1 And Samuel said, How can I go for if Saul shall heare it, he wil kil me. Then the Lord answered, Take an heifer with thee, and say, I am come to doe sacrifice to the Lord.

2 And cal Ithai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt annoynt vnto me him whom I name vnto thee.

3 And so Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the towne

were * astonied at his coming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And he sanctified Ithai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and said, Surely the Lords Anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ithai called Abinadab, and made him come before Samuel. And hee said, Neither hath the Lord chosen this.

9 Then Ithai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Ithai made his ten sonnes to come before Samuel, and Samuel said vnto Ithai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ithai, Are there no more children here? And hee sayd, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel sayd vnto Ithai, Send and see him: for we will not sit downe, till he be come hither.

12 And hee sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise and annoynt him: for this is he.

13 Then Samuel tooke the horn of oyle, and annoynted him in the middes of his brethren. And the Spirit of the Lord came vpon David, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the spirit of the Lord departed from Saul, and an euill spirit of the Lord vexed him.

15 And Sauls seruants sayd vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our lord therefore command thy seruants that are before thee, to seeke a man that is a cunning player vpon the harpe: that when the euill spirit of God cometh vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then sayd vnto his seruants, Prouide me a man I pray you, that can play wel, and bring him to me.

18 Then answered one of his seruants, & said, Beholde, I haue scene a sonne of Ithai, a Bethlehemit, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ithai, and sayd, Send me David thy sonne, which is with the sheepe.

20 And Ithai took an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hand of David his sonne vnto Saul.

21 And David came to Saul, and stood before him: and hee loved him very well, and he was his armour bearer.

22 And Saul sent to Ithai, saying, Let David now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, David tooke an harpe & played with his

* Fearing, for some grievous crime had been committed because the Prophet was not wont to come thither.

d Thinking that Eliab had been appointed of God to be made King.

* 1 Chron. 28.9. 11.10. and 17.10. and 20.12. psal. 70.10.

† 28. are the children ruled.

* 2 Sam. 9.8. psal. 78.71. and 79.21.

* 13. 7. 46. and 17.11. 101. 101. 101.

e The wicked spirits are at Gods commandement to execute his will against the wicked.

f Though David was now anointed King by the Prophet, yet God would exercise him in sundry sorts before he had the use of his kingdom.

101. 101. 101.

g. God would that Saul should receive this benefit as at Davids hand, that his condemnation might be the more evident, for his cruel hate toward him.

Or in Ephraim. Or of the she.

a. Betweene the two camps.

Or, more of play. That is, 150 lib. 4. comes after halfe an ounce the shekel and 100 shekels weight amounteth to 15. lib. 3. quarters. Or, graine.

Or, he should have been able to fight with me, and I kill him, then will we be your servants: but if I come to him, and kill him, then shall ye be our servants, and serve vs.

* Chap. 16.1.

Or, he was counted among them for his office.

Or, to serve Saul, as chap. 16. ver. 19.

d. Though Ishai want one thing, yet Gods providence directed David to another end.

e. If they have laid any thing to gage for their necessity, soe drive it out.

his hand, and Saul was refreshed and was coted for the evil spirit departed from him.

CHAP. XVII

1. The Philistines were against Israel. 2. Goliath defied Israel. 3. David is put to his trial. 4. The strength and boldness of David. 5. The Lords favour was upon David. 6. David killed Goliath and the Philistines.

NOW the Philistines gathered their armies to battell, & came together to Shocchoh, which is in Judah, and pitched betweene Shocchoh and Azekah, in the coast of Dammim.

2. And Saul and the men of Israel assembled, and pitched in the valley of Elah, and put themselves in battell array to meete the Philistines.

3. And the Philistines stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

4. ¶ Then came a man betweene them: both out of the times of the Philistines, named Goliath of Gath: his height was six cubites and an hand breadth.

5. And had an helmet of brass vpon his head, and a brigandine vpon him: & the weight of his brigandine was five thousand shekels of brass.

6. And he had bootes of brass vpon his legs, and a shield of brass vpon his shoulders.

7. And the shaft of his speare was like a weavers beame: and his speare head weighed six hundred shekels of yron: and one bearing a shield went before him.

8. And hee stood, & cried against the hoste of Israel, and said to them, Why are ye come to set your battell in array? am not I a Philistine? and you say to Saul? chuse you a man for you, and let him come downe to me.

9. If he be able to fight with me, and I kill him, then will we be your servants: but if I come to him, and kill him, then shall ye be our servants, and serve vs.

10. Also the Philistine said, I defy the hoste of Israel this day: give me a man, that we may fight.

11. When Saul and all Israel heard these words of the Philistine, they were discouraged, and greatly afraid.

12. ¶ Now this David was the sonne of an Ephraimite of Beth-lehem Judah, named Ishai, which had eight sonnes: and this man was taken for an old man in the daies of Saul.

13. And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell were Eliab the eldest, and the next Abinadab, and the third Shammah.

14. So David was the least, and the three eldest went after Saul.

15. David also went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16. And the Philistine drew neere in the morning, and enuening, and continued fortie daies.

17. And Ishai said vnto David his son, Take now thy brethren an Ephah of this parched corne, and then cakes, and run to the hoste to thy brethren.

18. Also carrie these ten fresh chaces vnto the captaine, and looke how thy brethren fare, and receive their pledge.

19. (Then Saul and they, and all the men of Is-

rael were in the valley of Elah, fighting with the Philistines)

20. ¶ So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, & came within the compasse of the hoste: and the hoste went out in array, and stood in the battell.

21. For Israel and the Philistines had put themselves in array, armie against armie.

22. And David left the things which he bare, vnder the hands of the keeper of the carriage, & ranne into the host, and came, and asked his brethren how they did.

23. And as he talked with them, beheld the man that was betweene the two armies came vp, (whose name was Goliath the Philistine of Gath) out of the armie of the Philistines, & spake such words, and David heard them.

24. And all the men of Israel when they sawe the man, ranne away from him, and were fore a fraide.

25. For every man of Israel said, Saw ye not this man that cometh vp? to set to reuile Israel? is he come vp vnto him that killeth him, will the King give great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

26. ¶ Then David spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistine, and taketh away the shame from Israel? for who is this vncircumcised Philistine, that hee should reuile the hoste of the living God?

27. And the people answered him after this manner saying, Thus shall it be done to the man that killeth him.

28. And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with David, and sayd, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride, and the malice of thine heart, that thou art come downe to see the battell.

29. ¶ Then David sayd, What haue I now done? Is there not a cause for this?

30. And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31. ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32. So David sayd to Saul, Let no mans heart faile him, because of him: thy seruant wil go, and fight with this Philistine.

33. And Saul sayd to David, Thou art not able to goe against this Philistine to fight with him: for thou art a boy, and he is a man of war from his youth.

34. And David answered vnto Saul, Thy seruant kept his fathers sheepe, & there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke.

35. And I went out after him, and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36. So thy seruant slew both the lion, and the beare: therefore this vncircumcised Philistine shall bee as one of them, seeing he hath railled on the hoste of the living God.

37. ¶ More-

Or, vessels.

Or, valley.

Or, valley. As are aboute re-hearsed, ver. 18. & 9.

150. lib. 3. 16. From taxes, and payments.

This dishonour that he doeth to Israel.

For his fathers sending was a iust occasion, and also he felt himself inwardly moved by Gods Spirit.

Here Satan pro-ueth Davids faith by the insideltie of Saul.

David by the experience that he hath had in time past of Gods help, nothing doubted to ouercome this danger, seeing he was zealous for Gods honour.

37 ¶ Moreover David said, The Lord that delivered me out of the paw of the lyon, and out of the paw of the beere, he wil deliver me out of the hand of this Philistim. Then Saul said vnto David, ¶ Goe, and the Lord be with thee.

38 And Saul put his raiment vpon David, and put an helmet of brass vpon his head, and put a brigandine vpon him.

39 Then girded David his sword vpon his raiment, and began to goe: for he neuer proued it: and David sayde vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore David put them off him.

40 Then tooke he his staffe in his hand, and chose him five smoothe stones out of a brooke, and put them in his shepherds bagge or scrippe, and his sling was in his hand, and hee drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto David, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw David, hee disdained him: for hee was but yong, ruddie, and of a comely face.

43 And the Philistim sayd vnto David, Am I a dog, that thou comest to me with stauers? And the Philistim ° cursed David by his gods.

44 And the Philistim said to David, Come to me, and I wil giue thy flesh vnto the fowles of the heauen, and to the beasts of the field.

45 ¶ Then said David to the Philistim, Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hostes of Israel, whom thou hast railed vpon.

46 This day shal the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I wil giue the carkeises of the host of the Philistims this day vnto the fowles of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all this assembly may know, that the Lord saueh not with sword nor with spear, (for the battell is the Lords) and he wil giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto David, David † hasted and ran to fight against the Philistim.

49 And David put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone stuck in his forehead, and he fell groueling to the earth.

50 So David † ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him; when David had no sword in his hand.

51 Then David ran, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the valley, and vnto the gates of Ekron: and the Philistims fell down wounded by the way of Shaaraim, euen to Gath & to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And David tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 ¶ When Saul saw David goe forth against the Philistim, he said vnto Abner the captaine of his host, Abner, † whose sonne is this yong man? and Abner answered, As thy soule liueth, O king, I cannot tell.

56 Then the King sayd, Enquire thou whose sonne this yong man is.

57 And when David was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul sayd to him, Whose sonne art thou, thou yong man? And David answered, I am the sonne of thy seruant Ishai the Bethlehenuite.

CHAP. XVIII.

1 The amitie of Ionathen and David. 2 Saul enuierh David for the praye that the women gaue him. 3 Saul would haue slaine David. 4 He promisseth him Merab to wife, but giueth him Michal. 5 David deliuereth to Sauls wo hundredth foreskinsnes of the Philistims. 6 Saul sweareth David seeing that the Lord is with him.

And when hee had made an ende of speaking vnto Saul, the † soule of Ionathen was knit with the soule of David, & Ionathen loued him, as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathen and David made a couenant: for hee loued him as his owne soule.

4 And Ionathen put off the robe that was vpon him, and gaue it David, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And David went out whither soeuer Saul sent him, and behaued himselfe † wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came againe, and David returned from the slaughter of the † Philistim, the women came out of al cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women † sang by course in their play, and said, * Saul hath slaine his thousand, and David his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto David ten thousand, and to me they haue ascribed but a thousand, and what can hee haue more saue the kingdome?

9 Wherefore Saul † had an eye on David from that day forward.

10 ¶ And on the morrow the euill spirit of God came vpon Saul, and hee † prophesied in the mids of the house: and David played with his hand like as at other times, and there was a spear in Sauls hand.

11 And Saul tooke the spear, and said, I will smite David through to the wall. But David auoided twise out of his presence.

12 And Saul was afraid of David, because the Lorde was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, & he went out and in before the people.

14 And David behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Iudah loued David, because he went out and in before them.

† That is, of what family and tribe is he? or else he had forgotten David, albeit he had received so great a benefite by him.

† His affection was fully bent toward him.

† That is, hee profpered in all his doings.

† To wit, Goliath.

† He answered, playing.

† Because hee bare him enuie and hatred.

† That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

† Meaning, he was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had five sonnes which David put to death at the request of the Gibeonites, 2 Sam. 3. 8.

i So his hypocritic appeareth: for under pretence of favour he fought his destruction.

k Meaning that he was not able to endow his wife with riches.

l Because he thought himselfe able to compasse the Kings request.

m Meaning David and his Gileadites.

a To be deprived of his kingdom.

o That is David had better success against the Philistines than Sauls.

a Before Saul fought Davids life secretly, but now his hypocritic bursteth forth to open cruelty.

b That I may give thee warning what to doe.

17 ¶ Then Saul said to David, Behold mine eldest daughter Merab: her I will give thee to wife: only be a valiant sonne vnto me, and fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistines shall be vpon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab, Sauls daughter should haue beene giuen to David, she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued David: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a sinare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with David secretly, & say, Behold the king hath a fauour to thee, and all his seruants loue thee: he how therefore the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of David. And David said, Seemeth it to you a light thing to be a kings sonne in law, seeing that I am a poore man & of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake David.

25 And Saul said, This will shal ye say to David, The king desireth no dowrie, but an hundred foreskinnes of the Philistines, to bee auenged of the Kings enemies: for Saul thought to make David fall into the hands of the Philistines.

26 And when his seruants tolde David these wordes, it pleased David well, to bee the Kings sonne in law: and the dayes were not expired.

27 Afterward David arose with his men, and went and slew of the Philistines two hundred men: and David brought their foreskinnes, and they gaue them wholly to the King, that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstood that the Lord was with David, & that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid of David, and Saul became alway Davids enemy.

30 And when the Princes of the Philistines went forth at their going forth, David behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

¶ Michal his wife sauerth him. 18 David compasseth to Samuel. 22 The spirit of prophesie cometh on Saul.

¶ Then Saul spake to Ionathan his sonne, and to all his seruants, that they should kill David: but Ionathan Sauls sonne had a great fauour to David.

2 And Ionathan told David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, & hide thy selfe.

3 And I will goe out and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what his sayeth, and will tell thee.

4 ¶ And Ionathan spake good of David vnto Saul his father, & said vnto him, Let not the king

finne against his seruant, against David: for hee hath not sinned against thee, but his works haue bene to thee very good.

5 For hee did put his life in danger, and slew the Philistines, and the Lord wrought a great saluation for all Israel: thou sawest it, & thou reioycdest: wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul & swore, As the Lord liueth, he shall not die.

7 So Ionathan called David, and Ionathan shewed him all those words, & Ionathan brought David to Saul, and hee was in his presence as in times past.

8 ¶ Again the warre began, and David went out and fought with the Philistines, & slew them with a great slaughter, and they fled from him.

9 ¶ And the euil spirit of the Lord was vpon Saul, and he sate in his house hauing his speare in his hand, and David played with his hand.

10 And Saul intended to smite David to the wall with the speare: but hee turned aside out of Sauls presence, & he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers vnto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal let David downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked mee so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said vnto me, Let me goe, or els I will kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 But one told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David, and when they saw a company of Prophets prophesying, and Samuel standing, as appointed o-uer them, the Spirit of God fell vpon the messengers of Saul, and they prophesied.

21 And when it was tolde Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went he himselfe to Ramah, & came to a great well that is in Sechu, and he asked and said, Where are Samuel and David? And one said, Behold they be at Naioth in Ramah.

23 And hee went thither, vnto Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Naioth in Ramah.

† 28. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euil spirit, Chap. 16. 23.

e Thus God used both the sonne and daughter of this tyme to fauour David, against their father.

f Behold how the tyrants to accomplish their rage, neither regard old nor friendship, God not with.

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructor.

i Changed their mindes and confessed God.

k With a minde to persecute them.

1 Kingly ap-
point.
Hee humbled
himselfe as other
did.
chap. 19. 11.

1 For Saul was
deceyved, and pro-
phesied a day and
a night by Gods
providence, that
David might have
time to escape.

16. made in his
p. 16. 11.

17. I am in great
danger of death.

18. As what time
there should bee
a solemn sacri-
fice, Num. 28. 1.
in the which they
offered peace offer-
ings and feasts.
19. 11. Chap. 19.

20. Thus God mo-
ved both the
king and Dauid
of this tyme
saue David &
off their father.

21. Behold how the
kinge where to
accom-
panye with their
raige,
either regard
or friendship,
od nor min.

22. Naioth was a
choole where the
word of God was
taught, neere to
Ramah.

23. Being their
chiefe instructer.

24. Changed their
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choole where the
word of God was
taught, neere to
Ramah.

23. Being their
chiefe instructer.

24. Changed their
minde and pro-
fessed God.

25. I know that it
was now
referred to the
kingdome, thou
wouldst not de-
ceyue me, but shew
me thy friendly
policye.

24. And he stripe off his clothes, and he pro-
phesied also before Samuel, and fell downe na-
ked all that day and all that night: therefore they
say, * Is Saul also among the Prophets?

CHAP. XX.

1 Jonathan comforteth Dauid. 3 They renew their league. 33
Saul would have killed Jonathan. 38 Jonathan aduertiseth
Dauid by three arrowes, of his fathers fate.

And Dauid fled from Naioth in Ramah, and
came and said before Jonathan, What haue
I done? what is mine iniquitie? and what sinne
haue I committed before thy father, that hee see-
keth my life?

2 And hee sayd vnto him, God forbid, thou
shalt not die: behold, my father will doe nothing
great nor small, but he will shew it me: and why
should my father hide this thing from me? he will
not doe it.

3 And Dauid sware againe, and said, Thy fa-
ther knoweth that I haue found grace in thine
eyes: therefore he thinketh, Jonathan shall not
know it, lest he be forie: but indeede as the Lord
liueth, and as thy soule liueth, there is but a step
betwene me and death.

4 Then said Jonathan vnto Dauid, What-
soeuer thy soule requireth, that will I doe vnto
thee.

5 And Dauid said vnto Jonathan, Behold, to-
morrow is the first day of the moneth, and I
should sit with the king at meate: but let me goe
that I may hide my selfe in the fieldes vnto the
third day at euen.

6 If thy father make mention of me, then say,
Dauid asked leaue of mee, that he might goe to
Beth-lehem to his own citie: for there is a yere-
ly sacrifice for all that familie.

7 And if he say thus, It is wel, thy seruant sha-
ll haue peace: but if he be angrie, be sure that wic-
kednesse is concluded of him.

8 So shalt thou shew mercie vnto thy seruant:
for thou hast ioyned thy seruant into a couenant
of the Lord with thee, and if there be in me iniqui-
tie, slay thou me: for why shouldst thou bring
me to thy father?

9 And Jonathan answered, God keepe that
from thee: for if I knewe that wickednesse were
concluded of my father to come vpon thee,
would I not tell it thee?

10 Then said Dauid to Jonathan, Who shall
tell mee? how shall I know if thy father answer
thee cruelly?

11 And Jonathan said to Dauid, Come and let
vs goe out into the fieldes: and they twaine went
out into the field.

12 Then Jonathan said to Dauid, O Lord God
of Israel, when I haue groped my fathers mind to
morrow at this time, or within this three daies, &
if it be well with Dauid, and I then send not vnto
thee, and shew it thee,

13 The Lord do so and much more vnto Jo-
nathan: but if my father haue minde to doe thee
euil, I will shew thee also, and send thee away, that
thou maiest goe in peace: and the Lord be with
thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I
doubt not but thou wilt shew mee the mercy of the
Lord, that I did not.

15 But I require that thou cut not off thy mer-
cie from mine house for euer: no, not when the
Lord hath destroyed the enemies of Dauid, euery
one from the earth,

16 So Jonathan made a bond with the house
of Dauid, saying, Let the Lord require it at the
hands of Dauids enemies.

17 And againe Jonathan sware vnto Dauid,
because hee loued him (for hee loued him as his
owne soule)

18 Then said Jonathan to him, To morrow is
the first day of the moneth: and thou shalt bee
looked for, for thy place shall be emptye.

19 Therefore thou shalt hide thy selfe three
daies, then thou shalt go downe quickly & come
to the place where thou didst hide thy selfe, when
this matter was in hand, and shalt remaine by the
stone t Ezel.

20 And I will shoot three arrowes on the side
thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Goe
seeke the arrowes. If I say vnto the boy, See, the
arrowes are on this side thee, bring them, & come
thou: for it is well with thee, and no hurt, as the
Lord liueth.

22 But if I say thus vnto the boy, Behold, the
arrowes are beyond thee, goe thy way: for the
Lord hath sent thee away.

23 As touching the thing which thou and I
haue spoken of, behold, the Lord be between thee
and me for euer.

24 So Dauid hid himselfe in the field: and
when the first day of the moneth came, the king
sate to eate meate.

25 And the king sate, as at other times, vpon
his seate, euen vpon his seate by the wall: and Jo-
nathan arose, and Abner sate by Sauls side, but
Dauids place was emptye.

26 And Saul said nothing that day: for hee
thought, Something hath befallen him, though
he were cleane, or else because hee was not puri-
fied.

27 But on the morrow, which was the second
day of the moneth, Dauids place was emptye a-
gain: and Saul said vnto Jonathan his sonne,
Wherefore commeth not the sonne of Ishai to
meate, neither yesterday nor to day?

28 And Jonathan answered vnto Saul, Dauid
required of me, that he might goe to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our
familie offereth a sacrifice in the citie, and my
brother hath sent for me: therefore now, if I haue
found fauour in thine eyes, let me goe, I pray thee,
& see my brethren: this is the cause that he com-
meth not vnto the kings table.

30 Then was Saul angry with Jonathan, and
said vnto him, Thou sonne of the wicked rebel-
lious woman, do not I know, that thou hast cho-
sen the sonne of Ishai to thy confusion, and to the
confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon
the earth, thou shalt not be stablished, nor thy
kingdome: wherefore now send and fet him vnto
me, for he shall surely die.

32 And Jonathan answered vnto Saul, his fa-
ther, and said vnto him, Wherefore shal hee die?
what hath he done?

33 And Saul cast a speare at him to hit him,
whereby Jonathan knew that it was determined
of his father to slay Dauid.

34 So Jonathan arose from the table in a
great anger, and did eate no meat the second day
of the moneth: for he was sory for Dauid, and
because his father had reuiled him.

35 On the next morning therefore Jonathan

Or, mentioned.

18. of the way,
because it is found as
a signe to them that
passed by.

18. peace.

18. The Lord is the
author of thy
departure.

18. Yet hee might
haue some busi-
nesse to let him.

18. Thus hee spea-
keth contemptu-
ously of Dauid.

18. That is, a peace
offering.
n Meaning, all his
kinsefolke.

18. Thou art euer
contrary vnto me
as thy mother is.

18. I am of
dauid.

18. For it were too
great a ynnuie to
put one to death
and not to shewe
the cause why.

q For this was the third day, as it was agreed upon, ver. 3.

than went out into the field, at the time appointed with David, and a little boy with him.

36 And he said vnto his boy, Run now, seeke the arrowes which I shooce: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Jonathan had shot, Jonathan cried after the boy, and said, Is not the arrow beyond thee?

r By these words he admonished David what hee ought to doe.

38 And Jonathan cried after the boy, Make speede, haste and stand not still: and Jonathan's boy gathered vp the arrowes, and came to his master.

39 But the boy knew nothing: onely Jonathan and David knew the matter.

s The instruments.

40 Then Jonathan gaue his bow & arrowes vnto the boy that was with him, and said vnto him, Goe carrie them into the cite.

t It seemeth that he had shot on the Northside of the flint, left the boy should haue espied David.

41 ¶ Assoone as the boy was gone, David arose out of a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and went both twaine, till David exceeded.

u Which othe he calleth in the right verse, the countenance of the Lord.

42 Therefore Jonathan said to David, Goe in peace: that which we haue sworn both of vs in the name of the Lord, saying, The Lord bee betwene me and thee, and betwene my seede and betwene thy seede, let it stand for euer.

43 And hee arose and departed, and Jonathan went into the cite.

CHAP. XXI.

1 David fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shew bread to satisfy his hunger. 7 Doeg the Edomite was present. 10 David fleeth to King Achish, 13 and there sheweth himselfe mad.

a Where the ark was, and the counsel of the Lord.

¶ Then came David to Nob to Ahimelech the Priest, and Ahimelech was astonished at the meeting of David, and said vnto him, Why art thou alone, and no man with thee?

b These infirmities that were in the Saints of God, teach us that none hath his iustice in himselfe, but receiveth it of Gods mercie.

2 And David said to Ahimelech the Priest, The king hath commanded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such and such places.

3 Now therefore, if thou hast ought vnder thine hand, giue mee five cakes of bread, or what commeth to hand.

c Exodus 16. 34. Iesus 14. 13. 34.

4 And the Priest answered David, and said, There is no common bread vnder mine hand, but here is hallowed bread, if the young men haue kept themselves, at least from women.

d If they haue not companied with their wines.

5 David then answered the Priest, and said vnto him, Certainly women haue bene separate from vs these two or three dayes since I came out: and the vessels of the young men were holy, though the way were prophane, and how much more then shall every one be sanctified this day in the vessel?

e That is, their bodies.

6 So the Priest gaue him hallowed bread: for there was no bread there, save the shewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

f Tarrying to worship before the Arke. For masters of them that kept David's castle.

7 (And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefeft of Saul's herdmen.)

8 And David said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine har-

ness with mee, because the kings businesse required halfe.

9 And the Priest said, The sword of Goliath the Philistin, whom thou slewest in the valley of Elah, behold, it is wrapt in a cloth behind the ephod: if thou wilt take that to thee, take it: for there is none other save that here: and David said, There is none to that, giue it me.

g Chap. 17. 2.

h Behind that place, where the high Priests garment lay. i That is, out of Sauls dominion.

10 And David arose and fledde the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish said vnto him, Is not this David the king of the land? did they not sing vnto him in dances, saying, Saul hath slaine his thousand, and David his ten thousand?

Chap. 17. 9.

Chap. 18. 7. and 29. 5. ecclesi. 47. 6.

12 And David considered these words, and was fore afraid of Achish the king of Gath.

j Ab. put shewe words in his beard.

13 And he changed his behaviour before them, and fained himselfe mad in their hands, and scrabbled on the doores of the gate, and let his spittle fall downe vpon his beard.

k By making marks and toys.

14 Then said Achish vnto his seruants, Lo, ye see the man is beside himselfe, wherefore haue ye brought him vnto me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the mad man in my presence? shall he come into mine house?

l Is hee meete to bee in a kings house?

CHAP. XXII.

1 David hideth himselfe in a cave. 2 Many that were in trouble came vnto him. 3 Doeg accuseth Ahimelech. 18 Saul commaundeth the Priests to be slaine. 20 Abiathar escapeth.

¶ David therefore departed thence, and saved himselfe in the cave of Adullam: and when his brethren & all his fathers house heard it, they went downe thither to him.

m Which was in the tribe of Iudah, and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their prince, and there were with him about foure hundred men.

n Or, captaine.

3 ¶ And David went thence to Mizpeh in Moab, and said vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for mee.

o For there was another so called in Iudah.

4 And he brought them before the king of Moab, and they dwelt with him all the while that David was in the hold.

p For he feared the rage of Saul against his house. q That is, in Mizpeh, which was a strong hold.

5 And the Prophet Gad said vnto David, Abide not in the hold, but depart and goe into the land of Iudah. Then David departed and came into the forest of Hareth.

6 ¶ And Saul heard that David was discovered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

r That a great bruit went on him.

7 And Saul said vnto his seruants that stood about him, Heare now, ye sonnes of Beniamin, will the sonne of Ishai giue euery one of you fields & vineyards? will hee make you all captaines ouer thousands, and captaines ouer hundreds?

s Yee that are of my tribe and lineage.

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a couenant with the sonne of Ishai? and there is none of you that is forie for me, or sheweth mee, that my sonne hath stirred vp my seruants to lie in wait against mee, as appeareth this day?

t Hereby hee would persuade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruants against his master.

9 ¶ Then answered Doeg the Edomite, (who was

was appointed over the servants of Saul) and said, How the sonne of Ishai, when hee came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gave him victuals, and he gave him also the sword of Goliath the Philistine.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, to wit, the Priests that were in Nob: and they came all to the King.

12 And Saul sayd, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul sayd vnto him, Why haue yee conspired against me, thou and the son of Ishai, in that thou hast given him victual, and a sword, and hast asked counsell of God for him, that he should rise against me, and lye in waite as appeareth this day?

14 And Ahimelech answered the King, and sayd, Who is so faithfull among all thy servants as David, being also the Kings sonne in law, and goeth at thy commandment, and is honourable in thine house?

15 Then this day first began to aske counsell of God for him? be it farre from me, let not the King impute any thing vnto his servant, nor to all the house of my father: for thy servant knew nothing of all this, lesse nor more.

16 Then the King sayd, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayde vnto the 4 sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they know when hee fled, and shewed it not to me. But the servants of the King would not mooue their hands to fall vpon the Priests of the Lord.

18 Then the King sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ran vpon the Priests, and slew that same day foure score and fise persons, that did weare a linnen Ephod.

19 Also Nob the cite of the Priests smote he with the edge of the sword, both man & woman, both child and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David sayd vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would kill Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for I heere seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

1 David took the Philistines from Keilah. 2 David departed from Keilah, and remained in the wilderness of Ziph. 3 Jonathan comforted David. 4 Sauls enterprize is broken in pursuing David.

Then they told David, saying, Beholde, the Philistines fight against Keilah, and spoyle the barres.

2 Therefore David asked counsell of the Lord, saying, Shall I go and smite these Philistines? And the Lord answered David, Go and smite the Philistines and save Keilah,

3 And David and his men said vnto him, See we are afraid here in Judah, how much more if we come to Keilah against the hoste of the Philistines?

4 Then David asked counsell of the Lord againe. And the Lord answered him, & said, Arise, goe downe to Keilah: for I will deliuer the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, & brought away their cattel, & smote them with a great slaughter: thus David saved the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to David to Keilah, he brought an Ephod, with him)

7 And it was told Saul that David was come to Keilah, and Saul said, God hath deliuered him into mine hand: for he is shut in, seeing hee is come into a cite that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege David and his men.

9 And David hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

10 Then said David, O Lord God of Israel, thy servant hath heard, that Saul is about to come to Keilah to destroy the city for my sake.

11 Will the lords of Keilah deliuer me vp into his hand? and wil Saul come downe as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come downe.

12 Then said David, Wil the lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whither they could. And it was told Saul, that David was fled from Keilah, and he left off his journey.

14 And David abode in the wilderness in the holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God deliuered him not into his hand.

15 And David sawe that Saul was come out for to seeke his life: and David was in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And said vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be king over Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a covenant before the Lord: & David did remaine in the wood: but Jonathan went to his house.

19 Then came vp the Ziphims to Saul to Gibeath, saying, Doe not David hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side of Ieshimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye haue had compassion on me.

22 Now I pray you, and prepare yet better: know and see his place where he hath met with who

b That is, in the middes of Iudah, much more when we come to the borders against our enemies.

c Chap. 19. 20. d By Gods providence the Ephod was preserved, and kept with David the true King. f 1 Sam. in his hand.

d To consult with the Lord by Urim and Thummin.

10. gaueram.

10. h. To and fro, as having no certain place to goe to.

10. strong places.

e No power nor policie can prevail against Gods children, but when he appointeth the time.

f 1 Sam. in his hand.

g Jonathan assured David, that God will accomplish his promise, and that his father strieth against his owne conscience.

h Or, of the wilderness.

i The Lord recompenseth this kindness. f 1 Sam. where his fountaine was.

which hee seene him there for it is said to me. He is subtle and craftie. See then for to know all the secret places where he hideth himselfe, and come ye againe to me with the certainty, and I will go with you: and if he be in the land, I will search him out throughout all the thousandes of Iudah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told David: wherefore he came downe vnto a rocke, and abode in the wilderness off Maon. And when Saul heard that, he followed after David to the wilderness of Maon.

26 And Saul and his men were on the one side of the mountain, and David and his men on the other side of the mountain: and David made habitation to get from the presence of Saul: for Saul and his men compassed David & his men round about to take them.

27 But there came a messenger to Saul, saying, Hattithi: and he came for the Philistines haue invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistines. Therefore they called that place, Seja-hammahlecho.

CHAP. XXIII.

And David went thence, and dwelt in the holdes of En-gedi.

2 When Saul was returned from the Philistines, they told him, saying, Behold, David is in the wilderness of En-gedi.

3 Then Saul took three thousand choyse men out of Israel, and went to seeke David and his men vpon the rocks, among the wilde goates.

4 And hee came to the sheperdoes, by the way where there was a caue, and Saul went in to doe his reuerent: and David and his men steepe in the inward parts of the caue.

5 And the men of David sayd vnto him, See, the day is come whereof the Lord sayd vnto thee. Behold, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then David arose and cut off the lap of Sauls garment priuily.

6 And afterward David was touched in his heart, because hee had cut off the lap which was on Sauls garment.

7 And he said vnto his men, The Lord keepe mee from doing that thing vnto my master, for the Lord hath anoynted to lay mine hand vpon him, for he is the Anointed of the Lord.

8 So David overcame his seruants with these words, & suffered them not to arise against Saul: for Saul rose vp out of the caue and went away.

9 David also rose after ward, and went out of the caue, and cryed after Saul, saying, O my lord the King. And when Saul looked behinde him, David enclined his face to the earth, and bowed himselfe.

10 And David said to Saul, Wherefore grieuest thou an care to mens wordes, that say, Behold, David seeketh euill against thee?

11 Behold this day thine eyes haue seene that the Lord had deliuered thee this day into mine hand, in the caue, and some bad me kill thee, but

I had compassion on thee, and said, I will not lay mine hand on my master, for he is the Lord. And noynted.

12 Moreover my father, behold, behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not: Vnderstand and see, that there is neither euill nor wickednesse in me: neither haue I sinned against thee, yet thou huntest after my sonle to take it.

13 The Lord be iudge betweene thee and me, and the Lord avenge me of thee, and let not mine hand be vpon thee.

14 According as the folde proverbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out, after whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and let me plead my cause, and I deliue me out of thine hand.

17 When David had made an end of speaking, these wordes to Saul, Saul said, Is this thy voyce? my sonne David? and Saul lift vp his voice, and wept.

18 And he said vnto David, Thou art more righteous then I, for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: for as much as when the Lord hath closed me in thine hands, thou killedst me not.

20 For who shall doe his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be King, and that the Kingdom of Israel shall be established in thine hand.

22 Swear thou therefore vnto mee by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my fathers house.

23 So David swore vnto Saul, and Saul went home: and David and his men went vp vnto the hold.

CHAP. XXV.

Then Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And David arose and went downe to the wilderness of Paran.

2 Now in the Maon was a man, who had his habitation in Carmel, & the man was exceeding rich: and he had three thousand sheepe, & a thousand goats, and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisdom, and beautifull, but the man was churlish, and euill conditioned; and was of the family of Caleb.

4 And David heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore David sent teinte yong men, and David said vnto the yong men, Goe vp to Carmel, and see to Nabal, and aske him in my name, how he doeth.

6 And thus said ye say, I forsalution, both thou and thine house, and all that thou hast, be in peace, wealth and prosperitie.

7 Behold,

h In your country
they at Ziph, which
is in Iudah.

i Which was
in the wilderness
of Maon.

k That the Lord
can pull backe the
brydles of the ty-
rants, and deliuer
his out of the ty-
rant mouth.

l That is the house
of David, because
he divided them-
selues one from
another.

m That is, in strong
places, which were
defenced by na-
ture.

n A city of Iudah
Iudah, 5. 22.

o Hee, meaning to
say,

p See, the day is
come,

q That is, the day
whereof the Lord
said vnto thee.

r For seeing he
was his owne
cause, he re-
pented that he had
touched him.

s Contrary to the
false report of the
that sayd David
was seeking euill
against him.

Or the power of
an ancient man.

† The Judge.

f Though he was
a most cruell ene-
my to David, yet
by his great gen-
tleness, his confi-
dence compelled
him to yeild.

† A good way.

g Though thirty
ran fast and cool-
ly, yet the fauour
of God toward
David, yet he cer-
tainly not to per-
fect him against
his owne con-
science.

h Chap. 23. ecclij.
46. 13. 30.
a That is, among
his owne kindred.

b Maon and Car-
mel, were cities in
the tribe of Iudah,
Carmel the moun-
taine was in Ga-
lilee.

† Ebn. of peace.
c Some read, so
mayest thou live
in prosperitie
next yeere both
thou, &c.
† Ebn. for life.

Behold, I have heard, that thou hast shearers: now thy shepherds were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants, and they will shewe thee. Wherefore let these young men finde fauour in thine eyes: (for wee come in a good season) giue I pray thee, whatsoeuer commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

9 And when Dauids yong men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and sayde, Who is Dauid? and who is the sonne of Ishai? there bee many seruants now a dayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men, whom I know not whence they be?

12 So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword. Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the cariage.

14 Now one of the seruants told Abigail Nabals wife, saying, Behold, Dauid sent messengers out of the wilderness, to salute our master, and he failed on them.

15 Notwithstanding, the men were very good vnto vs, and we had no displeasure, neither misse we any thing as long as wee were conuersant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe.

17 Now therefore take heed, & see what thou shalt doe: for euill will surely come vpon our master, and vpon all his family: for he is so wicked, that a man cannot speake to him.

18 Then Abigail made haste, and tooke two hundred cakes, and two bottels of wine, and fise sheepe ready dressed, and fise measures of parched corne, and an hundred frailes of raisins, and two hundred offigs, and laded them on asses.

19 Then she said vnto her seruants, Go ye before me: behold, I will come after you: yet see thou told not her husband Nabal.

20 And as she rode on her asse, she came downe by a secret place of the mountaine, and beheld, Dauid and his men came downe against her, and she met them.

21 And Dauid said, In deed I haue kept all in vaine that this fellow had in the wilderness, so that nothing was misse of all that pertained vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, any that pissech against a wall.

23 And when Abigail saw Dauid, shee hastened and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground.

24 And fell at his feete, and sayd, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine handmayd speake to thee, and

heare thou the words of thine handmayd.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is hee: Nabal is his name, and folly is with him: but I thine handmayd saw not the yong men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from comming to shed blood, and that thine hand should not staine thee) so now thine enemies shall be as Nabal, and they that intend to doe my lord euill.

27 And now, this blessing which thine handmayd hath brought vnto my lord, let it be giuen vnto the yong men that follow my lord.

28 I pray thee, forgieue the trespass of thine handmayd: for the Lord will make my lord a sure house, because my lord fighteth the battels of the Lord, and none euill hath bene found in thee in all thy life.

29 Yet a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall bee bound in the bundle of life with the Lord thy God: and the soule of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that he hath promised thee, and shall haue made thee ruler ouer Israel,

31 Then shall it bee no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood causelesse, nor that my lord hath preferred himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmayd.

32 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood, and that mine hand hath not stained me.

34 For indeede, as the Lord God of Israel liueth, I who hath kept mee backe from hurting thee, except thou haddest halted and met mee, surely there had not bene left vnto Nabal by the dawning of the day, any that pissech against the wall.

35 Then Dauid receiued of her hand that which she had brought him, and sayd to her, Goe vp in peace to thine house: behold, I haue heard thy voice, and haue granted thy petition.

36 So Abigail came to Nabal, and behelde, hee made a feast in his house, like the feast of a king, and Nabals heart was merry within him, for hee was very drunken: wherefore she tolde him nothing, neither lesse nor more, vntill the morning arose.

37 Then in the morning, when the wine was gone out of Nabals, his wife told him those words, and his heart died within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabal, that he died.

39 Now when Dauid heard that Nabal was dead, he said, Blessed be the Lord, that hath iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednes of Nabal vpon his owne head. Also Dauid sent to commune with Abigail, to take her to his wife.

40 Add whē the seruants of Dauid were come to

Or, soile.

That is, that thou shouldest not be encouraged by thine enemies.

Or present.

Thy wife as she seeth.

Confirm his kingdom to his posteritie.

Or, from thy dayes.

I To wit, Saul.

In God shall pre-

ferue thee long in

his seruice, and

destry thine

enemies.

That he hath not auenged himselfe, which things would haue recommended his conscience.

Or Reade verses 28

He attributed it to the Lordes mercy, and not to himselfe that he was stayed.

Or, rectius iusto.

For he had no reason either to consider, or to give thanks for this great benefite of deliverance.

Or, For feare of the great danger.

Or, yetward.

For he had experience of her great godlinesse, wisdom, and humilitie.

4. The above is the
 name of the Lord
 as given in the
 Bible.

15 Then David went into the other side, and

3 And David dwelt with Achish at Gath,
his, and his men, every man with his household,
David

From To Gibeah of
Benjamin.

David differeth
from Gods pro-
tection, and there-
fore fleeth unto
the idolaters, who
were enemies to
Gods people.
Thus God by
his providence
changeth the ene-
mies hearts, and
maketh them to
honour his in their
necessitie.

first:
ned most
and meet
the king.

nes of

by it ap-
that the
it perfe-
David a-
his owne
nce, and
y to his
e.

his anger
vs be pa-
by a facri-

much as lay
in, they com-
him to ido-
because they
him to see
idolaters.

sancti-
tion
my life
ay.

us he profe-
his innocen-
ward Saul,
defending his
ee in the light
od in whole
nce none is
eons, Psal.
& 139.3.

To Gibeah of
Iamim.

David distrust-
h Gods pro-
tion, and there-
fleeht vnto
idolaters, who
re enemies to
ds people.
Thus God by
providence
angeth the co-
es hearts, and
aketh them to
our his in the
refusie.

Let thine offi-
cers appoint me
a place.

in his number
of the daies.

These were the
midst Communi-
ties, whom God had
appointed to be
destroyed.

He which were
the tribe of Iudah,
1 Chron. 2.9.

He shall surely
abhorre his people,

According to the
commandment of
God, Exod. 23. 18.
& Deut. 12. 17.

He seeketh not
to God in his mi-
fery but is led by
Satan to vniu-
lous, which in
his conscience he
condemneth.

David with his two wives, Abinoam the Gethi-
tite, and Abigail Nabals wife the Carmelitess.

4 And it was told Saul that David was fled to
Gath: so he sought him more for him.

5 And David said vnto Achish, If I have now
found grace in thine eyes, let them give mee a
place in some other cite of the country, that I
may dwell there: for why should thy seruant dwell
in the head cite of the kingdom with thee?

6 Then Achish gave him Ziklag: that same
day: therefore Ziklag pertaineth vnto the kings
of Iudah vnto this day.

7 ¶ And at the time that David dwelt in the
country of the Philistims, was foure moneths
and certaine daies.

8 Then David and his men went vp, and in-
uaded the Gethiites, and the Giritites, and the
Amalekites: for they inhabited the land from the
beginning, from the way, as thou goest to Shur,
euen vnto the land of Egypt.

9 And David smote the land, and left neither
man nor woman aloue, and took sheep, and oxen,
and asses, and camels, and apparell, and returned
and came to Achish.

10 And Achish said, Where haue yee bene a
rouing this day? And David answered, Against
the south of Iudah, and against the South of the
Ierahmeelites, and against the South of the Ke-
rites.

11 And David saved neither man nor woman
aloue, to bring them to Gath, saying, Least they
should tell on vs, and say, So did David, and so
will be his maner all the while that hee dwelleth
in the country of the Philistims.

12 And Achish beleued David, saying, Hee
hath made his people of Israel vnterly to abhorre
him: therefore he shall be my seruant for euer.

CHAP. XXVIII.

3 David hath the chiefe charge promised about Achish, 8 Saul
consulteth with a witch, and she causeth him to speake with Sa-
muel, 18 Who doth search his mine.

Now at that time the Philistims assembled
their bands and armie to fight with Israel:
therefore Achish said to David, Be sure, thou shalt
goe out with me to the battel, thou, and thy men.

2 And David said to Achish, Surely thou shalt
know what thy seruant can doe. And Achish said
to David, Surely I will make thee keeper of mine
head for euer.

3 ¶ Samuel was then dead, and all Israel had
lamented him, and buried him in Ramah his own
cite: and Saul had put away the forcerers, and
the Soothsayers out of the land.

4 Then the Philistims assembled themselves,
and came, and pitched in Shunem: and Saul assem-
bled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philis-
tims, he was afraid, & his hart was foreastoned.

6 Therefore Saul asked counsel of the Lord,
and the Lord answered him not, neither by
dreames, nor by Vrim, nor yet by Prophets.

7 ¶ Then said Saul vnto his seruants, Seeke
me a woman that hath a familiar spirit, that I
may goe to her, and aske of her. And his seruants
said to him, Behold, there is a woman at Endor
that hath a familiar spirit.

8 Then Saul changed himselfe, and put
on other rayment, and hee went, and two men
with him, and they came to the woman by night:
and he said, I pray thee, conieure vnto mee by
the familiar spirit, and bring mee him vp whom

I shall name vnto thee.

9 And the woman said vnto him, Beholde,
thou knowest what Saul hath done: how he hath
destroyed the forcerers, and the soothsayers out
of the land: wherefore then seekest thou to take
me in a snare to cause me to dye?

10 And Saul swore to her by the Lord, saying,
As the Lord liueth, no harme shall come to thee
for this thing.

11 Then said the woman, Whom shall I bring
vp vnto thee? And he answered, Bring mee vp
¶ Samuel.

12 And when the woman saw Samuel, shee
cried with a loud voyce, and the woman spake
to Saul, saying, Why hast thou deceived me? for
thou art Saul.

13 And the King said vnto her, Be not afraid:
for what sawest thou? And the woman said vnto
Saul, I saw gods ascending out of the earth.

14 Then he said vnto her, What fashion is hee
of? And she answered, An olde man cometh
vp lapped in a mantel: and Saul knew that it was
¶ Samuel, and he inclined his face to the ground,
and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou
disquieted mee, to bring me vp? Then Saul an-
swered, I am in great distresse: for the Philistims
make warre against mee, and God is departed
from mee, and answereth me no more, neither
by Prophets, neither by dreames: therefore I
haue called thee, that thou mayest tell me, what
I shall doe.

16 Then said Samuel, Wherefore then dost
thou aske of mee, seeing the Lord is gone from
thee, and is thine enemy?

17 Euen the Lord hath done to s him, as hee
spake by mine hand: for the Lord will rent the
kingdom out of thine hand, & giue it thy neigh-
bour David.

18 Because thou obeydest not the voyce of
the Lord, nor executedst his fierce wrath vpon
the Amalekites, therefore hath the Lord done this
vnto thee this day.

19 Moreover the Lord wil deliuer Israel with
thee into the hands of the Philistims: and to-
morrow shalt thou and thy sonnes be with me, &
the Lord shall giue the hoste of Israel into the
hands of the Philistims.

20 Then Saul fell straightway all along on
the earth, and was sore afraid because of the
words of Samuel, so that there was no strength
in him: for he had eaten no bread all the day nor
all the night.

21 Then the woman came vnto Saul, and saw
that he was sore troubled, and said vnto him, See,
thine handmaid hath obeyed thy voyce, and I
haue put my soule in mine hand, and haue obey-
ed thy words which thou saiddest vnto me.

22 Now therefore, I pray thee hearken thou
also vnto the voyce of thine handmaid, and let
mee get a morrell of bread before thee, that thou
mayest eate and get thee strength, and go on thy
journey.

23 But he refused and said, I will not eate: but
his seruants and the woman together compelled
him, and he obeyed their voyce: so he arose from
the earth, and fate on the bed.

24 Now the woman had a fat calfe in the
house, and shee hasted, and killed it, and rooke
floure and kneaded it, and baked of it a valeau-
ned bread.

25 Then

Or, punishment.

He speakes ac-
cording to his
grosse ignorance,
not considering
the state of the
saints after this
life, & how Samu-
els had no pow-
er to call them.
Or, as a sacrifice
per son.

To his imagina-
tion, albeit it was
Satan, who to blind
his eyes tooke vp
him the forme of
Samuel, as he can
do of an Angel of
light.
¶ As he by the band
of Prophecy.

That is, 10.
David.
¶ Chap. 19. 28.
Or, punishment.

Ye shall be
dead, Chap. 31. 6.

The wicked,
when they heare
Gods iudgements,
tremble and des-
paire, but cannot
seeke for reme-
dy by repentance.

I haue ventured
my life.

I because it was
quired hath.

35 Then she brought them before Saul, & be-
fore his servants: and when they had eaten, they
died vj. and went away the same night.

CHAP. XXIX

1 The Philistines were gathered together with
all their armies in Aphek: and the Israelites
pitched by the fountaine which is in Isler.

2 And the princes of the Philistines went
forth by hundreds and by thousands: but David
and his men came behind with Achish.

3 Then said the princes of the Philistines
unto Achish, What do these Hebrews here? And Achish said
unto the princes of the Philistines, Is not this
David the servant of Saul the king of Israel, who
hath bene with me these daies, or these yeeres,
and I haue found nothing in him, since he dwelt
with mee vnto this day?

4 But the princes of the Philistines were wroth
with him, and the princes of the Philistines said
vnto him, Send this fellow backe that hee may
go againe to his place which thou hast appoint-
ed him, and let him not goe downe with vs to
battell, lest hee should be an aduersary
vnto vs: for wherevise should hee obtaine the
battell of his master? Should hee bee with the
heads of these men?

5 Is not this David, of whom they sing in
dances, saying, Saul slew his thousand, and Da-
uid his ten thousand?

6 Then Achish called David, and said vnto
him, As the Lord liueth, thou hast bene vp-
right and good in my sight, when thou went-
est out and in with me in the hoste, neither haue
I found euill with thee, since thou camest to mee
vnto this day: but the princes doe not fauour
thee.

7 Wherefore now returne, and goe in peace,
that thou displease not the princes of the Phi-
listines.

8 And David said vnto Achish, But what
haue I done? and what hast thou found in thy
servant as long as I haue bene with thee vnto
this day, that I may not go and fight against the
enemies of my Lord the King?

9 And Achish answered, and said to David, I
know thou pleasest mee, as an Angel of God: but
the princes of the Philistines haue said, Let him
not goe vp with vs to battell.

10 Wherefore now rise vp early in the mor-
ning with thy masters servants that are come
with thee: and when ye be vp early, as soone as
ye haue light, depart.

11 So David and his men rose vp early to de-
part in the morning, and to returne into the land
of the Philistines: and the Philistines went vp to
Israel.

CHAP. XXX

1 The Amalekites burnt Ziklag. 2 David and his
men were in the wilderness of Maon. 3 The Phi-
listines came against David, and hee fought with
them. 4 David recovered all that the Amalekites
had taken: also David rescued his two wiues.

5 When David and his men were come to
Ziklag the third day, the Amalekites had in-
vaded vpon the South, even vnto Ziklag, and had
smitten Ziklag, and burnt it with fire.

6 And had taken the women that were there
in prisoners, both small and great, and slew not a

man, but carried them away, and went their waies.
7 So David and his men came to the citie,
and beheld it was burnt with fire, & their wiues,
and their sons and their daughters were taken
prisoners.

8 Then David and the people that was with
him, lift vp their voyces and wept, vntill they
could weepe no more.

9 Davids two wiues were taken prisoners al-
so, Ahimelech the Izzelite, and Abigail the wife
of Nabal the Carmelite.

10 And David was in great sorow for the peo-
ple: he intended to stone him, because the peo-
ple of all the people were vexed, every man for his
sonnes and for his daughters: but David comforted
himselfe in the Lord his God.

11 And David said vnto Abiathar the Priest
Ahimelechs sonne, I pray thee, bring me the E-
phod. And Abiathar brought the Ephod to Da-
uid.

12 Then David asked counsell of the Lord,
saying, Shall I follow after this company? Shall
I overtake them? And he answered him, Follow:
for thou shalt surely overtake them, and recou-
er all.

13 So David and the sixe hundred men that
were with him, went, & came to the river Besor,
where a part of them abode:

14 But David and foure hundred men follow-
ed (for two hundred abode behind being to wea-
ry to goe ouer the river Besor).

15 And they found an Egyptian in the field,
and brought him to David, & gaue him bread,
and hee did eat, and they gaue him water to
drinke.

16 Also they gaue him a few figges, and two
clusters of raisins: and when hee had eaten, his
spirit came againe to him: for he had eaten no
bread, nor drunke any water in three daies, and
three nights.

17 And David said vnto him, To whome
belongest thou? and whence art thou? And hee
said, I am a yong man of Egypt, and servant to
an Amalekite: and my master left mee three daies
agoe because I fell sicke.

18 We turned vpon the South of Chereth, and
vpon the coast belonging to Iudah, and vpon the
South of Caleb, and we burnt Ziklag with fire.

19 And David said vnto him, Canst thou
bring me to this company? And he said, I sweare
vnto thee by God, that thou wilt neither kil mee,
nor deliuer mee into the hands of my master, and
I will bring thee to this company.

20 And when he had brought him thither,
behold, they lay scattered abroad vpon all the
earth, eating and drinking, and dauncing, be-
cause of all the great pray that they had taken out
of the land of the Philistines, and out of the land
of Iudah.

21 And David smote them from the twilight
even vnto the evening of the next morowe, so
that there escaped not a man of them, save foure
hundred yong men, which rode vpon camels,
and fled.

22 And David recovered all that the Ama-
lekites had taken: also David rescued his two
wiues.

23 And they lacked nothing, small or great,
sonne or daughter, or of the spoyle of all that
they had taken away: David recovered them
all.

24 David

Or in sin.
Or, captiuitie.

a According to
their hands, as
captiues.

b According to
their hands, as
captiues.

c According to
their hands, as
captiues.

d According to
their hands, as
captiues.

e According to
their hands, as
captiues.

f According to
their hands, as
captiues.

g According to
their hands, as
captiues.

h According to
their hands, as
captiues.

i According to
their hands, as
captiues.

j According to
their hands, as
captiues.

k According to
their hands, as
captiues.

l According to
their hands, as
captiues.

m According to
their hands, as
captiues.

n According to
their hands, as
captiues.

o According to
their hands, as
captiues.

p According to
their hands, as
captiues.

q According to
their hands, as
captiues.

r According to
their hands, as
captiues.

s According to
their hands, as
captiues.

t According to
their hands, as
captiues.

u According to
their hands, as
captiues.

v According to
their hands, as
captiues.

w According to
their hands, as
captiues.

x According to
their hands, as
captiues.

c For these only
remained in the
citie, when the
men were gone
to waite.

d Thus we see
that in troubles
and aduersitie we
doe not consider
Gods providence,
but like raging
beasts forget both
our owne dutie,
and sometime
Gods appoint-
ment ouer vs.

e Though God
seeme to leaue vs
for a time, yet if
we trust in him,
we shall be sure to
finde comfort.

f God by his pro-
vidence both pro-
vided for the ne-
cessitie of this
poore stranger,
and made him a
guide to David
to accomplish his
enterprize.

g For otherwelt
in allages had in
most reuerence
euen among the
heathen.

h The wicked in
their pompe and
pleasures consider
not the iudgement
of God, which is
then at hand to
smite them.

i Some read, and
vnto the morrow
of the two morn-
ings: that is,
three daies.

a After that hee
departed from
Achish.

b That is, destroy-
ed the citie.

Which the Am
leites had
taken of others,
and David from
them, besides the
goods of Ziklag.

20 David also took all the sheep, and the
oxen, and they drew them before his cartell, and
said, This is Dauid's pray.

21 ¶ And Dauid came to the two hundredth
men that were too weary for to follow Da-
uid: whom they had made also to abide at the
river Besor, and they came to meete Dauid, and
to meete the people that were with him: so when
Dauid came neere to the people, hee saluted
them.

22 Then answered all the euill and wicked of
the men that went with Dauid, and saide, Be-
cause they went not with vs, therefore will wee
giue them none of the praye that wee haue reco-
uered, sine to every man his wife and his chil-
dren: therefore let them cary them away and de-
part.

23 Then saide Dauid, Yee shall not doe so,
my brethren, with that which the Lord hath
giuen vs, who hath preserved vs, and deliue-
red the company that came against vs, into our
hands.

24 For who will obey you in this matter? but
as his part is that goeth downe to the battell, so
shall his part be, that carieth by the stuffe: they
shall part alike.

25 So from that day forward hee made it a
statute and a law in Israel vntil this day.

26 ¶ When Dauid therefore came to Zik-
lag, hee sent of the praye vnto the Elders of Lu-
dah and to his friends, saying, See, there is a
blessing for you of the spoile of the enemies of
the Lord.

27 He sent to them of Beth-el, and to them of
South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of
Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the
cities of the Ierahmeelites, and to them of the ci-
ties of the Kenites,

30 And to them of Hormah, and to them of
Chor-ashan, and to them of Athach,

31 And to them of Hebron, and to all the
places where Dauid and his men had haunted.

CHAP. XXXI.

¶ Saul and his army were slain in the battell,
and the women of Israel made a wailing, which was
called after the name of the day, saying, The day of
the wailing.

Now the Philistims fought against Israel, &
the men of Israel fled away from the Philis-
tims, and they fell downe // wounded in mount
Gilboa.

2 And the Philistims pressed sore vpon Saul
and his sonnes, and slew Jonathan, and Abina-
dab, and Malchishua Sauls sonne.

3 And when the battell went fore against
Saul, the archers and bow men // hit him, and he
was fore // wounded of the archers.

4 Then said Saul vnto his armour bearer,
Draw out thy sword, and thrust mee through
therewith, lest the vncircumcised come and thrust
me through and mocke me: but his armour bea-
rer would not, for he was fore afraid. Therefore
Saul tooke a sword and fell vpon it.

5 And when his armour bearer saw that Saul
was dead, he fell likewise vpon his sword, and di-
ed with him.

6 So Saul died and his three sonnes, and his
armour bearer, and all his men that same day to-
gether.

7 ¶ And when the men of Israel that were on
the other side of the valley, and they of the o-
ther side of Iordan saw that the men of Israel were
put to flight, and that Saul and his sonnes were
dead, then they left the cities, and ran away: and
the Philistims came and dwelt in them.

8 ¶ And on the morrow when the Philistims
were come to spoyle them that were slaine, they
found Saul and his three sonnes lying in mount
Gilboa,

9 And they cut off his head, & stripped him out
of his armour, and sent into the land of the Phi-
listims on euery side, that they should publish it
in the temple of their idols, & among the people.

10 And they laid vp his armour in the house
of Achish, but they hanged vp his body on
the wall of Beth-shan.

11 ¶ When the inhabitants of Iubeth Gilead
heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong
men) and went all night, and tooke the body of
Saul, and the bodies of his sonnes from the wall
of Beth-shan, and came to Iabesh, and burnt
them there.

13 And tooke their bones, and buried them
vnder a tree at Iabesh, and fasted seven dayes.

† Elr. found him.
‡ Or, afraid.

So we see that
his cruel life hath
a deperate end,
as is commonly
seene in them that
persecute the chil-
dren of God.

b Neere to Gil-
boa.
c The Tribes of
Reuben and Gad,
and Ialle the tribe
of Manasseh.

d In token of
victorie and tri-
umph.

e Whom he had
delivered from
their enemies.
Chap. i. 1. 11.

* Jer. 34. 5.

* 2 Sam. 2. 4.
† According to
the custome of
mourners.

THE SECOND BOOKE OF Samuel.

THE ARGVMENT.

His booke and the former beare the title of Samuel, because they containe the conception, natu-
ritie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid
whom the angieled and consecrated King by the ordinance of God. And as the first booke containeth those
things which God brought to passe among this people vnder the gouernment of Samuel and Saul, so this se-
cond booke declareth the noble actes of Dauid, after the death of Saul, when he beganne to reigne, vnto the end
of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers,
which he sustained both within his house and without: what horrible and dangerous insurrections, uprores and
treasons were wrought against him, partly by false counsellors, fained friends and flatterers, and partly by
some of his owne children and people: and how by Gods assistance he ouercame all difficulties, and enioyed his
kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesu the chiefe King,
whom Dauid according to the Iesbo, and was persecuted on euery side with outward and inward ene-
mies, as well in his owne person, as in his members, but at length hee overcame all his enemies, and giueth his
Church victorie against all power both spirittual and temporall: and so reigneth with them, King for euer.

1 Sam. 31. 17

1 Sam. 31. 18

1 Sam. 31. 19

1 Sam. 31. 20

1 Sam. 31. 21

1 Sam. 31. 22

1 Sam. 31. 23

1 Sam. 31. 24

1 Sam. 31. 25

1 Sam. 31. 26

1 Sam. 31. 27

1 Sam. 31. 28

1 Sam. 31. 29

1 Sam. 31. 30

1 Sam. 31. 31

1 Sam. 31. 32

1 Sam. 31. 33

1 Sam. 31. 34

1 Sam. 31. 35

1 Sam. 31. 36

1 Sam. 31. 37

1 Sam. 31. 38

1 Sam. 31. 39

1 Sam. 31. 40

1 Sam. 31. 41

1 Sam. 31. 42

1 Sam. 31. 43

1 Sam. 31. 44

1 Sam. 31. 45

1 Sam. 31. 46

1 Sam. 31. 47

1 Sam. 31. 48

1 Sam. 31. 49

1 Sam. 31. 50

1 Sam. 31. 51

1 Sam. 31. 52

1 Sam. 31. 53

1 Sam. 31. 54

1 Sam. 31. 55

1 Sam. 31. 56

1 Sam. 31. 57

1 Sam. 31. 58

For the death of Saul, when David was told from the Amalekites, and had been two days in the wilderness.

Behold, a man came the third day out of the hills from Saul with his clothes rent, and earth upon his head, and when he came to David, he fell to the earth, and did obeisance.

Then David said unto him, Whence comest thou? And he said unto him, Out of the host of Israel I am escaped.

And David said unto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are overthrown, and dead, and also Saul and Jonathan his sonne are dead.

And David said unto the young man that told it him, How knowest thou that Saul and Jonathan his sonne be dead?

Then the young man told him, answered, As I came to mount Gilboa, beholde, still leaned upon his spear, and loe, the chariots and horsemen followed hard after him.

And when he looked backe, he saw the sword called me. And I answered, Here am I.

And he said unto me, Who art thou? And I answered him, I am an Amalekite.

Then said he unto me, I pray thee, come upon me, and slay me: for anguish is come upon me because my life is yet whole in me.

So I came upon him, and flew him: and because I was sure that he could not live, after that he had fallen, Iooke me downe that way upon his head, and the bridle that was on his arme, and brought them both unto my lord.

Then David took hold on his clothes, and cut them, and likewise all the men that were with him.

And they mourned & wept, and called vntill men for Saul and for Jonathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

Afterward David said unto the young man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

And David said unto him, How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

Then David called one of his yong men, and sayd, Goe nere, and fall vpon him. And he smote him that he died.

Then said David vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I have slaine the Lord's Anoynted.

Then David mourned with this lamentation on Saul, and on Jonathan his sonne.

Also he had them teach the children of Iudah to choore, as it is written in the booke of I Iaher.

O noble Israel! He is slaine vpon thy hills: how are the mighty ones overthrown!

He is not in Gath, nor pabbin in the houses of Askelon, lest the daughters of the Philistines ioyce, lest the daughters of the

other dew nor ruine, nor let the fieldes of offeringe for where the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

Saul and Jonathan were truly and pleasantly in their liues, and in their death they were not diuided: they were swifter than eagles, they were stronger then lions.

His daughters also shall weepe for Saul, which clothed you in skink, which pleades, & changed ornaments of gold vpon your apparel.

How wast thou the mightiest slaine in the mids of the battell! O Jonathan; thou wast slaine in thine high places.

Woe is me for thee, my brother Jonathan: very kinde hast thou bene vnto mee: thy love to mee was wonderful, passing the love of women: how art thou the mightiest overthrown, and the weapons of warre destroyed.

CHAP. II.

David is anoynted King in Hebron. Abner waileth for Saul, and the buriall of Jonathan.

After this David asked counsell of the Lord, saying, Shall I go vnto any of the cities of Iudah? And the Lord said vnto him, Goe vp: And David say, Which still I goe? He then answered, Vnto Hebron.

So David went vp thither, and his two wives also, Abigail the Iezreelit, and Abigail Nabals wife the Carmelit.

And David brought vp the men that were with him, every man with his household, and they dwelt in the cities of Hebron.

Then the men of Iudah came, and there they anoynted David King, over the house of Iudah: And they told David, saying, that the men of Iuben Ghed turned Saul.

And David sent messengers vnto the men of Iabesh Gilead, and sayde vnto them, Blessed are ye of the Lord: that ye haue shewed such kindeste vnto your lord Saul, that you haue buried him.

Therefore now the Lord shew mercie and truth vnto you: and I will recompense you this benefit, because ye haue done this thing.

Therefore now let your hands be strong, and be ye valiant: albeit your master Saul be dead, yet neuer thelesse the house of Iudah hath anoynted me King over them.

But Abner the sonne of Ner that was captain of Sauls host, tooketh Ithoboth the sonne of Saul, and brought him to Mahanaim.

And Ithoboth King ouer Gilead, and ouer the Asirites, and ouer Szed and ouer Ephraim, and ouer Benjamin, and ouer all Iudah: Ithoboth reigned in Israel: and his house was fourtie yeere, when he began to reigne ouer Israel, & reigned two yeere: but the house of Iudah followed David.

And the time which David reigned in Iubron ouer the house of Iudah, was seven yeere, and six moneths.

And Abner the sonne of Ner, and the seruants of Ithoboth the sonne of Saul went

1 Lecher's fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa, 1 A rich garment and costly sword.

m Either toward their husbands, or their children.

n By the means of the Priest, as 1 Sam. 2. 1. and 2 Sam. 5. 19.

b Which cite was also called Kirish-arba, 10. 14. 15.

c In the time of his persecution.

d 1 Sam. 3. 13.

d According to his promise, which is to recompense them that are mercifull.

e So that you shall not want a Capitaine and a defender.

f Over the eleven tribes.

g After this time was expired, he reigned ouer all the country 37. yeeres, Chap. 37.

out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the servants of Dauid went out and met one another by the poole of Gibeon: and they fate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the yong men now arise, and ^b play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the servants of Dauid.

16 And euery one caught his fellow by the head, and thrust his sword in his fellowes side, so they fell downe together: wherefore the place was called ^{||} Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding fore that same day: for Abner and the men of Israel ^a fell before the seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foot as a wild roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his weapons: but Asahel would not depart from him.

22 And Abner said to Asahel, Depart from mee: wherefore shoulde I smite thee to the ground? how then should I be able to hold vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the ^m fifth rib, that the speare came out behind him: and hee fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe when they were come to the hill Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the sword deuoure for euer? knowest thou not, that it will be bitternesse in the latter end? how long then shall it bee, or thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, if thou haddest not ^o spoken, surely euery in the morning the people had departed euery one backe from his brother.

28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plaine, and went ouer Iordan, and passed through all Bithon til they came ^{||} to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men, and Asahel.

31 But the seruants of Dauid had smitten of

Benjamin, and of Abners men, so that three hundred and threescore men died.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP. III.

1 Long warre betwene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 3 Abner turneth to Dauid. 4 Ioab killeth him.

There was then a long warre betwene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite.

3 And his second, was ^b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maachah the daughter of Talmai the king of Geshur.

4 And the fourth, Adonijah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital.

5 And the sixth, Ithream by Eglah Dauids wife: these were borne to Dauid in ^c Hebron.

6 ¶ Now while there was war betwene the house of Saul & the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And ^d Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dogs head, which against Iudah do shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbors, and haue not deliuered thee into the hand of Dauid, that thou chargest mee this day with a fault concerning this woman?

9 ¶ So doe God to Abner, and more also, except, as the Lord hath sworn to Dauid, euen so I doe to him.

10 To remooue the kingdom from the house of Saul, that the throne of Dauid may bee stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answer to Abner: for hee feared him.

12 ¶ Then Abner sent messengers to Dauid ^{||} on this behalfe, saying, Whose is the land? who should also say, Make couenant with mee, and behold, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for ^{*} an hundred foreskins of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husband ^{*} Phaltiel the sonne of Laish.

16 And her husband went with her, and came weeping behind her vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had ^e communication with the Elders of Israel, saying, Yee sought for Dauid in

p Thus God would confirme Dauid in his kingdom by the destruction of his aduersaries.

a There is, without intermission, enduring two yeeres, which was the whole reigne of Ish-bosheth.

b Who is called also Daniel, 1. Chron. 3. 1.

c Within seuen yeeres and fixe moneths.

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

e We see how the wicked can not abide to be admonished of their faults, but seek their displeasure, which goe about to bring them from their wicked doings.

f Or sternly.

* 1 Sam. 18. 25, 27.

* 1 Sam. 25. 44.

g Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

11 How much more when wicked men haue
gaine a righteous person in his owne house, and
vpon

upon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his yong men, & they slew them, and cut off their hands and their feet, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, & buried it in the sepulchre of Abner in Hebron.

CHAP. V.

3 *Dauid is made King ouer all Israel. 7 Hee taketh the fort of Zion. 19 He taketh counsel of the Lord, 23 And succeeth the Philistims twice.*

Then came all the tribes of Israel to Dauid vnto Hebron, and said thus, Beholde, we are thy bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feede my people Israel, and thou shalt be a captain ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King Dauid made a covenant with them in Hebron before the Lord, and they anoynted Dauid King ouer Israel.

4 ¶ Dauid was thirtie yeere olde when he began to reigne: and he reigned fortie yeere.

5 In Hebron he reigned ouer Iudah * seuen yeere, and fixe moneths: and in Ierusalem hee reigned thirtie and three yeeres ouer all Israel & Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the * blinde and the lame, thou shalt not come in hither: thinking that Dauid coulde not comethither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoever smiteth the Iebusites, and getteth vp to the gutters and smiteth the lame and blinde which Dauids soule hateth, I will prefferre him: * therefore they sayd, The blinde and the lame shall not come into that house.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from * Millo, and inward.

10 And Dauid prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hiram also King of Tyrus sent messengers to Dauid and cedar trees, and carpenters, & masons for walles: and they built Dauid an house.

12 Then Dauid knewe that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid tooke him moe * concybins and wines out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.

14 * And these be the names of the sonnes, that were borne vnto him in Ierusalem, Shammua, & Shobab, and Nathan, and Salomon,

15 And Ithar, and Elishua, and Nepheg, and Iaphia.

16 And Elifhama, and Eliada, and Eliphale.

17 ¶ But when the Philistims heard that they had annoynted Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then Dauid asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Goe vp: for I will doubtlesse deliuer the Philistims into thine hands.

20 ¶ Then Dauid came to Baal-perazim, and smote them there, & said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, || Baal-perazim.

21 And there they left their images, & Dauid and his men * burnt them.

22 Again the Philistims came vp, and spread themselves in the valley of Rephaim.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come upon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remove: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lord had commanded him, & smote the Philistims from Geba, vntill thou come to * Gazer.

CHAP. VI.

3 *The Arke is brought forth of the house of Abinadab. 7 Uzzah is stricken, and dieth. 14 Dauid danceth before it, 18 And is therefore despised of his wife Michah.*

Gain Dauid gathered together all the chosen men of Israel, * thirtie thousand,

2 * And Dauid arose, and went with all the people that were with him from * Baale of Iudah, to bring vp from thence the Arke of God, whose Name is called by the Name of the Lorde of hostes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a new cart, & brought it out of the house of Abinadab, that was in * Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And Dauid & all the house of Israel played before the Lord on all instruments made of firre, and on harpes, and on psalteries, and on timbrels and on cornets, and on cymbals.

6 ¶ And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wroth with Vzzah, and God * smote him in the same place for his fault, and there he died by the Arke of God.

8 And Dauid was displeased because the Lord had * smitten Vzzah: and he called the name of the place, || Perez-Vzzah vntill this day.

9 Therefore Dauid that day feared the Lorde, and sayd, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid carried it into the house of Obed-edom * a Gittite.

11 And the Arke of the Lorde continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 And one tolde King Dauid, saying, * The Lord hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God: therefore

f By Abiathar the Priest.

* 7/4.28.32.

|| Or, the place of divisions.

* 1. Chron. 14. 12.

g Meaning the valley of Gyzers, which Dauid called Baal-perazim, because of his victorie.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

|| Or, chiefs.

* 1. Chron. 13. 5. 8.

a This was a city in Iudah called also Kirjath-earim, Josh. 15. 9.

b Which was an high place of the city of Baale.

* 1. Sam. 7. 1.

c Played God, and sang Psalms.

* 1. Chron. 13. 10.

d Here we see what danger it is to follow good intentions, or to do any thing in Gods seruice without his expresse word.

† Elie made a breach.

|| Or, the division of Vzzah.

e Who was a Leuit, and had dwelt in Gittaim, 1. Chron. 15. 21.

* 1. Chron. 13. 23.

Following he con-
fessed the Levites to
be accursed, according
to the Law.

With a garment
like to the Priests
garment.

The wordlings
are not able to
comprehend the
wisdom that move
the children of
God to praise God
by all manner of
accuses.

*1. Chron. 16. 4.

That is, to pray
for his house as he
had done for the
people.

I do, your grace,
I know for an
unusually affliction,
but only for that
made that I have
on God's glory.

Which was a
punishment be-
cause the wicked
cheerfulness of
God.

*1. Chron. 17. 1.

Within the Ta-
bernacle covered
with skins.
Exod. 26. 7.

Meaning, we
should not yet
Nathan speaking
according to mans
judgement and not
by the spirit of
prophecy, permit-
ted him.

therefore David went and brought the Arke of
God from the house of Obad-edom, into the city
of David with gladnesse.

13 And when they that bare the Arke of the
Lord had gone sixe paces, he offered an ox, and a
fat beaft.

14 And David danced before the Lord with
all his might, & was girded with a linen Ephod.

15 So David & all the house of Israel brought
the Arke of the Lord with shouting, and found of
trumpet.

16 And as the Arke of the Lord came into the
city of David, Michal Sauls daughter looked
through a window, and sawe King David leape,
and dance before the Lord, and she despised him
in her heart.

17 And when they had brought in the Arke of
the Lord, they set it in his place, in the mids of
the Tabernacle: that David had pitched for it:
then David offered burnt offerings, and peace of-
ferings before the Lord.

18 And also as David had made an end
of offering burnt offerings and peace offerings,
he blessed the people in the Name of the Lord of
hostes,

19 And gave among all the people, even a-
mong the whole multitude of Israel, aswell to the
women as men, to every one a cake of bread, and
a piece of flesh, and a bogell of wine: so all the
people departed every one to his house.

20 ¶ Then David returned to bless his house,
& Michal the daughter of Saul came out to meet
David, and said, O how glorious was the King of
Israel this day, which was vnconquered to day in
the eyes of the maidens of his seruants, as if foole
vncouerech him selfe!

21 Then David sayd vnto Michal, *It was*
before the Lord, which chose me rather then thy
father, and alhis house, and commaunded me
to be ruler over the people of the Lord, ouer
Israel: and therefore will I play before the
Lord.

22 And will yet be more vile then thus, and
will be low in mine owne sight, and of the very
same mayd seruance, which thou hast spoken of,
shall I be had in honour.

23 Therefore Michal the daughter of Saul had
no childe vnto the day of her death.

CHAP. VII.

David would builde God an house; but is for-
bidden by the Prophet Nathan. 2. God punisheth David in mids of his house.
3. His glorious continuance of his kingdom and poster-
ities.

¶ Forward when the King sat in his house,
& the Lord had given him rest round about
from all his enemies.

2 The King saide vnto Nathan the Prophet,
Behold, now I dwell in an house of cedar trees,
and the Arke of God remaineth within the cur-
taines.

3 Then Nathan said vnto the King, Goe, and
doe all that is in thine heart: for the Lord is with
thee.

4 And the same night the word of the Lord
came vnto Nathan, saying,

5 Goe and tell my seruant David, Thus saith
the Lord, Shalt thou build mee an house for my
dwelling?

6 For I have dwelt in no house since the time
that I brought the children of Israel out of E-
gypt vnto this day, but have walked in a tent and

Tabernacle.

7 In all the places wherein I have walked
with all the children of Israel, spake I one word
with any of the tribes of Israel when I coman-
ded the Iudges, to fede my people Israel? or said I,
Why build ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Da-
uid, Thus saith the Lord of hostes, I tooke thee
from the sheepe-coate following the sheepe, that
thou mightest bee ruler over my people, ouer Is-
rael:

9 And I was with thee wherefoeuer thou hast
walked, and haue destroyed all thine enemies out
of thy sight, and haue made thee a great name,
like vnto the name of the great men that are in
the earth.

10 Also I will appoint a place for my people
Israel, and will plant it, that they may dwell in a
place of their own, and moue no more, neither
shall wicked people trouble them any more as be-
foretime.

11 And since the time that I set Iudges ouer
my people of Israel, and I wil giue thee rest from
all thine enemies: also the Lord telleth thee, that
he will make thee an house.

12 And when thy daies be fulfilled, thou shalt
sleepe with thy fathers, and I will set vp thy seede
after thee, which shall procede out of thy body,
and will stablish his kingdom.

13 Hee shall builde an house for my Name,
and I will stablish the throne of his kingdom for
euer.

14 I will be his father, and he shall bee my
sonne: and if he sin, I will chasten him with the
rod of men, & with the plagues of the children
of men.

15 But my mercy shall not depart away from
him, as I tooke it from Saul whom I haue pur-
away before thee.

16 And thine house shall be stablished, and thy
kingdome for euer before thee, even thy throne
shall be stablished for euer.

17 According to all these words, and accord-
ing to all this vision, Nathan spake thus vnto
David.

18 ¶ Then King David went in, and sate be-
fore the Lord, and said, Who am I, O Lord God,
and what is mine house, that thou hast brought
me hitherto?

19 And this was yet a small thing in thy sight,
O Lord God, therefore thou hast spoken also of
thy seruants house for a great while: but doeth
this appertaine to man, O Lord God?

20 And what can David say more vnto thee?
for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine
owne heart hast thou done all these great things,
to make them knowne vnto thy seruant.

22 Wherefore thou art great, O Lord God: for
there is none like thee, neither is there any God
besides thee, according to all that we haue heard
with our eares.

23 And what one people in the earth is like
thy people, like Israel? whose God went and re-
deemed them to himselfe, that they might be his
people, and that he might make him a name, and
do for you great things, & terrible for thy land,
O Lord, even for thy people, whom thou rede-
medst to thee out of Egypt, from the nations, &
their gods?

24 For thou hast ordeined to thy selfe thy
people

c As concerning
the building of an
house meaning,
that without Gods
expresse word, no-
thing ought to bee
attempted.
*1. Sam. 13. 12.
psal. 78. 20.

d I haue made
thee famous
through all the
world.

e He promisseth
them quietnesse if
they will walke in
his feare and obe-
dience.

*1. King. 8. 30.

*1. King. 9. 5. and
4. 13. 1. Chron.
28. 10.
*Hebr. 1. 5.

*ps. 132. 3. 12.
f That is, gently,
as fathers visit
to chastise their
children.

g This was begun
in Salomon as a
figure, but accom-
plished in Christ.

h For in this the
law of man!
i Commeth not
this rather of thy
free mercy, then
of any worthinesse
that can be in
man?

*Diet. 4. 7.
i O Israel.
k And inheri-
tance, which is
Israel.
l From the Egp-
tians and their
idoles.
m He sheweth
that Gods free
election is the
only cause, why
the Israelites were
chosen to be his
people.

people Israel to be thy people for ever: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy servant and his house, and doe as thou hast said.

26 And let thy Name be magnified for ever by them that shall say, The Lord of hostes is the God ouer Israel: and let the house of thy servant David be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy servant, saying, I will build thee an house: therefore hath thy servant bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy servant)

29 Therefore now let it please thee to blesse the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and let the house of thy servant be blessed for ever with thy blessing.

CHAP. VIII.

1 David ouercometh the Philistims, and other strange nations, and maketh them tributaries to Israel.

After this now, David smote the Philistims and subdued them, and David tooke the bridle of bondage out of the hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with two cords to put them to death, and with one full cord to keepe them alive: so became the Moabites Davids seruants, and brought gifts.

3 David smote also Hadadezer the sonne of Rehob king of Zobah, as he went to recouer his border at the riuier Euphrates.

4 And David tooke of them a thousand and seven hundred horsemen, and twenty thousand footmen, and David destroyed all the charets, but hee reserued an hundred charets of them.

5 Then came the Aramites of Dammelek to succour Hadadezer king of Zobah, but David slew of the Aramites two and twentie thousand men.

6 And David put a garison in Aram of Dammelek: and the Aramites became seruants to David, and brought gifts. And the Lord saued David wheresoeuer he went.

7 And David tooke the shields of golde that belonged to the seruantes of Hadadezer, and brought them to Ierusalem.

8 And out of Bethah, and Berothai (cities of Hadadezer) king David brought exceeding much brasse.

9 Then Toi king of Hamath heard how David had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto king David, to salute him, and to reioyce with him because hee had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of silver, and vessels of gold, and vessels of brasse.

11 And king David did dedicate them vnto the Lord with the silver and gold that he had dedicated of all the nations, which he had subdued:

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

23 So David gave a name after that hee returned, and had slaine of the Aramites in the valley of salt eightene thousand men.

24 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Davids seruants: and the Lord kept David whithersoever he went.

25 Thus David reigned ouer all Israel, & executed iudgement and iustice vnto all his people.

26 And Ioab the sonne of Zeruiah was ouer the hoste, and Ioshaphat the sonne of Ahilud was Recorder.

27 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priestes, and Seraiah the Scribe.

28 And Benaiah the sonne of Iehoiada and the Cherethites and the Pelethites, and Davids sonnes were chiefe rulers.

CHAP. IX.

9 David restoreth all the lands of Saul to Mephibosheth the sonne of Jonathan. 10 He appointeth Ziba to see to the profit of his lands.

And David said, Is there yet any man left of the house of Saul, that I may shew him mercie for Jonathans sake?

2 And there was of the household of Saul a servant whose name was Ziba, & when they had called him vnto David, the King said vnto him, Art thou Ziba? And he said, I thy servant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the King, Jonathan hath yet a sonne, I am of his seete.

4 Then the King sayde vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 Then king David sent, and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Jonathan, the sonne of Saul was come vnto David, he fell on his face, and did reuerence. And David said, Mephibosheth? And hee answered, Behold thy servant.

7 Then David said vnto him, Feare not: for I will surely shew thee kindnes for Jonathan thy fathers sake, and will restore thee all the fieldes of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy servant, that thou shouldest looke vpon such a dead dogge as I am?

9 Then the king called Ziba Davids servant, and said vnto him, I haue giuen vnto thy masters sonne all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes and twenty seruants.)

11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephibosheth may eat at my table as one of thy kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he

For, in all his enterprises.

g He gaue indgement in congregations, and was mercifull toward the people.

For, writer of Chronicles.

For, was under the Cherethites.

h The Cherethites & Pelethites were as the kings guard, and had charge of his person.

Because of mine othe and promise made to Jonathan, 1. Sam. 14. 15.

Such mercy as shall be acceptable to God.

Chap 4-44

Who was also called Eliam the father of Bath-sheba Davids wife.

For, Iudas.

d Meaning, a despised person.

For, superer.

e Be ye prouident ouerleers and gouernours of his lands, that they may be profitable.

f That Mephibosheth may haue all things as commandment, as become a kings sonne.

This prayer is most effectual, when we chiefly seek Gods glory and the accomplishment of his promise.

For, found his servants faithful.

Therefore I humbly beseech it that come to passe.

For, Ioram, 18. 1.

For, the Syrian.

For, the Damascus.

For, the Damascus.

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For, the Damascus.

he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

The messengers of Dauid are continually entreated of the king of Ammon. 7. Ioab is sent against the Ammonites.

1. Chron. 19. 2.

After this the King of the children of Ammon died, and Hanun his souse reigned in his stead.

a The children of God are not vniuersal of a bene- fice received.

Then sayde Dauid, I will shew kindeste vnto Hanun the sonne of Nahath, as his father shewed kindeste vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the lande of the children of Ammon.

7. 2. Chron. 19. 2.

And the princes of the children of Ammon said vnto Hanun their lord, Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the city, and to spie it out, and to overthrow it?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their equiuitie.

Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king said, Tary at Iericho, vntill your beards be growen, then returne.

c That they had deferred Dauids displeasure, for the iniury done to his ambassadors, 10. 7. Syria.

And when the children of Ammon saw that they stanke in the sight of Dauid, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zob, twentie thousand footemen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

And when Dauid heard of it, he sent Ioab, and all the hoste of the strong men.

d These were diuers parts of the kingdom of Syria, whereby appeareth that the Syrians feared where they might have entertainment as now the Switzers doe.

And the children of Ammon came out and put their armie in aray at the entring in of the gate, and the Aramites of Zob, and of Rehob, and of Ish-tob, & of Maacah were by themselves in the field.

When Ioab saw that the front of the battell was against him before and behind, hee chose of all the choise of Israel, and put them in aray against the Aramites.

And the rest of the people, he deliuered into the hand of Abisai his brother, that hee might put them in aray against the children of Ammon.

And he sayd, If the Aramites bee stronger then I, thou shalt helpe me: and if the children of Ammon be too strong for thee, I wil come and succour thee.

e Here is declared wherefore warre ought to be undertaken for the defence of true religion and Gods people.

Be strong and let vs bee valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

Then Ioab, and the people that was with him, joyned in battell with the Aramites, who fled before him.

And when the children of Ammon saw that the Aramites fled, they fled also before Abisai, and entred into the cite. So Ioab returned from the children of Ammon, and came to Ierusalem.

f Hee made more liberally then he was wont to doe, thinking hereby he would have slien by his wife.

And when the Aramites saw that they were smitten before Israel, they gathered them together.

And Hadarezer sent, and brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captaine of the

hoste of Hadarezer was before them.

When it was shewed Dauid, then he gathered all Israel together, and passed ouer Iorden, and came to Helam: and the Aramites set themselves in aray against Dauid, & fought with him.

f Meaning, the greatest part.

And the Aramites fled before Israel: and Dauid destroyed seven hundred chariets of the Aramites: and fortie thousand horsemen, and smote Shobach the captaine of his hoste, who died there.

g Which were the chiefest and most principal: for in all he destroyed 7000, as 1. Chron. 19. 18. or the soldiers which were in 7000 chariets.

And when all the kings that were seruants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

The king of Rabba is besieged. 4. Dauid committeth adultery. 27. Uriah is slain. 27. Dauid marrieth Bathsheba.

And when the yeere was expired in the time when kings goe forth to battell, Dauid sent Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabba: but Dauid remained in Ierusalem.

a They were following about the spring time. 1. Chron. 10. 1.

And when it was evening tide, Dauid arose out of his bed, and walked vpon the rooffe of the kings palace: and from the rooffe hee saw a woman washing herselfe: and the woman was very beautifull to looke vpon.

b Whereupon hee vied to rest at alter noone, as was read of Ish-bosheth, Chap. 4. 7.

And Dauid sent and inquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

c Who was not an Israélite borne, but converted to the true religion. 2. Sam. 11. 19. and 18. 19.

Then Dauid sent messengers, and tooke her away: and shee came vnto him and he lay with her: (now shee was purified from her vncleanesse) and she returned vnto her house.

And the woman conceived: therefore shee sent and told Dauid, and said, I am with child.

d Fearing lest she should be stoned according to the Law.

Then Dauid sent to Ioab, saying, Send mee Uriah the Hittite. And Ioab sent Uriah to Dauid.

And when Uriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, and how the warre prospered.

Afterward Dauid sayde to Uriah, Goe downe to thine house, and wash thy feete. So Uriah departed out of the kings palace, and the king sent a present after him.

e Dauid thought that if Uriah lay with his wife, his fault might be cloaked.

But Uriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

Then they told Dauid, saying, Uriah went not downe to his house: and Dauid sayd vnto Uriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

Then Uriah answered Dauid, The Arke and Israel, and Iudah dwell in tents: and my lord Ioab & the seruants of my lord abide in the open fields: shal I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie & religion of his seruant, he would declare himselfe so farr from full of God, and iniurious to his seruant.

Then Dauid said vnto Uriah, Tary yet this day, and to morow I will send thee away. So Uriah abode in Ierusalem that day, and the morow,

Then Dauid called him, and hee did eate and drinke before him, & he made him a drunke: and at enen he went out to lie on his couch with the seruants of his lord, but went not downe to his house.

g Hee made him drinke more liberally then he was wont to doe, thinking hereby he would have slien by his wife.

And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Uriah,

27 So when the mourning was past, David sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that David had done, † displeased the Lord.

5 Then † Dauid was exceeding wroth with the man, and said vnto Nathan, As the Lord liueth,

21 Then^m said his seruants vnto him, What thing is this that thou hast done? thou didst fast and weepe for the childe while it was aliue, but when the child was dead, thou didst rise vp. and eate meate.

in As they which
considered not
that God granteth
many things to the
sobs and tears of
the faithfull.

32 And hee said, While the childe was yet alive, I fasted, and wept: for I said, Who can tell whether God will haue mercy on me, that the child may liue?

33 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to mee.

34 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and hee called his name Salomon: also the Lord loued him.

35 For the Lord had sent ¶ by Nathan the Prophet: therefore hee called his name Iedidiah, because the Lord loued him.

36 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the ¶ citie of the kingdome.

37 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

38 Now therefore gather the rest of the people together, & besiege the citie, that thou maiest take it, lest ¶ the victorie be attributed to me.

39 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

40 ¶ And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was ¶ on Dauids head: and hee brought away the spoile of the citie in exceeding great abundance.

41 And hee caried away the people that was therein, and put them vnder ¶ lawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile-kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

¶ *Amnon Dauid's sonne defileth his sister Tamar. 20 Tamar is comforted by her brother Absalom. 29 Absalom therefore killith Amnon.*

Now after this, so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was ¶ Tamar: Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed, that he fell sicke for his sister Tamar: for shee was a virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou, the kings sonne, so leane from day to day? wilt thou not tel me? Then Amnon answered him, I loue Tamar my brother Abisaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: & when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come, and giue me meat, and let her dresse meat in my sight, that I may see it, and eat of her hand.

6 ¶ So Amnon lay down, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make mee a couple of ¶ cakes in my sight, that I may receiue meat of her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Ammons house, and dresse him meate.

8 ¶ So Tamar went to her brother Ammons house, and he lay downe: and shee tooke ¶ flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and ¶ powred them out before him, but he would not eat. Then Amnon said, Cause yee euery man to goe out from ¶ me: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, & brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eat, he tooke her, & said vnto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, doe not force mee: for no such thing ought to be done in Israel: commit not this folly.

13 And I, ¶ whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee speake to the king, for he will not denie me vnto thee.

14 Howbeit he would not hearken vnto her voice, but being stronger than shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherwith he hated her, was greater then the loue wherwith he had loued her: and Amnon said vnto her, Vp, get thee hence.

16 And she answered him ¶ There is no cause: this euill (to put me away) is greater then the other that thou didst vnto me: but hee would not heare her.

17 But called his seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of ¶ diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way, crying.

20 And Absalom her brother sayd vnto her, Hath Amnon thy brother bene with thee? Now yet be still, my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Abisaloms house.

21 ¶ But when King Dauid heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad: for Absalom hated Amnon because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepehearers in Baal-hazor, which is beside Ephraim, and Absalom called al the kings sonnes.

24 And Absalom came to the king, and saide, Behold now, thy seruant hath sheepehearers: I pray thee, that the king with his seruants would goe with thy seruant.

25 But the king answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest we bee chargeable vnto thee. Yet Absalom lay fore vpon him: howbeit he would not goe, but ¶ thanked him.

26 Then said Absalom, But I pray thee, shall

n By this consideration he appeares his sorrow.

* Math. 1.6.
o To wit, the Lord
p Chron. 22.9.
q Ebr. by the hand of.
r To call him Salomon.
s Meaning Dauid.
t 1 Chron. 22.9.
u Or, the chief citie.

r That is, the chief citie and where all the choicest are, is as good as taken.
s If by my name be called vpon it.

* 1 Chron. 3.6.
f That is, three score pound after the weight of the common talent.

e Signifying that as they were malicious enemies of God, so he put them to cruel death.

a Tamar was Abisaloms sister both by father and mother, and Ammons only by father, & therefore kept in her fathers house, as virgins were accustomed.

e Here we see that there is no excuse for wicked that can lacke countrell to subvert it.

d Meaning some delicate and dainty meate.

107. page.

e That is, hee ferued them on a dish.

f For the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.

* Lewis 38.9.

107. how shall I put away my shame? g As a lewd and wicked person.

107. for this cause.

107. say.

h For that which was of diuers colours or pieces, in those dayes was had in great estimation. Gen. 37. 3. iudg. 5.30

i For though he conceived sudden vengeance in his heart, yet hee dissembled it till occasion serued, and comforted his sister.

107. in the plaint of Hagar.

k To wit, to a banquet, thinking thereby to fulfill his wicked purpose.

† Ebr. Blessid.

not

1 According to the thing that Amnon was most dear unto him.

2 Such is pride as the wicked man, that in all their wicked commendments they think to be exalted.

3 Lamenting, as he that felt the wrath of God vpon his house, Chas. 21. 10.

4 The cause is now put in Absalom's mouth.

5 For Iake is to hear.

6 For Iake after another.

7 That onely Amnon is dead.

8 For Maachab his mother was the daughter of this Talmai, Chap. 3. 3.

9 For Iake.

10 That the king favoured him.

11 For Iake.

12 b Taken of mourning for they used mourning to seeme cheerful.

13 The purpose is in my mouth.

14 For Iake.

15 For Iake.

16 Under this parable the death of Amnon by Absalom.

not my brother¹ Amnon goe with vs? And the king answered him, Why should he goe with thee?

17 But Absalom was instant vpon him, and he sent Amnon with him, and al the kings children.

18 ¶ Now had Absalom commanded his seruants, saying, Marke now when Ammons heart is merry with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not^m I commanded you? be bold therefore, and play the men.

19 And the seruants of Absalom did vnto Amnon, as Absalom had commanded: and al the Kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

20 ¶ And while they were in the way, rydings came to Dauid, saying, Absalom hath slaine al the Kings sonnes, and there is not one of them left.

21 Then the king arose, and tare his garments, and lay on the^a ground, & all his seruants stood by with their clothes rent.

22 And Ionadab the sonne of Shimeah Dauids brother answered and said, Let not my lord suppose that they haue slaine all the young men the Kings sonnes: for Amnon onely is dead, t because Absalom had reported so, since hee forced his sister Tamar.

23 Now therefore let not my lord the King take the thing so grievously, to thinke that all the Kings sonnes are dead: for Amnon onely is dead.

24 ¶ Then Absalom fled: and the young man that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way of the hill side behind him.

25 And Ionadab said vnto the king, Behold, the kings sonnes come: as thy seruant sayd, so it is.

26 And as soone as hee had left speaking, behold, the kings sonnes came, and lift vp their voyces, and wept: and the King also and all his seruants wept exceedingly sore.

27 But Absalom fled away, and went to Talmai the sonne of Ammihur king of Geshur: and David mourned for his sonne euery day.

28 So Absalom fled, and went to Geshur, and was there three yeeres.

29 And king Dauid desired to go forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIII.

1 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may see the Kings face. 25 The beaustie of Absalom. 26 He causeth Ioabs cornes to be burnt, and a brought to his fathers presence.

Then Ioab the son of Zeruiah perceived, that the Kings heart wastoward Absalom,

2 And Ioab sent to Tekoah, and brought thence a all subtil woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and anoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this maner vnto him, (for Ioab taught her what she should say)

4 ¶ Then the woman of Tekoah spake vnto the king, & fell down on her face to the ground, and did obeisance, and said, Help, O King.

5 Then the King said vnto her, What ayleth thee? And shee answered, I am indeed a t widow, and mine husband is dead:

6 And thine handmaid had two^c sonnes, and

they two stroue together in the fildes: (and there was none to part them) so the one smote the other, and slew him.

7 And beholde, the whole family is risen against thine handmayd, and they sayde, Deliuer him that smote his brother, that we may kil him for the^d soule of his brother whome hee slew, that we may destroy the heire also: so they shall quench my sparkle which is left, and shall not leaue to mine husband neither name nor posteritie vpon the earth.

8 And the King said vnto the woman, Go to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the King, My lord, O King, this^e trespass be on mee, and on my fathers house, and the King and his throne be guiltlesse.

10 And the king said, Bring him to me that speaketh against thee, and he shall touch thee no more.

11 Then said she, I pray thee, let the King remember the Lord thy God, that thou wouldst not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmaide speake a word to my lorde the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God? or why doth the King, as one which is faulty, speake this thing, that he wil not bring againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doth God spare any person, yet doeth hee appoint^h meanes, nor to cast out from him, him that is expelled.

15 Now therefore, that I am come to speake of this thing vnto my lord the King, the cause is of God: for I haue made mee afraid: therefore thine handmaid said, Now will I speake vnto the King: it may be that the king will performe the request of his handmaid.

16 For the king will heare to deliuer his handmaid out of the hand of the man that would destroy me, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the king shall now be t comfortable: for my lord the king is enen as anⁱ Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not^j the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the King hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I should change the forme of speech, thy seruant Ioab hath done this thing, but my lord is wise according to the wisdom of an Angel of God to vnderstand al things that are in the earth.

21 ¶ And the king said vnto Ioab, Beholde

P 3 now,

d Because he hath slaine his brother, he ought to bee slaine according to the Law, Gen. 9. 6. exod. 21. 12.

e As touching the breach of the Law which punisheth blood, let me beare the blame, for I am innocent.

f Swear that they shall not reuenge the blood, which are many in number.

g Why dost thou giue contrary sentence in thy soune Absalom?

h God hath provided wayes (as sanctuaries) to save them oftentimes, who man iudgeth worthy death. i For I thought they would kill this mine heire.

j He is of great wisdom to discern right from wrong.

k I Past not thou done this by the counsell of Ioab?

m By speaking rather in a parable than plainly. n For Iake can hide ought from the King.

25 Then the king sayd vnto Zadok, Cary the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, hee will bring mee againe, and shew mee both it, and the Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, here am I, let him doe to me as seemeth good in his eyes.

27 The king sayde againe vnto Zadok the Priest, Art not thou a *Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tarie in the fields of the wilderness, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mount of oliues, and wept as he went vp, and had his head couered, and went barefooted: and all the people that was with him, had euery man his head couered, & as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Abfalom: and Dauid sayde, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the top of the mount where hee worshipped God: and behold Hushai the Archite came against him with his coat torn, and hauing earth vpon his head.

33 Vnto whom Dauid sayd, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Abfalom, I will be thy seruant, O king (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou maiest bring mee the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall ye send mee euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Abfalom came into Ierusalem.

CHAP. XVI.

1 The infidelitie of Ziba: 5 Shimei curseth Dauid. 16 Hushai commeth to Abfalom. 21 The counsell of Ahithophel for the concubines.

VHen Dauid was a litle past the top of the hill, behold, Ziba the seruant of Mephibosheth met him with a couple of asses saddled, and vpon them two hundred cakes of bread, & an hundred bunches of raisins, and an hundred of dried figs, and a bottle of wine.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba saide, They be asses for the kings household to ride on, and bread and dried figs for the young men to eate, and wine, that the faint may drinke in the wilderness.

3 And the king saide, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore mee the kingdome of my father.

4 Then sayde the king to Ziba, Behold, thine

are all that pertained vnto Mephibosheth. And Ziba sayd, I beseech thee, let mee finde grace in thy sight, my lord, O king.

5 ¶ And when king Dauid came to Bahurim, behold, thence came out a man of the familie of the house of Saul, named Shimei, the son of Gera: and he came out and cursed.

6 And hee cast stones at Dauid, and at all the seruants of king Dauid: and all the people, & all the men of warre were on his right hand, and on his left.

7 And thus sayd Shimei when he cursed, Come forth, come forth thou murderer, and wicked man.

8 The Lorde hath brought vpon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Abfalom thy sonne: and beholde, thou art taken in thy wickednesse, because thou art a murderer.

9 Then sayd Abishai the sonne of Zeruiah vnto the king, Why doeth this dead dog curse my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king sayde, What haue I to doe with you, yee sonnes of Zeruiah? for hee curseth euery man because the Lorde hath bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayd to Abishai, & to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then howe much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on mine affliction, and shall doe mee good for his cursing this day.

13 And as Dauid & his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, & threw stones against him, and cast dust.

14 Then came the king and all the people that were with him vncary, and refreshed themselves there.

15 And Abfalom, and all the people the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite, Dauids friend, was come vnto Abfalom, Hushai said vnto Abfalom, God saue the King, God saue the King.

17 Then Abfalom sayd to Hushai, Is this thy kindeesse to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Abfalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I bee, and with him will I dwell.

19 And moreover, vnto whom shall I doe seruice? not to his sonne? as I serued before thy father, so will I before thee.

20 ¶ Then spake Abfalom to Ahithophel, Giue counsell what we shall doe.

21 And Ahithophel sayd vnto Abfalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

22 So they spread Abfalom a tent vpon the top of the house, and Abfalom went in to his fathers concubines in the sight of all Israel.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.

e 16. man of blood. f 16. man of Belial.

e Reproching him, as though by his meane Shimei & Abner were slaine.

* 1 Sam. 24. 15. and chap. 3. 8.

f Dauid felt that this was the iudgment of God for his sin, and therefore humbleth himselfe to his rod.

g Or, my speere. h Meaning, that the Lord will send comfort to his, when they are oppressed.

h To wit, at Bahurim.

i 16. let the king liue.

k Meaning Dauid

l 16. the second time.

k Suspecting the change of the kingdome, and so his owne overthrow, he giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Abfalom was in highest authority.

It was so effected for the success thereof.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked counsell at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

CHAP. XVII.

7 Ahithophels counsel is outbrained by Hushai. 14 The Lord had so ordered. 19 The Priests names are hidde in the well. 22 David goeth our Iorden. 23 Ahithophel hangeth himself. 27 They bring victuals to David.

Moreover, Ahithophel said to Absalom, Let me chuse out now twelve thousand men, and I will vp and follow after David this night.

2 And I will come vpon him: for he is weary, and weake handed: so I will feare him, and all the people that are with him shall flee, and I will smite the king only.

3 And I will bring againe all the people vnto thee, and when all shall returne, the man whom thou seekest being slaine, all the people shall be in peace.

4 And the saying pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise what hee saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus: shall we do after his saying, or not tell thou.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath given, is not good at this time.

8 For, said Hushai, thou knowest thy father, & his men, that they be strong men, and are chased in minde as a beare robbed of her whelps in the field: also thy father is a valiant warriour, and will not lodge with the people.

9 Behold, hee is hid now in some caue, or in some place: and though some of them be overthrowne at the first, yet the people shall heare, and say, The people that follow Absalom, be overthrowne.

10 Then he also that is valiant, whose heart is as the heart of a lion, shall shrink and faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine owne person.

12 So shall wee come vpon him in some place, while we shall find him, and we will vpon him as the dew falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreover, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the river, until there be not one small stone found there.

14 Then Absalom and all the men of Israel said, The counsel of Hushai the Archite, is better then the counsel of Ahithophel: for the Lord had determined to destroy the good counsell of Ahithophel, that the Lord might bring euil vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew

David, saying, Tarry not this night in the fields of the wilderness, but rather get thee ouer, lest the king be deuoured, and all the people that are with him.

17 Nowe Jonathan and Ahimaaz abode by Beth-rogel: (for they might not be seene to come into the citie) and a maid went, and told them, and they went and shewed king David.

18 Nevertheless, a young man saw them, and told it to Absalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and spread a couering ouer the wells mouth, and spread ground corne thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And as soone as they were departed, the other came out of the well, and went and told king David, and said vnto him, Vp, and get you quickly ouer the water: for such counsell hath Ahithophel giuen against you.

22 Then David arose, and all the people that were with him, and they went ouer Iorden until the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 Nowe when Ahithophel saw that his counsell was not followed, hee saddled his asse, and arose, and hee went home vnto his citie, and put his household in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 Then David came to Mahanaim. And Absalom passed ouer Iorden, hee, and all the men of Israel with him.

25 And Absalom made Amasa capitaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra, an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Iobabs mother.

26 So Absalom and Israel pitched in the land of Gilead.

27 And when David was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar and Barzilai the Gileadite out of Rogel.

28 Brought beds, and balsens, and earthen vessels, and wheat, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought homie, and butter, and sheepe, and cheefe of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and wearie, and thirstie in the wilderness.

CHAP. XVIII.

David divideth his army into three parts. 9 Absalom is hanged, slaine, and cast into a pit. 33 David lamenteth the death of Absalom.

Then David numbered the people that were with him, & set ouer them captaines of thousands, and captaines of hundreds.

2 And David sent forth the third part of the people vnder the hand of Ioab, and the third

f That is, ouer Iorden.

g Or, the well of Rogel. h Meaning, the message from their fathers.

h Thus God sendeth succour to him, in their greatest dangers.

i The Chaldee text readeth, Now they haue passed the Iorden.

k To wit, to pursue thee with all hast.

l They travelled all night, and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is poured on them which are enemies, traitours, or persecutors of his Church.

n Who was also called Ithai Davids father.

o God sheweth himselfe most liberall to him, when they seeme to be viterly destitute.

a The wicked are so greedy to execute their malice, that they leaue no occasion, that may further the same.

b Meaning David.

c Efr. was right in the eyes of Absalom.

d Efr. what is in his mouth.

e Or, giues such counsel.

f Hushai sheweth himselfe faithfull to David, in that hee representeth this wicked counsell and purpose.

g Or, I am almightie.

h Or, I am a lion.

i Or, I am.

j Or, we will rampe against him.

k Or, commended. l That counsell which seemed good at the first to Absalom, was a For hee counselled to kill King David, and thus and thus haue I counselled.

part vnder the hand of Abisshai Ioaabs brother, the son of Zeruiah: & the other third part vnder the hand of Ittai the Gittite. And the King said vnto the people, I will go with you my selfe also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the cine.

4 Then the King said vnto them, What seemeth you best, that will I doe. So the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Ioaab and Abisshai, & Ittai, saying, Entreate the yong man Absalom gently for my sake. And all the people heard when the King gaue al the captains charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the wood of Ephraim.

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, men of twentie thousand.

8 For the battell was scattered ouer all the country: and the wood deuoured much more people that day then did the sword.

9 Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken vp betweene the heauen and the earth: and the mule that was vnder him went away.

10 And one that sawe, told Ioaab, saying, Behold, I saw Absalom hangd in an oke.

11 Then Ioaab said vnto the man that tolde him, And hast thou indeed seene? why then diddest not thou there smite him to the ground, and I would haue giuen thee ten shekels of siluer, and a girdle?

12 Then the man said vnto Ioaab, Though I should receiue a thousand shekels of siluer in mine hand, yet would I not lay mine hand vpon the Kings sonne: for in our hearing the King charged thee, and Abisshai, and Ittai, laying, Beware lest any touch the yong man Absalom.

13 If I had done it, it had bene the danger of my life: for nothing can bee hid from the king: yea, thou thy selfe wouldst haue bene against me.

14 Then saide Ioaab, I will not thus tarie with thee. And he tooke three darts in his hand, and thrust them through Absalom, while he was yet aliue in the mids of the oke.

15 And ten seruants that bare Ioaabs armour, compassed about and smote Absalom, and slewe him.

16 Then Ioaab blew the trumpet, and the people returned from pursuing after Israel: for Ioaab held backe the people.

17 And they tooke Absalom, and cast him into a great pit in the wood, and laid a mightie great heape of stones vpon him: and all Israel fled euery one to his tent.

18 Now Absalom in his lifetime had taken and reared him vp a pillar, which is in the kings dale: for he said, I haue no sonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called vnto this day, Absaloms place.

19 Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne and beare the king tidings that the Lord hath deliuered him out of the hand of his enemies.

20 And Ioaab said vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then said Ioaab to Cush, Go tell the king, what thou hast seene. And Cush bowed himselfe vnto Ioaab, and ranne.

22 Then said Ahimaaz the sonne of Zadok againe to Ioaab, What, I pray thee, if I also runne after Cush? and Ioaab said, Wherefore now wilt thou runne my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then hee said vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouerwent Cush.

24 Now Dauid sate betweene the two gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and sawe, and beheld, a man came running alone.

25 And the watchman cried, & told the king. And the king said, If he be alone, hee bringeth tidings. And he came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called vnto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the sonne of Zadok. Then the king said, Hee is a good man, and commeth with good tidings.

28 And Ahimaaz called, and said vnto the king, Peace be with thee: and he fell downe to the earth vpon his face before the King, and saide, Blessed be the Lord thy God, who hath shut vp the men that lift vp their hands against my lord the king.

29 And the king said, Is the yong man Absalom safe? And Ahimaaz answered, When Ioaab sent the Kings seruant, and me thy seruant, I saw a great tumult; but I knew not what.

30 And the king said vnto him, Turne aside, and stand here: so he turned aside, and stood still.

31 And behold, Cush came, and Cush saide, Tidings my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

32 Then the king said vnto Cush, Is the yong man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to doe thee hurt, bee as that yong man is.

33 And the king was moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thee, O Absalom, my sonne, my sonne.

CHAP. XIX.

7 Ioaab encourageth the king. 8 Dauid is restored. 13 Shimei is pardoned. 24 Mephiboseth meeteth the king. 39 Barzillai departeth. 41 Iffra Iffraimeth with Iudah.

As it was told Ioaab, Behold, the king weepeth and mourneth for Absalom.

2 Therefore the victory of that day was turned into mourning to all the people: for the people heard say that day, The king soroweth for his sonne.

3 And

g For Ioaab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Absaloms death.

h He sate in the gate of the citie of Mahanaim.

i Ebr. tidings are in his mouth.

j Ebr. I strike running.

k He had experience of his fidelitie, Chap. 17. 21.

l Or, deliuered vpon.

k To wit, Cush, who was an Ethiopian.

l Ebr. tidings is brought.

1 Because he considered both the iudgment of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

j Ebr. Saladin, or deliverance.

10 For by flesh.

11 As they do that moune.

12 At Mahanaim.

13 Or captiuitie.

14 For, I am right in this matter.

15 For, to the heart of thy servants.

16 Where the most part of the people haunted.

17 Every one blamed another and sought who should first bring him home.

18 That they should suppose the night spent of the Elders, seeing the people were so forward.

19 By this policie David thought that by winning of the captain he should have the hearts of all the people.

20 Who had before recalled him, Chap. 16. 19.

21 Chap. 16. 22.

22 Chap. 16. 19. A For in his adulterie he was his most cruel enemy, and now in this prosperitie, seeketh by flattery to creep into dauid.

And the people went that day into the city // secretely: the people confounded hide themselves when they see in battell.

So the King hid his face, and the king cried with a loud voyce; My sonne Absalom, Absalom my sonne, my sonne.

Then Iobab came into the house to the King and said, Thou hast shamed this day the faces of all thy servants, which this day haue saved thy life, and the liues of thy sonnes, and of thy daughters, and the liues of thy wives, & the liues of thy concubines;

In that thou hast thine enemies, and hast thy friends: for thou hast declared this day, that thou regardest neither thy // princes, nor servants: therefore this day I perceiue that if Absalom had liued, and we all had died this day, that then it would haue pleased thee well.

Now therefore vs. come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there will not stay one man with thee this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

Then the king arose, and sat in the gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled every man to his tent.

Then all the people were at strife: they sought out all the tribes of Israel, saying, The King sided vs out of the hand of our enemies, and hee deliuered vs out of the hands of the Philistines, and now he is fled out of the land for Absalom.

And Absalom whom we anointed ouer vs, is dead in battell: therefore why are ye slow to bring the king againe?

But King Dauid said to Zadok and to Abiathar the Priests, saying, Speake vnto the Elders of Iudah, & say, Why are ye hindred to bring the king againe to his house (for the saying of all Israel is come vnto the king, to returne to his house)?

Ye are my brethren, my bones and my flesh: are ye wherefore then are ye the last that bring the king againe?

Also say yet to Amasai, Art thou not my bone and my flesh? God do so to me, and more also, if thou be not captain of the host to me for ever in the rooms of Iobab.

So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

So the king returned, and came to Iordan. And Iudah came to Gilgal, for to goe to meete the king, and to conduct him ouer Iordan.

And Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hastened and came downe with the men of Iudah to meete King Dauid.

And a thousand men of Benjamin with him, and Ziba the seruant of the house of Saul, and his fifteene sonnes, and twenty seruants with him: and they went ouer Iordan before the king.

And there went ouer a boate to carie ouer the kings household, and to do him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iordan.

And said vnto the king, Let not my lord impute wickednesse vnto me, nor remember the thing that thy seruant did wickedly when my lord the king departed out of Ierusalem, that

the king should take it to his heart.

For thy seruant doeth know, that I haue done amisse: therefore behold, I am the first this day of all the house of Ioseph that am come to goe downe to meete my lord the king.

But Abiathar the sonne of Neriah answered, and said, Shall not Shimei die for this, because he cursed the Lords anointed?

And Dauid said, What haue I to doe with you, ye sons of Neriah, that this day ye should be adversaries vnto me? Shall there any man die this day in Israel? for I doe not knowe that I am this day king ouer Israel?

Therefore the king said vnto Shimei, Thou shalt not die, and the king swore vnto him.

And Mephiboseth the sonne of Saul came downe to meete the king, and had neither washed his feet, nor dressed his beard, nor washed his clothes from the time the king departed, until he returned in peace.

And when he was come to Ierusalem, and met the king, the king said vnto him, Wherefore weuest thou with me, Mephiboseth?

And he answered, My lord the king, my seruant deceived me: for thy seruant said, I would haue mine ass saddled to ride thereon, for to goe with the king, because thy seruant is lame.

And he hath accused thy seruant vnto my lord the king: but my lord the king was an angel of God: doe therefore thy pleasure.

For all my fathers house were dead men before my lord the king, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the king?

And the king said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba diuide the lands.

And Mephiboseth said vnto the King, Yea, let him take all, seeing my lord the King is come home in peace.

Then Barzillai the Gileadite came down from Rogelim, and went ouer Iordan with the king to conduct him ouer Iordan.

Now Barzillai was a very aged man, fourscore yeere olde, and hee had prouided the king of sustenance while hee lay at Mahanaim: for he was a man of a very great substance.

And the king said vnto Barzillai, Come ouer with me, and I will feede thee with mee in Ierusalem.

And Barzillai said vnto the king, How long haue I to liue, that I should goe vp with the king to Ierusalem?

I am this day fourscore yeere olde: and can I discern betweene good or euill? Hath thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant bee any more a burthen vnto my lord the king?

Thy seruant will goe a little way ouer Iordan with the king, and why will the king recompense it me with such a reward?

I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and be buried in the graue of my father and of my mother: but behold thy seruant Chimham, let him goe with my lord the king, and doe to him what shall please thee.

And the king answered, Chimham shall go with

1 By Ioseph hee meaneth Ephraim Manasse and Benjamin (whereof he was) because these three were vnder one standard, Num. 1. 18.

2 By my hands, or during my life, as reade 1. King. 1. 38.

3 When Mephiboseth being at Ierusalem had met the king.

4 Chap. 16. 3. m Able for his wisdom to iudge in all matters. n Worthy to die for Sauls cause toward the king.

o Dauid did euill in taking his lands from him before he knew the cause, but much worse, that knowing the truth he did not restore them.

1 Eke, how many dayes are they left of my life?

p He thought it not meet to receiue benefits of him to whom he was not able to doe seruice againe.

q My sonne.

with me, and I will doe to him that thou shalt be content with: and whatsoever thou shalt require of me, that will I doe for thee.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzilai, and blessed him, and hee returned vnto his owne place.

40 ¶ Then the king went to Gilgal, & Chimham went with him, and all the people of Iudah conducted the king, and also half the people of Israel.

41 And behold, all the men of Israel came to the king, and sayd vnto the king, Why haue our brethren the men of Iudah stollen thee away, and haue brought the king and his household, and all Dauids men with him ouer Iorden?

42 And all the men of Iudah answered the men of Israel, Because the king is nere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and sayd, Wee haue ten parts in the King, and haue also more right to Dauid then ye: why then did ye despise vs, that our aduise should not be first had in restoring our King? And the words of the men of Iudah were fiercer then the words of the men of Israel.

CHAP. XX.

¶ Sheba reijeth Ierusalem against Dauid. 10 Ioab killeth Amasa traitorously. 21 The head of Sheba is deliuered to Ioab. 23 Dauid's chief officers.

Then there was come a rather a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and he blew the trumpet, and sayd, We haue no part in Dauid, neither haue wee inheritance in the sonne of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from Iorden quen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the King tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but say no more with them: but they were enclosed vnto the day of their death liuing in widowhood.

4 ¶ Then sayd the King to Amasa, Assemble me the men of Iudah within three dayes, and bee thou here present.

5 So Amasa went to assemble Iudah, but hee tarried longer then the time which hee had appointed him.

6 Then Dauid sayd to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then did Absalom: take thou therefore thy lords seruants and follow after him, lest hee get him walled cities and escape vs.

7 And there went out after him Iobabs men, and the Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibbon, Amasa went before them, and Iobabs garment that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Ioab sayde to Amasa, Art thou in

health, my brother? and Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the sword that was in Iobabs hand: for therewith hee smote him in the fift rib, and shed out his bowels to the ground, and smote him not the second time: so he died: then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Iobabs men stood by him, and sayd, Hee that fauoureth Ioab, and he that is of Dauids part, let him goe after Ioab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remoued Amasa out of the way into the field, and cast a cloth vpon him, because hee saw that euery one that came by him, stood still.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And hee went through all the tribes of Israel vnto Abel, and Bethmachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, nere to Bethmachah, and they cast vp a mount against the citie, and the people thereof stood on the ramper, & all the people that was with Ioab, destroyed and cast downe the wall.

16 Then cryed a wife woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came nere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And she sayd to him, Heare the wordes of thine handmayd. And he answered, I doe heare.

18 Then she spake thus, They spake in the old time, saying, They should aske of Abel: and so they haue continued.

19 I am one of them that are peaceable, and faithful in Israel: and thou goest about to destroy a city, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and sayd, God forbid, God forbid it me, that I should deuoure or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him onely, & I will depart from the city. And the woman said vnto Ioab, Behold, his head shall be throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisdom, and they cut off the head of Sheba the son of Bichri, and cast it to Ioab: then he blew the trumpet, and they retyred from the city, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

23 ¶ Then Ioab was ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites.

24 And Adoram ouer the tribute, and Ioshaphat the sonne of Ahilud the Recorder,

25 And Sheia was Scribe, and Zadok and Abiathar the Priests.

26 And also Ira the Iairite was a chiefe about Dauid.

CHAP. XXI.

¶ Three dreare peres. 9 The vengeance of the Brener of Saul is taken on his four sonnes, which are hanged. 15 Four great battels, which Dauid gaue against the Philistines.

Then

18m pace.

1 Elor doubled not his stroke.

h He stood by Amasa at Iobabs appointment.

i Vnto the citie Abel which was nere to Bethmachah.

k That is, he went about to ouerthrow it.

l She sheweth that the old custom was not to destroy a citie before peace was offered, Deut. 20. 10, 11.

m She speaketh in the name of the citie.

n Hearing his fault told him, hee came place to reason, and required ouely him that was author of the treason.

† 2 Iobabs men scattered.

o Chap. 8. 14.

o Either in dignitie, or familiaritie.

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Then there was a famine in the dayes of Dauid three yeres together and Dauid asked counsell of the Lord and the Lord answered, It is for Saul, and for his bloody house, because hee slew the Gibeonites.

Then the king called the Gibeonites, and sayd vnto them, (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

And Dauid said vnto the Gibeonites, What shall I doe for you, and wherewith shall I make the atonement, that ye may bleesse the inheritance of the Lord?

The Gibeonites then answered him, Wee will haue no silver nor golde of Saul nor of his house, neither for vs shalt thou kill any man in Israel. And he said, What ye shall say, that will I doe for you.

Then they answered the King, The man that consumed vs, and that imagined euill against vs, so that we are destroyed from remayning in any coast of Israel,

Let seven men of his sonnes be deliuered vnto vs, & we will hang them vp vnto the Lord in Gibeath of Saul the Lords chosen. And the king said, I will giue them.

But the King had compassion on Mephibosheth the sonne of Ionathan the son of Saul, because of the Lords oath, that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

But the King tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare vnto Saul, euen Armoni and Mephibosheth, & the five sonnes of Michal the daughter of Saul, whom shee bare to Adriel the sonne of Barzillai the Meholathite.

And he deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: so they died all seven together: & they were slaine in the time of harvest in the first dayes, and in the beginning of barley sheaf.

Then Rizpah the daughter of Aiah tooke sackcloth and hanged it vp for her vpon the rocks, from the beginning of harvest vntill water dropped vpon them from the heauen, and suffered neither the birdes of the ayre to light on them by day, nor beasts of the field by night.

And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

And Dauid went and tooke the bones of Saul and the bones of Ionathan his sonne from the citizens of Beth Gilead, which had stollen them from the street of Beth Shan, where the Philistines had hanged them, when the Philistines had slaine Saul in Gilboa.

So hee brought thence the bones of Saul, and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

And the bones of Saul and of Ionathan his sonne he buried they in the country of Bethsamin in Zelah, in the graue of Kith his father: and when they had performed all that the King had commanded, God was then appeased with the land.

Again the Philistines had warre with Israel: and Dauid went downe, and his seruants

with him, and they fought against the Philistines, and Dauid fainted.

Then Ishi-benob which was of the sonnes of Haraphah (the head of whose speare weighed three hundred shekels of brasie) euen hee being girded with a new sword, thought to haue slaine Dauid.

But Abishai the sonne of Neruiah succoured him, and smote the Philistine, and killed him. Then Dauids men swore vnto him, saying, Thou shalt goe no more out with vs to battell, lest thou quench the light of Israel.

And after this also there was a battell with the Philistines at Gobchen Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

And there was yet another battell in Gob with the Philistines, where Elhanan the sonne of Jaare-oregim, a Bethlemite slewe Goliath the Gittite: the staffe of whose speare was like a weavers beame.

Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

And when hee reuiled Israel, Ionathan the sonne of Shima the brother of Dauid slew him.

These foure were borne to Haraphah in Gath, and dyed by the hand of Dauid, and by the hands of his seruants.

CHAP. XXII

Dauid after his victories professeth God. The anger of God toward the wicked. His prophesies of the session of the Iewes, and vocation of the Gentiles.

And Dauid pake the words of this song vnto the Lord, what time the Lord had deliuered him out of the handes of all his enemies, and out of the hand of Saul.

And he said, The Lord is my rocke and my fortresse, and hee that deliuereth me.

God is my strength, in him will I trust: my shield, & the horne of my saluation, my hiezower and my refuge: my Sauour, thou hast saved mee from violence.

I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

For the pangis of death haue compassed me: the floods of vngodlinesse haue made mee afraid.

The sorowes of the grame compassed me about: the snarres of death ouertooke me.

But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voice out of his Temple, and my cry did enter in to his eares.

Then the earth trembled and quaked, the foundations of the heauens mooued and shooke, because hee was angry.

Smoke went out at his nostrils, and consuming fire out of his mouth: coles were kindled thereat.

Hee bowed the heauens also, and came downe, and darkenede was vnder his feete.

And hee rode vpon Cherub and did flie, and he was seene vpon the wings of the winde.

And he made darknes a Tabernacle round about him, euen the gatherings of waters, and the cloudes of the ayre.

1. That is, of the race of Giants. m. Which amount to nine pound three quarters.

n. For the glory and wrauth of the country. o. Called Gomer, and Saph is called Sippai. 1. Chr. 20. 4. p. That is, Lahmi the brother of Goliath, whom Dauid slew. 1. Chro. 20. 5.

1. Sam. 16. 9.

a. In token of the wonderfull benefits that hee receiued of God.

b. Psal. 18. 2. c. By the diversity of these comfortable names, he sheweth how his faith was strengthened in alterations. 1. Or. psal.

d. As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall overcome most grievous dangers, tyranny and death.

e. That is, cloudes and vapours. f. Lightning and thundring. g. So it seemeth when the ayre is dark.

h. To flie in a moment thorow the world.

By this description of a tempest he declarerh the power of God against his enemies.

He alludeth to the miracle of the red Sea.

I was so beset, that all means seemed to faile.

I toward Saal & mine enemies.

I attempted nothing without his commandment.

Their wickedness is cause that thou seemest to forget thy wonted mercy.

The manner that God vseth to succour his, neuer faileth.

He vseth extraordinary means to make me win most strong holds.

He acknowledged that God was the author of his victories, who gave him strength

13 At the brightness of his presence the colles of fire were kindled.

14 The Lord thundred from heauen, and the most High gaue his voyce.

15 He shot arrowes also, and scattered them: to wit, lightning, and destroyed them.

16 The channells also of the sea appeared, even the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 Hee sent from aboue, and tooke mee: hee drew me out of many waters.

18 Hee deliuered mee from my strong enemy, and from them that hated mee: for they were too strong for mee.

19 They ^apreuented mee in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not ^mwickedly against my God.

23 For all his Lawes were before mee, and his statutes: I did not depart therefrom.

24 I was vpriight also toward him, and haue kept me from my wickednes.

25 Therefore the Lord did reward mee according to my righteousness, according to my purenesse before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpriight man thou wilt shew thy selfe vpriight.

27 With the pure thou wilt shew thy selfe pure, and with the ^afroward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie, to humble them.

29 Surely thou art my light, O Lord: and the Lord wilt lighten my darknesse.

30 For by thee haue I broken thorow an host, and by my God haue I leaped ouer a wall.

31 The way of God is ^avncorrupt: the word of the Lord is tried in the fire: hee is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpriight.

34 Hee maketh my feet like ^phindes feet, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe of brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies, and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them thorow, and they shall not arise, but shall fall vnder my feet.

40 For thou hast ^qgirded mee with power to battell, and them that rose against mee, hast thou subdued vnder me.

41 And thou hast giuen me the necks of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the Lord, but hee answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the fire, and did spread them abroad.

44 Thou hast also deliuered me from the contentions of my ^fpeople: thou hast preferred mee to bee the head ouer nations: the people which I knew not, doe serue me.

45 Strangers ^tshall be in subiection to me: as soone as they heare, they shall obey me.

46 Strangers shall shrink away, and feare in their priue chambers.

47 Let the Lorde liue, ^uand blessed bee my strength: and God, ^ueuen the force of my saluation be exalted.

48 It is God that giueth mee power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou hast lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I wil praise thee, O Lord, among the ^snations, and will sing vnto thy Name)

51 Hee is the tower of saluation for his King, and sheweth mercy to his anoynted, euen to Dauid, and to his seed ^vfor euer.

CHAP. XXIII.

1 The last words of Dauid. 2 The wicked shall bee pluckt vp as thornes. 3 The names and facts of his mighty men. 15 Hee desired water, and would not drinke it.

THESE also are the ^alast words of Dauid, Dauid the sonne of Ishai saith, euen the man who was set vp on high, the Anoynted of the God of Iaakob, and the sweet singer of Israel saith,

2 The Spirit of the Lord spake by me, and his word was in my ^btongue.

3 The God of Israel spake by me, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without clouds, so shall mine house be, and not as the ^cgrass on the earth is by the bright raine.

5 For so shall not mine house be with God: for hee hath made with mee an euerlasting covenant, perfect in all points, and sure: therefore all mine health and whole desire is, that hee will not make it ^dgrow so.

6 But the wicked shall be euery one as thornes thrust away, because they cannot bee taken with hands.

7 But the man that shall touch them, must bee defended with yron, or with the shaft of a speare: and they shall bee burnt with fire in the same place.

8 These bee the names of the mighty men whom Dauid had. Hee that sate in the seate of ^ewisdom, being chiefe of the princes, was Adino of Esni, he slew eight hundred at one time.

9 And after him was ^fElezar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ^gdefied the Philistims gathered there to battell, when the men of Israel were ^hgone vp.

10 He arose and smote the Philistims, vntill his hand was wearie, and his ⁱhand claue vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him.

The wicked in their necessity are compelled to flee to God, but it is too late.

Meaning, of the Iewes, who conspired against me.

Not willingly obeying me, but dissemblingly.

Let him shew his power, that he is the gouernour of all the world.

Rom. 13. 3.

Chap. 7. 13.

Which he spake after that he had made the Psalmes.

Meaning, he spake nothing but by the motion of Gods Spirit.

Which groweth quickly, and fadeeth soone.

But that my kingdome may continue for euer according to his promise.

As one of the Kings counsell.

1. Chron. 11. 12.

Or, assailed with danger of their liues.

Meaning, fled from the battell, By a crampe which came of wearinesse and straining.

1. Chron. 11. 27.

him onely to spoile.

11 After him was Shammoth the sonne of Agai the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims: so the Lord gave him great victory.

13 Afterward three of the thirtie captaines went downe, and came to David in the harvest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of Rephaim.

14 And David was then in an holde, and the garison of the Philistims was then in Beth-lehem.

15 And David longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the three mighty brake into the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, & tooke and brought it to David, who would not drinke thereof, but powred it for an offering vnto the Lord.

17 And said, O Lord, be it farre from mee, that I should do this: for not this the blood of the men that went in jeopardy of their liues: therefore he would not drinke it. These things did these three mighty men.

18 And Abishai the brother of Ioab, the sonne of Zeruiah, was chief among the three, and hee lifted vp his speare against three hundred, and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of a valiant man, which had done many acts, and was of Kabzeel, slew two strong men of Moabe he went downe also, and slew a lion in the mids of a pit in the time of snow.

21 And he slew an Egyptian a giant of great stature, & the Egyptian had a speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hande, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among thirty, but he attained not to the first three: and David made him of his counsell.

24 Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammoth the Harodite: Elikai the Harodite:

26 Helez the Palitice: Imi the sonne of Ikkei the Tekoite:

27 Abiezer the Anethothite: Mebunnai the

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueh the Barhumite:

32 Elihah the Shaalbomite: of the sonnes of Iathen, Ionathan:

33 Shammoth the Hararite: Ahiam the sonne of Shamar the Hararite:

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite: the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, & thirty and seuen in all.

CHAP. XXIIII.

David causeth the people to be numbered. 1. He repenteth, and sheweth to fall into Gods hande. 15. Spent his thousand perill with the pestilence.

And the wrath of the Lord was againe kindled against Israel, and hee moued David against them, in that he said, Go, number Israel and Iudah.

2 For the king sayd to Ioab the captaine of the hoste, which was with him, Goe speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increaseth the people an hundred fold more then they be, & that the eyes of my lord the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the Kings word preuailed against Ioab, and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 And they passed ouer Iorden, and pitched in Arzer at the right side of the citie that is in the mids of the valley of Gad, and toward Lazer.

6 Then they came to Gilead, and to Tah-tim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of Tyrus, and to all the cities of the Hittites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twenty dayes.

9 And Ioab deliuered the number & summe of the people vnto the King: and there were in Israel eight hundred thousand strong men that drew swords, and the men of Iudah were five hundred thousand men.

10 Then Davids heart smote him, after that he had numbered the people: and David said vnto the Lord, I haue sinned exceedingly, in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 And when David was vp in the morning, the word of the Lord came vnto the Prophet Gad Davids seer, saying,

12 Goe, and say vnto David, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to David, and shewed him, and said vnto him, Wilt thou that seven yeeres famine come vpon thee in thy lande, or wilt thou

6 These came to David, and helped to restore him to his kingdom.

a Before they were plagued with famine, Chap. 21. r. b The Lord permitted Satan, as 1. Chron. 21. 4.

c Because he did this to trie his power, and so to trust therein, it offended God, as it was lawfull to number the people, Exod. 30. 12, numb. 1. 3.

Or, rimer. Or, to the westward newly inhabited.

Or, Zor.

d According to Iobabs count: for in all there were eleven hundred thousand. 1. Chron. 21. 5.

e Concluding vnder them the Beniaminites: for else they had but four hundred and seventy thousand, 1. Chron. 21. 5.

f Whom God had appointed for David and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should have bene added other three yeeres more, 1. Chron. 3. 12.

Which had neither respect to man nor few, when he will throw his power.

Or, origin.

1 Being overcome with weariness and thirst.

2 Brideling his affliction, and also desiring God not to be offended for such rash enterprise.

1. Chron. 11. 30.

3 His name.

4 Or, the bel.

5 Or, assembly man. 1 Which was as big as a weasler became, 1. Chron. 21. 5.

6 He was more valiant then the 30. that follow, and not so valiant as the sixe before, 1. Chron. 21. 18.

7 1. Chron. 11. 29. Or, Pelonite.

8 Diners of these had two names, as appeareth 1. Chron. 11. and also many more are there mentioned.

thou flee three moneths before thine enemies, they following thee, or that there be three daies pestilence in thy land: now aduise thee, and see, what answer I shall giue to him that sent me.

14 ¶ And Dauid said vnto Gad I am in a wonderfull strait: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen to the time appointed: and there died of the people from Dan euen to Beer-sheba fientie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel, that destroyed the people, It is sufficient, holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when hee saw the Angel that smote the people) & said, Behold: I haue sinned, yea, I haue done wickedly, but these sheepe, what haue they done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of

Gad) went vp, as the Lord had commanded.

20 Araunah looked, and saw the king and his seruants comming towards him, and Araunah went out, and bowed himselfe before the king on his face to the ground.

21 And Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah sayd vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and chariots, and the instruments of the oxen for wood.

23 (All these things did Araunah as a king giue vnto the king: and Araunah sayd vnto the King, The Lord thy God be fauorable vnto thee)

24 Then the King said vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for fiftie shekels of silver.

25 And Dauid built there an altar vnto the Lord, & offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

I Called also Ornan, 1. Chron. 21. 20.

That is, abundantly: for as some write, he was King of Ierusalem before Dauid was the towre.

Some write that every tribe gave 50. which make 500. or that afterward he bought as much as came to 500 shekels, 1. Chron. 21. 3.

THE FIRST BOOKE OF THE KINGS.

THE ARGVMENT.

Because the children of God should looke for no continuall rest and quietesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then fauoureth them when his word is truly set forth, vertue esteemed, vice punished, and concord maintained) shall to decay and come to nought: as appeareth by the diuiding of the kingdome under Roboam, and Ieroboam, which before were but all one people, & now by the iust punishment of God were made two, whereof Iudah and Benjamin came to Roboam, & and this was called the kingdome of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel, The King of Iudah had his thron in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according, should to the flesh come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

Abisag keepeth Dauid in his extreme age. 3. Adoniah vsurpeth the kingdome. 30. Salomon is anointed king. 50. Adoniah fleeth to the altar.



Now when King David was old and stricken in yeeres, they covered him with clothes, but no heate came vnto him.

2 Wherefore his seruants sayd vnto him, Let there bee sought for my lord the king a yong virgin, and let her stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

3 So they sought for a faire yong mayd throughout all the coasts of Israel, & found one Abisag a Shunammite, & brought her to the king.

4 And the maid was exceeding faire, and cherished the king, and ministred to him, but the king knew her not.

5 ¶ Then Adoniah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gate

him chariots and horsemen, and fiftie men to run before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? And hee was a very goodly man, and his mother bare him next after Absalom.

7 And he tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they helped forward Adoniah.

8 But Zadok the Priest, and Benaiah the son of Iehoiada, & Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniah.

9 Then Adoniah sacrificed sheepe and oxen, and fat cattell, by the stone Zoheleth, which is by En-rogel, & called all his brethren the kings sonnes, and all the men of Iudah the kings seruants.

10 But Nathan the Prophet, and Benaiah, and the mighty men, and Salomon his brother hee called not.

1. Reade 2. Sam. 15. 2.

1. Ebr. dayot.

1. Ebr. his words: were with Ioab.

1. They tooke his part and followed him.

1. Or, the fountain.

1. As the Cherethites and Pelishtines.

11. Wherefore

2 Sam. 3.4.

g For Adoniah will destroy thee and thy house, if he reigns.

h By declaring such things, as may hinder the same.

i The King being worn with age, could not attend to the affairs of the realme, and also Adoniah had many flatterers which kept it from the King.

k And so pure as wicked transgressors.

l Adoniah being able to be the true and worthy King appointed of God, as the figure of his Christ.

m For he is the King Adoniah him.

n Meaning that he ought in such affairs enterprise nothing except hee had consulted with the Lord.

o Moved by the Spirit of God so to doe, because hee foresaw that Salomon should be the figure of Christ.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard that Adoniah the sonne of Haggith doth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O King, swear vnto thine handmayde, saying, Assuredly, Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne? why is then Adoniah King?

14 Behold, while thou yet talkest there with the King, I also will come in after thee, and confirm thy words.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Abisag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king sayd, What is the matter?

17 And she answered him, My Lord, thou swearst by the Lord thy God vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now is Adoniah King, and now my Lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, & hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Captain of the hoste: but Salomon thy seruant hath hee nor bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shall be reputed vile.

22 And so, while they yet talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, hee made obeysance before the king vpon his face to the ground.

24 And Nathan sayd, My lord, O King, hast thou said, Adoniah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the Kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, God saue king Adoniah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath hee not called.

27 Is this thing done by my lord the King, and thou hast not shewed it vnto thy seruant, who should sit on the throne of my lord the King after him?

28 ¶ Then King Dauid answered, and said, Cal the Bath-sheba. And she came into the Kings presence, and stood before the King.

29 And the King swore, saying, As the Lord liueth, who hath redeemed my soule out of all aduersities.

30 That as I swore vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after me, and he shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the King, and said, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Cal me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King said vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoynt him there King ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue appointed him to be prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lord God of my lord the King ratifie it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne about the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites went downe and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of Oyle out of the Tabernacle, and anoynted Salomon: and he blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the sound of them.

41 ¶ And Adoniah and all the ghosts that were with him, heard it: (and they had made an end of eating) and when Ioab heard the sound of the trumpet, he said, What meaneth this noise and vprore in the citie?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adoniah sayd, Come in: for thou art a worthy man, and bringest good tidings.

43 And Jonathan answered, and sayd to Adoniah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, & Nathan the Prophet haue anoynted him king in Gihon, and they are gone vp from thence with ioy, and the city is moued: this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the king dome.

47 And moreover the kings seruants came to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy Name, and exalt his throne about thy throne: therefore the king worshipped vpon the bed.

48 And thus sayd the king also, Blessed bee the Lord God of Israel, who hath made one to sit

o Meaning the Kings seruants and such as were of his guard.

p Wherewith they accustomed to anoint the Priests and the holy instruments, Exod. 30. 23.

q Hee sayd.

r To salute him, and to pray and praise God for him.

s Hee gave God thanks for the good lucke.

t Hee gave God thanks for the good lucke.

lie on my throne this day, and in my fight.

49 Then all the ghesies that were with Adonijah, were afraid, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke hold on the homes of the altar.

51 And one tolde Salomon, crying, Behold, Adonijah doeth feare King Salomon: for loe, he hath caught hold on the homes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruants with the sword.

52 Then Salomon said, If he will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and hee came and did obedience vnto King Salomon: And Salomon sayde vnto him, Go to thine house.

CHAP. II.

1 David exhorted Salomon, and gaue charge concerning Iobab, Barzilai, and Shimei. 2 The death of David. 3 Adonijah attempteth to slay Salomon. 4 He is slain. 5 Zadok was placed in Abiathars room.

¶ Then the dayes of David drew neere that hee should die, and hee charged Salomon his sonne saying,

1 I geoe the way of all the earth: be strong therefore, and shew thy selfe a man.

2 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing whereunto thou turnest thee.

3 That the Lorde may confirme his worde which he spake vnto mee, saying, If thy sonnes take heed to their way, that they walke before mee in truth, with all their hearts, and with all their soules, if thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

4 Thou knowest also what Iobab the sonne of Zeruiah did to mee, and what hee did to the two captaines of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether: whom he slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, & in his shooes that were on his feete.

5 Doe therefore according to thy wisdom, and let thou nor his home head go downe to the graue in peace.

6 But shew kindness vnto the sonnes of Barzilai the Gileadite, and let them be among them that eate at thy table: for so they came to me when I fled from Absalom thy brother.

7 ¶ And beholde, with thee Shimei the sonne of Gera, the sonne of Issachar, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete me at Iordan, and I swore to him by the Lord, saying, I will not slay thee with the sword.

8 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his home head to goe downe to the graue with blood.

10 So David slepe with his fathers, and was buried in the cite of David.

11 And the dayes which David reigned vpon Israel, were fortie yeeres: seuen yeeres reigned he in Hebron, and thirty and three yeeres reigned he in Ierusalem.

12 ¶ Then came Salomon vpon the throne of David his father, and his kingdome was established mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and shee sayd, Commett thou peaceably? and hee sayd, Yea.

14 He said moreover, I haue a suite vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, trouble me not. And she sayd vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the King (for he will not say thee nay) that he giue me Abisag the Shunammite to wife.

18 And Bath-sheba sayd, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and bowed himselfe vnto her, and late downe on his throne: and hee caused a seate to bee set for the kings mother, and she sat at his right hand.

20 Then shee sayd, I desire a small request of thee, say mee not nay. Then the king sayd vnto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abisag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why doest thou aske Abisag the Shunammite for Adonijah? aske for him the kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Iobab the sonne of Zeruiah.

23 Then King Salomon swore by the Lorde, saying, God doe so to me and more also, if Adonijah hath not spoken this worde against his owne life.

24 Now therefore as the Lorde liueth, who hath established mee, and set me on the throne of David my father, who hath also made mee an house, as he promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee smote him that he died.

26 ¶ Then the King sayd vnto Abiathar the Priest, Go to Anathoth vnto thine owne fields: for thou art f worthy of death: but I will not this day kill thee, because thou barest the Arke of the Lord God before David my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might fulfill the wordes of the Lord, which hee spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Iobab: (for Iobab had turned after Adonijah, but hee turned not after Absalom) and Iobab fled vnto the Taberna-

1. All 1. 2. 3. and 13. 56.

2. Sam. 1. 4. and 1. Chron. 1. 2. 3. 17.

1. Chron. 1. 2. 3. 17.

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But though they wouldn't leave, yet this confidence would assuage them, for re-
sisting and doing wrong to my fa-
ther. I said, I'd

44 The King layde also to Shimei, a Thou knowest all the wickednesse whereunto thine heart is pricke that thou diddest to Dauid my fa-

14. And if thou wilt walke in my wayes, to keepe mine ordinances & my commandments, as thy father David did walke, I will prolong thy dayes.

* Chap. 15.5.

He knew that
God had appeared
vnto him in a
dreme.

By this example
it appeareth that
God kept promise
with Salomon in
gouerning him
with wisdom.

I shew hile the
quicke childe a-
way became three
might be aoided
the shame and pu-
nishment.

Except God
gaue iudges vnder-
standing, they might
haue bin ouer-
ruled by the
craft of the
harlots.

Her motherly
affection herein
appeareth, that
she did rather
endure the rigour
of the law, then
to haue her child
cruelly slain.

a That is, his
chiefe officers.
b He was the
sonne of Achil-
maiz and Zadok
the priest.

c Not Abihaz
whom Salomon
had put from his
office. Chap. 1. 29.
but another of
the same.
d Chap. 5. 14.

15 And when Salomon awoke, behold it was
a dreme, and he came to Ierusalem, and stood
before the Arke of the couenant of the Lord, and
offered burnt offerings, and made peace offerings,
and made a feast to all his seruants.

16 ¶ Then came two harlots vnto the king,
and stood before him.

17 And the one woman said, Oh my lord, I
and this woman dwell in one house, and I was de-
liuered of a childe with her in the house.

18 And the third day after that I was deliue-
red, this woman was deliuered also, and we were
in the house together: no stranger was with vs in
the house, save we twaine.

19 And this womans sonne died in the night:
for three ouer lay him.

20 And she arose at midnight, and tooke my
sonne from my side, while thine handmaide slept,
and layed him in her bosome, and layed her dead
sonne in my bosome.

21 And when I rose in the morning to giue
my sonne sucke, behold, he was dead: and when
I had well considered him in the morning, be-
hold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my
sonne liueth, and thy sonne is dead. Againe shee
said, No, but thy sonne is dead, and mine aliue:
thus they spake before the king.

23 Then said the king, Shee saith, This that li-
ueth is my sonne, and the dead is thy sonne: and
the other saith, Nay, but the dead is thy sonne, and
the liuing is my sonne.

24 Then the king said, Bring me a sword:
and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing
childe in twaine, and giue thine one halfe to the
one, and the other halfe to the other.

26 Then spake the woman, whose the liuing
childe was, vnto the king, for her compassion was
kindled toward her sonne, and shee said, Oh my
lord, giue her the liuing child, and slay him not:
but the other said, Let it bee neither mine nor
thine, but diuide it.

27 Then the king answered, and saide, Giue
her the liuing child, and slay him not: this is his
mothers will, and he shall liue.

28 And all Israel heard the iudgement which
the king had iudged, and they feared the king, for
they saw that the wisdom of God was in him
to doe iustice.

CHAP. III.

29 The printers and rulers vnder Salomon. 30 The puruenance
for his victuals. 31 The number of his horses. 32 His bullocks
and writings.

And king Salomon was king ouer all Israel:
and these were his princes, Azariah
the sonne of Zadok the Priest,

3 Elihoreph and Abiah the sonnes of Shisha,
Scribes, Iehoshaphat the sonne of Ahilud, the Re-
corder,

4 And Benaiah the sonne of Iehoiada was o-
uer the hoste, and Zadok and Abiathar, Priests,

5 And Azariah the sonne of Nathan was o-
uer the officers, & Zabud the sonne of Nathan, Priest,
was the kings friend;

6 And Abihaz was ouer the household, and
Adoniram the sonne of Abda was ouer the tri-
bute.

7 ¶ And Salomon had twelue officers ouer
all Israel, which provided victuals for the king &

his household: ech man had a moonech in the yere
to prouide victuals.

8 And these are their names; the sonne of
Hur in mount Ephraim.

9 The sonne of Dekar in Makaz, and in Sha-
albin and Beth-shean, and ¶ Elon and Beth-
hanan:

10 The sonne of Hefed in Aruboth, to whom
pertained Shochoh, and all the land of Heph-
er:

11 The sonne of Abihadab in all the region
of Dor, which had Taphath the daughter of Sa-
lomon to wife.

12 Baana the sonne of Ahilud in Taanach,
and Megiddo, and all in Beth-shean, which is
by Zartanah beneath Izrel, from Beth-shean to
Abelmeholah, euen till beyond ouer against
Iokmeam.

13 The sonne of Geber in Ramoth Gilead,
and his were the townes of Laish, the sonne of
Manasseh, which are in Gilead, and vnder him
was the region of Argob, which is in Bashan:
threescore great cities with walles and barres of
brasse.

14 ¶ Abihadab the sonne of Iddo had to Ma-
hanaim:

15 Ahimaaz in Naphtali, and hee tooke Ba-
math the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Acher &
in Alothe:

17 Iehoshaphat the sonne of Paruah in Issa-
char:

18 Shimei the sonne of Elah in Benjamin:
19 Geber the sonne of Uri in the countrey of
Gilead, the land of Sihon king of the Amorites,
and of Og king of Bashan, and was officer alone
in the land.

20 Tudah and Israel were many, as the land
of the sea in number, eating, drinking, and ma-
king merrie.

21 ¶ And Salomon reigned ouer all king-
domes, from the Riuer vnto the land of the Phi-
listims, and vnto the border of Egypt, and they
brought presents, and serued Salomon all the
dayes of his life.

22 And Salomons victuals for one day were
thirtie measures of fine flour, and threescore
measures of meale:

23 Ten fat oxen, and twentie oxen of the pa-
stures, and an hundred sheepe, besides harts, and
bucks, and bugles, and fat foule.

24 For he ruled in all the region on either side
of the Riuer, from Tiphath euen vnto Azzah,
ouer all the kings on the other side the Riuer:
and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare
euery man vnder his vine, and vnder his fig tree,
from Dan, euen to Beer-sheba, all the dayes of
Salomon.

26 ¶ And Salomon had fourtie thousand
stalles of horses for his chaires, and twelue thou-
sand horsemen.

27 And these officers provided victuall for
king Salomon, and for all that came to king Sa-
lomons table, euery man his month, and they
suffered to lacke nothing.

28 Barley also and strawe for the horses and
mules, brought they vnto the place where the of-
ficers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdom and
vnderstanding exceeding much, & a large heart,
euen as the sand that is on the sea shore.

[Or, Elou in
Beth-shean.

[Or, so the plaines.

d Which towne
bare lairs name,
because hee tooke
them of the Can-
aanites, Numb.
32. 41.

e Salomon ob-
serued not the dis-
tinction that Iesha
made, but diuided
it as might best
serue for his pur-
pose.

f They liued in
all peace and se-
curitie.
g Which is Eu-
phrates.

† Else, Canaan.

10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 110, 120, 130, 140, 150, 160, 170, 180, 190, 200, 210, 220, 230, 240, 250, 260, 270, 280, 290, 300, 310, 320, 330, 340, 350, 360, 370, 380, 390, 400, 410, 420, 430, 440, 450, 460, 470, 480, 490, 500, 510, 520, 530, 540, 550, 560, 570, 580, 590, 600, 610, 620, 630, 640, 650, 660, 670, 680, 690, 700, 710, 720, 730, 740, 750, 760, 770, 780, 790, 800, 810, 820, 830, 840, 850, 860, 870, 880, 890, 900, 910, 920, 930, 940, 950, 960, 970, 980, 990, 1000.

i Throughout all
Israel.
* a. Chron. 3. 5.

* Exod. 47. 4.
* 1. 10.
k Meaning great
vnderstanding
and able to com-
prehend all things

1 To wit, the Philistines and Ammonites, which were his neighbours.

in Which for the most part are thought to have perished in the captivity of Babylon. From the high to the low.

And Solomon's wisdom was made known to all the children of the East, and all the children of the West.

For he was wiser than any man in his time. And he was famous throughout all nations round about.

And Solomon took three thousand wives.

And he made as many as seven hundred chariots, and as many as four thousand horsemen, and he was ready to go forth to fight.

And there came of all people to hear the wisdom of Solomon from all kings of the earth, which had heard of his wisdom.

CHAPTER V

And Hiram king of Tyre sent his servants unto Solomon, for he had heard that he had appointed him king in the room of his father, because Hiram had ever loved David.

And Solomon sent to Hiram, saying, Thus saith the Lord God, I have prepared thee to be king, and I have given thee wisdom, and power, and riches, and have given thee whatsoever thou hast desired.

Now I have given thee all these things, and thou hast not asked for me a house, as the Lord thy God hath said, I will build thee a house, and I will dwell therein.

And thou shalt say, I have asked for thee a house, that thou shalt dwell therein, and thou shalt say, I have asked for thee a house, that thou shalt dwell therein.

And thou shalt say, I have asked for thee a house, that thou shalt dwell therein, and thou shalt say, I have asked for thee a house, that thou shalt dwell therein.

Now therefore command, that they hew me cedar trees out of Lebanon, and my servants shall be with thy servants, and unto thee will I give the hire for thy servants, according to all that thou shalt appoint.

And when Hiram heard the words of Solomon, he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son, over this mighty people.

And Hiram sent to Solomon, saying, Thus saith Hiram thy servant, I have heard that thou hast appointed me king in the room of thy father, because I have loved thee.

And I have heard that thou hast appointed me king in the room of thy father, because I have loved thee, and I have heard that thou hast appointed me king in the room of thy father, because I have loved thee.

And I have heard that thou hast appointed me king in the room of thy father, because I have loved thee, and I have heard that thou hast appointed me king in the room of thy father, because I have loved thee.

And I have heard that thou hast appointed me king in the room of thy father, because I have loved thee, and I have heard that thou hast appointed me king in the room of thy father, because I have loved thee.

And I have heard that thou hast appointed me king in the room of thy father, because I have loved thee, and I have heard that thou hast appointed me king in the room of thy father, because I have loved thee.

made a covenant.

And king Solomon raised a summe out of all Israel, and the summe was thirte thousand men.

Whom he sent to Lebanon, ten thousand a month by course: they were a month in Lebanon, and two months at home. And Adiram was over the summe.

And Solomon had thirte thousand char-burenders, and thirte thousand masons in the mountain.

Besides the princes, whom Solomon appointed over the worke, three thousand and three hundred, which ruled the people that wrought in the worke.

And the king commanded them, and they brought great stones, and costly stones, to make the foundation of the house, seven furlongs.

And Solomon's workmen, and the workmen of Hiram, and the masons hewed and prepared timber and stones for the building of the house.

CHAPTER VI

And in the fourth hundred and thirtieth yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Solomon over Israel, in the month Zethi, (which is the second month) he built the house of the Lord.

And the house which king Solomon built for the Lord, was thre score cubits long, and thre score broad, and thre score high.

And the porch before the temple of the house was thre score cubits long, according to the breadth of the house, & ten cubits broad before the house.

And in the house he made windows of thre score and narrow, and he made galleries round about even by the walls of the house, and above the temple and the oracle, and the chambers round about the temple and the oracle.

And by the wall of the house he made galleries round about even by the walls of the house, and above the temple and the oracle, and the chambers round about the temple and the oracle.

Then the uppermost gallery was five cubits broad, and the middle of the cubites broad, and the chere seven cubits broad: for he made it round about without the house, that the beams should not be fastened in the walls of the house.

And when the house was built, it was built of stone perfite, before it was brought, so that there was neither hammer nor axe, nor any tool of yron heard in the house, while it was in building.

The doore of the middle chamber was in the right side of the house, & men went up with winding staires into the middlemost, and out of the middlemost into the chere.

So he built the house and finished it, and filled the house being warked with sitting of cedar trees.

And he built the galleries upon all the wall of the house of five cubites height, and they were ioyned to the house with beams of cedar.

And the word of the Lord came to Solomon, saying, I have heard thy prayer, and I have heard thy supplication, and I have heard thy request.

Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my judgments, & keep all my commandments,

Chapter 4

Or, masters of the work.

The thirty yeere is in the month Zethi, which some say, were excellent masons.

2 Chron. 3. 1

Which month containeth part of April and part of May.

Whereby is meant the Temple and the Oracle.

On the court where the people prayed, which was before the place where the altar of burnt offerings stood.

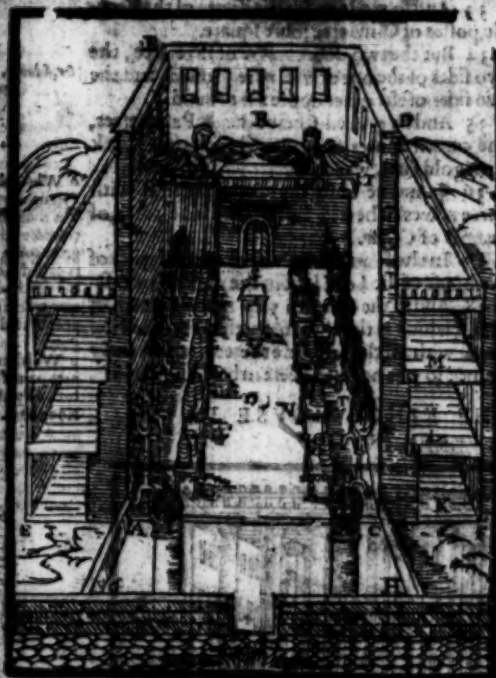
Where God spake between the Cherubims, called also the most holy place.

Which were certain stones coming out of the wall, as flues for the beams to rest upon.

19. Gallery.

In Exodus it is called the Tabernacle: and the Temple is here called the Sanctuary, and the Oracle the most holy place.

THE TEMPLE COVERED.



Through which we entered and passed the Temple, without seeing forth the wall that is before it, that the temple of these things are within, might be seen more clearly. A.B. The length of the Temple of three score cubits. A.C. The breadth of two score cubits within, and not including the thickness of the walls. This also was the length of the porch without the Temple. C.D. The height of thirty cubits. E.F. The chambers of the Priests which compassed about the Temple on three sides, South, West, and North, and were of three heights. G.H. The breadth of the porch ten cubits. I. The windows of the Temple. K. The pillars that were on the sides of the Temple. L. The pillars that were on the sides of the Temple. M. The third floor. N.O.P. The offices or bases of the wall, which bare up the posts that did separate the inner from the outer. Q. The holy place. R. The holiest of all, where the Ark of the covenant was. S. The gate to enter into the most holy place. T. The five candlesticks on every side of the Temple. U. The ten tables on both sides for the show bread. X. The incense altar.

to walke in them, then will I performe vnto thee my promise, which I promised to Dauid thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house & finished it.

15 And built the walles of the house within, with boards of Cedar tree from the pavement of the house vnto the walles of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of firre.

16 And he built twentie cubits in the sides of the house with boards of Cedar, from the floor to the walles, and hee prepared a place within in for the oracle even the most holy place.

17 But the house, that is, the Temple before it, was fourie cubits long.

18 And the Cedar of the house within was carued with knops, and graven with floures: all was Cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the midst of the house within to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twentie cubits long, and twentie cubits broad, and twentie cubits high: and he covered it with pure gold, and covered the altar with Cedar.

21 So Solomon covered the house within with pure gold: and hee shut the place of the oracle with chaines of golde, and covered it with gold.

22 And hee querlayd all the house with gold, vntill all the house was made perfit. Also he covered the whole altar, that was before the oracle, with gold.

23 And within the oracle he made two Cherubims of Olive tree, ten cubits high.

24 The wing also of the one Cherub was five cubits, and the wing of the other Cherub was five Cubits: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubits.

25 Also the other Cherub was of ten cubits: both the Cherubims were of one measure and one size.

THE TEMPLE COVERED.

WEST.



EAST.

This figure representeth the great court separate into three parts, whose separation was made of three orders of hewn stone, and one of Cedar-boardes.

A. The court of the Priests, vnto the porch, called the inner court, for it was nearer the Temple then was the people. B. The Altar of burnt sacrifices, which was much greater then the house. For the length hereof was twentie cubits, and the breadth as much, and ten in height. C. Ten Levites, 2 Chron. 4. 6. D. The sea, 2 Chron. 4. 2. E. The court of the people. F. Breach, 2 Chron. 3. 2, which is called the great porch, and is called the porch of Solomon. This court is often taken in the Scripture of the New Testament for the Temple, Math. 21. 29. Acts 3. 2, 3. for the people did not pass of further, but did worship in that court. This is the place where Christ and his Apostles used to preach, and where Christ did call the buyers and sellers. G. A stage of brass whereon Solomon prayed, that he might be heard of the people. It was five cubits long, five broad, and in height three, 2 Chron. 6. 13. H. A gate on the East, called the gate of Sheshan, 2 Kings 11. 6, and the gate of the foundation. 2 Chron. 23. 5. It is also called beautiful, Acts 3. 2, for the prince did worship in there, and was the people, 2 Chron. 23. 5. for the people entered in by the North gate and the South, 2 Chron. 23. 5.

26 For the height of the one Cherub was ten cubits, and so was the other Cherub.

27 And he put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of the one touched

Q 3

the

28 For the other which Moyses made of beaten gold, were taken away with the other, ieremy by their enemies, whom God permitted diners times to overcome them for their great finnes.

29 So that the fashion of the carved worke might still appear.

the wall, and the wing of the other Cherub touched one another in the middes of the house.

28 And hee overlaid the Cherubims with gold.

29 And hee carved all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entering of the oracle hee made two doores of Olive tree: and the vpper post and side posts were siue square.

32 The two doores also were of Olive tree, and hee graued them with grauing of Cherubims, and Palme trees, and grauen flowers, and covered them with gold, and layd a thin gold vpon the

Cherubims and vpon the Palme trees.

33 And so made hee for the degree of the Temple, postes of Olive tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And hee graued Cherubims, & Palme trees, and carved flowers, and covered the carved work with gold finally wrought.

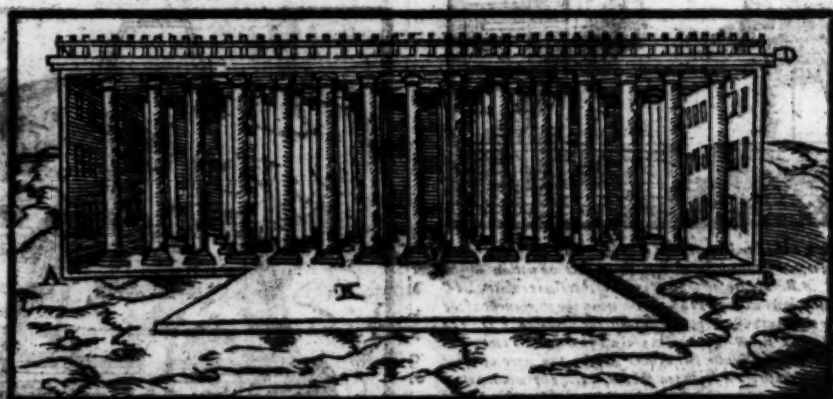
36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleventh yere in the moneth of Bul (which is the eighthe moneth) hee finished the house with all the furniture thereof, and in every point: so was hee seuen yeere in building it.

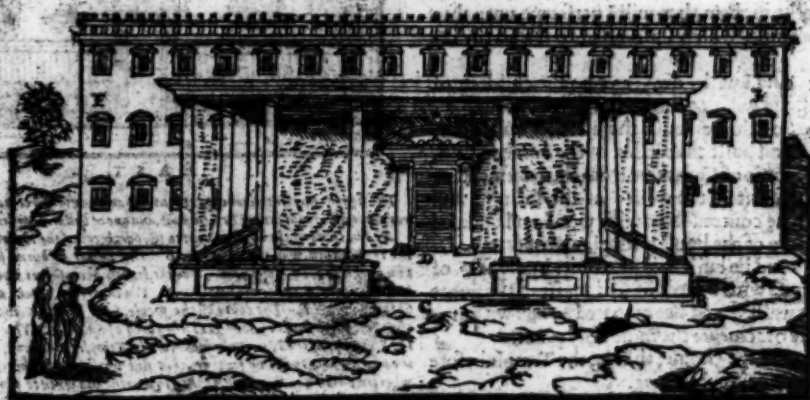
o Where the Priests were, and was thus called in respect of the great court, which is called A.D. 3. 11 the porch of Salomon, where the people used to pray. p Which containeth part of Odober and part of Nouember.

THE FIRST FIGURE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seen. A. B. The length of an hundred cubites. C. D. The breadth of fifty. E. F. The height of thirty. G. H. The four rowes of pillars. I. The door in the west end. K. The porch or gallery before the house.

THE SECOND FIGURE OF THE SAME HOVSE.



This second figure sheweth the manner of the house within, and the porch thereof, which was fifty cubites long. A. B. and thirty broad. C. D. The pavement. E. The windows. F.

CHAP. VII.

1 The building of the house of Salomon. 15 The excellent workmanship of them in the pieces which he made for the Temple.

16 Salomon was building his owne house thirtie yeeres, and finished all his house.

2 Hee built also an house called the forest of Lebanon, an hundred cubites long, and thirtie cubites broad, and thirtie cubites high, and three rowes of Cedar pillars: and Cedar beams were layd vpon the pillars.

3 And it was covered about with Cedar vpon the

h For the betmy of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon.

1 Chap. 9. 10. 2 After he had built the Temple.

in Syria: this house hee used in summer for pleasure and recreation, the

the beames, that lay on the fortie and five pillars, fiftene in a row.

4 And the windows were in three rows, and window was against window in three ranks.

5 And all the doores, and the side posts with the windows were square, and window was over against window in three ranks.

6 And he made a porch of pillars fiftie cubits long, and thirtie cubits broad, and the porch was before them, even before them were thirtie pillars.

7 Then he made a porch for the throne, where he judged, even a porch of judgement, and it was filed with cedar from pavement to pavement.

8 And in his house where he dwelt was another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and fitted with sawes within and without, from the foundation vnto the top of an handbreadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubites, and stones of eight cubits.

11 About also were costly stones squared by rule, and boards of cedar.

12 And the great court round about was with three rows of hewed stones, and a row of cedar beames: so was it to the inner court of the house of the Lord, and to the porch of the house.

13 Then King Salomon sent, and set one Hiram out of Tyrus.

14 Hee was a widowers sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: he was full of wisdom, and understanding, and knowledge to worke all manner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasse: the height of a pillar was eightene cubites, and a third of twelue cubites did compass it either of the pillars.

THE FORME OF THE PILLAR.



A B The height of a pillar: eightene cubites: the compass of a pillar was thirtie cubits.
C D The height of the chapters or round ball upon the pillar of five cubites height.
E F In the middle were two rows of pomegranates: the rest in the networke and handworkes, or rings.

16 And hee made two chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters was five cubits, and the height of the other chapters was five cubits.

17 He made grates like networke and wrought like chaines for the chapters that were on the top of the pillars, even seven for the one chapter, and seven for the other chapter.

18 So hee made the pillars and two rows of pomegranates round about in the one grate to cover the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars were after like worke in the porch, foure cubits.

20 And the chapters vpon the two pillars had also above, over against the belly within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon either of the chapters.

21 And he set vpon the pillars in the porch of the Temple. And when he had set vpon the right pillar, he called the name thereof Iachin: and when he had set vpon the left pillar, hee called the name thereof Boaz.

22 And vpon the top of the pillars was worke of lilies: so was the workmanship of the pillars finished.

23 And hee made a molten sea ten cubits wide from brim to brim, round in compass, and five cubits high, and a line of thirtie cubits did compass it about.

THE SEA OR GREAT CALDRON.



A B Ten cubites from one side to the other. C D The height of the caldron. E F The vessel was in compass thirtie cubits. G H The two rows which compassed the vessel about, and were garnished with bulles heads, wherein were pipes to quench the water.

24 And vnder the brim of it were knops like wilde cucumbers compassing it round about, ten in one cubit, compassing the sea round about: and the two rows of knops were cast, when it was molten.

25 It stood on twelue buls, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood above vpon them, and all their hinder parts were inward.

26 It was an handbreadth thicke, and the brim thereof was like the worke of the brim of a

Or pomegran.

Or, cords like chaines.

K As was scene commonly wrought in costly porches.
L Or, round about the middle.
M Or, beyond.
N Ebr. the second.
O Which was in the inner court betweene the Temple and the oracle.
P That is, he will stablish, to wit, his promise toward this house.
Q That is, in strength: meaning the power thereof shall continue.
R So called for the hugeness of the vessel.

Or, a pome.

Q 4 cup

Both and ephraim
were to be both
out measure. Eze.
45.11. every bath
contained about
ten potters.

1. The mouth of
the great bath or
frame entered into
the chapter, or
pillar that bare up
the caldron.

For ying.

Which was cal-
led the pillar, cha-
pter, or small bath
wherein the cal-
dron stood.

To keepe wa-
ters for the vse of
the sacrifices.

To wit of the
Temple on San-
ctuary.

By this name
also Hiram the
king of Tyre
was called.

cup with flowers of lilies: it contained two thou-
sand baths.

27 And he made ten bales of brasie, one bale
was foure cubites long, & foure cubites broad, and
three cubites high.

28 And the worke of the bales was on this
manner. They had borders, and the borders were
betwene the ledges:

29 And on the borders that were betwene
the ledges were lions, bulles and Cherubims: and
vpon the ledges there was a bale aboue: and be-
neath the lions and bulles, were additions made
of thinne worke.

30 And every bale had foure brasen wheels,
and plates of brasie: and the foure corners had
under setters: vnder the caldron were under set-
ters inelosed at the side of every addition.

31 And the mouth of it was within the cha-
pter, and aboue to measure by the cubite: for the
mouth thereof was round, made like a bale, and it
was a cubit and halfe a cubit: and also vpon the
mouth thereof were grauen works, whose borders
were foure square, and not round.

32 And vnder the borders were foure wheels,
and the axletrees of the wheels layed to the
bale: and the height of a wheele was a cubit, and
halfe a cubit.

33 And the fashion of the wheels was like the
fashion of a charer wheele, their axletrees, and
their naues, and their fellows, and their spokes
were all molten.

34 And four vnder setters were vpon the foure
corners of one bale: and the vnder setters therof
were of the bale it selfe.

35 And in the toppes of the bales was a round
compasse of halfe a cubit high round about: &
vpon the toppes of the bales the ledges thereof
and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof,
and on the borders thereof hee did graue Cheru-
bims, lions and palm trees, on the side of every
one, and additions round about.

37 Thus made hee the ten bales, they had all
one casting, one measure, and one stile.

38 Then made hee ten caldrons of brasie,
one caldron contained fourtie baths, and euery
caldron was foure cubites, one caldron was vpon
one bafethroughout the ten bales.

39 And he set the bales, five on the right side
of the house, and five on the left side of the house.
And he set the sea on the right side of the house
Riward toward the South.

40 And Hiram made caldrons, and basins,
and balens, and Hiram finished all the worke that
he made to king Salomon for the house of the
Lord:

41 To wit, two pillars, and two bowles of the
chapters that were on the top of the two pillars,
and two grates to couer the two bowles of the
chapters that were vpon the top of the pillars,

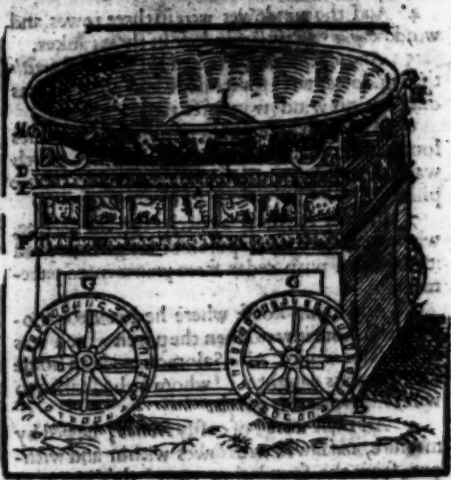
42 And foure hundred pomegranates for the
two grates, euen two rowes of pomegranates for
euery grate to couer the two bowles of the chap-
ters that were vpon the pillars,

43 And the ten bales, and ten caldrons vpon
the bales,

44 And the sea, and twelve bolls vnder that sea,

45 And pots, and basins, and balens: and all
these vessels, which Hiram made to king Salo-
mon for the house of the Lord, were of beating
brasie.

THE FORME OF THE CALDRON



A B The bales whereon stood the caldron, whose height was
lin long. C D Four cubites broad. A D Three cubites high.
E The embossment and figures of Lions, Bulles, Cherubims. F The
borders whereunto the folding is and so. G The four wheels
which had a cubit and an half of height. H The plates that were vpon
the bales whereupon the caldron stood. I
The caldron.

46 In the plaine of Torden did the King cast
them in clay betwene Succoth and Zarchan.

47 And Salomon left to weigh all the vessels,
because of the exceeding abundance, neither
could the weight of the brasie be counted.

48 So Salomon made all the vessels that per-
teined vnto the house of the Lord, the golden
altar, and the golden table, whereon the shew-
bread was.

49 And the candlesticks, five at the right side,
and five at the left, before the oracle of pure gold,
and the floweres, and the lamps, and the snuffers of
gold,

50 And the bowles, and the hooks, and the
balens, and the spoones, and the aspharines of pure
golde, and the hinges of golde for the doores of
the house within, euen for the most holy place,
and for the doores of the house, to wit, of the
Temple.

51 So was finished all the worke that king Sa-
lomon made for the house of the Lord, and Salo-
mon brought in the things which Dauid his fa-
ther had dedicated: the siluer and the golde and
the vessels, and layed them among the treasures of
the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Tem-
ple. 14 The king heareth the people.

Then King Salomon assembled the Elders of
Israel, euen all the heads of the tribes, the
chiefe fathers of the children of Israel vnto him
in Ierusalem, for to bring vp the Arke of the co-
uenant of the Lord from the city of Dauid, which
is Zion.

2 And all the men of Israel assembled vnto
King Salomon at the feast in the moneth of E-
thanim, which is the seventh moneth.

3 And all the Elders of Israel came, and the
Priests took the Arke.

4 They

Or, sticks, and

This was done
according to the
forme that the
Lord prescribed
vnto Moses in
Exodus.

Some take this
for some instru-
ment of musicke.

1. Chron. 5.1.

1. Chron. 5.1.

1. Chron. 5.1.

1. Chron. 5.1.

1. Chron. 5.1.

1. Chron. 5.1.

1. Chron. 5.1.

1. Chron. 5.1.

1. Chron. 5.1.

1. Chron. 5.1.

1. Chron. 5.1.

4. They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel that were assembled vnto him, were with him before the Arke, offering sleepe and beenes, which could not be told, nor numbred for multitude.

6 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, & the Cherubims covered the Arke, and the barres thereof aboue.

8 And they drew out the barres, that the endes of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing was in the Arke save the two tables of stone which Moses had put there, at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priestes were come out of the Sanctuary, the cloud filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord said, that he would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

14 And the King turned his face and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And hee saide, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father, to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheless thou shalt not build the house, but thy sonne that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath made good his word that he spake: and I am risen vp in the roume of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the couenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

22 Then Salomon stode before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heaven,

23 And said, O Lord God of Israel, there is

no God like thee in heauen aboue, or in the earth beneath, thou that keepst couenant and mercie with thy seruants that walke before thee, with all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27 Is it true indeede that God will dwell on the earth? beholde, the heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry & praier which thy seruant prayeth before thee this day:

29 That thine eyes may bee open toward this house, night & day, euen toward the place whereof thou hast said, My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercie.

31 When a man shall trespass against his neighbor, and he lay vpon him an oth to cause him to sweare, and the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and I doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousness.

33 When thy people Israel shall bee overthrown before the enemy, because they haue sinned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the lande, which thou gauest vnto their fathers.

35 When heauen shall be shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

36 Then heare thou in heauen, & pardon the sin of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grasshopper or caterpillar, when their enemies shall beseege them in the cities of their land, or any plague, or any sicknesse,

38 Then what prayer, and supplication soeuer shall be

h Vnfairedly and without all hypocrisis.

Chap. 8.

h He is ranshed with the admiration of Gods mercies, who being incomprehensible and Lord ouer all will become familiar with men.

Dwt. 12. 12.

Or from.

k To wit, the iudge or neighbour.
 l For he oth.
 m That is, make it known.

n Acknowledge thy iust judgement, and praise thee.

o So that there be a drought to destroy the fruites of the land.

p Ebr. in the land of their gates.

That is, the Kohathites, Num. 4. 5.

q They drew them out so far as they might be seen: for they might not pull them altogether out, Exod. 25. 10.

r For it is like that the enemies when they had the Arke in their hands, took away the rodde of Aaron and the pot with Manna.

s Exod. 40. 31.

t 2 Chron. 6. 1.

u He spake according to the tenour of Gods promise which was conditionally that they should serue him might.

v 2 Sam. 7. 8.

w 2 Chron. 6. 1.

x The two tables wherein the articles of the couenant were written.

y 2 Chron. 6. 13.

z 2 Chron. 6. 1.

9 See such are
most meete to
receiue Gods
mercies.

10 Hee misse
such as should be
turned from their
idolatry to serue
the true God.

11 That this is the
true religion where
with thou wilt be
worshipped.
* Dan. 9. 10.

12 Or maintaine
their right.
* 2 Chron. 6. 36.
* 2 Chron. 6. 36.
* 2 Chron. 6. 36.

13 Or if they pray.

14 Though the
Temple was the
wherie place of
prayer, yet hee
chideth not them,
that being let with
necessitie call vpon
him in other
places.
* As Daniel did,
Dan. 6. 10.

15 Or, manage their
cause.

16 He understood
by faith, that God
of enemies would
make friends vnto
them that did
somet vnto him.

17 Ezech. 19. 4.

shall be made of any man: of all thy people Israel, when every one shall know the plague in his owne heart, and stretch forth his hands in this house.

39 Hear thou then in heauen, in thy dwelling place, and be merciful, and doe, and giue euery man according to al his wayes: as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreover as touching the stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Hear thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee: that al the people of the earth may know thy Name, and feare thee, as do thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

44 ¶ When thy people shall go out to battell against their enemy by the way that thou shalt send them, and shall pray vnto the Lords * toward the way of the cite which thou hast chosen, and toward the house that I haue built for thy Name,

45 Hear thou then in heauen their prayer, and their supplication, and iudge their cause.

46 If they sinne against thee, (for there is no man that sinneth not) and thou bee angry with them, and deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,

47 Yet if they turne againe vnto their heart in the land: to the which they bee caried away captiues) and returne and pray vnto thee in the land of them that caried them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

48 If they turne againe vnto thee with al their heart, and with al their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward the way of their land, which thou gauest vnto their fathers, & toward the city which thou hast chosen, and the house, which I haue built for thy Name,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, & iudge their cause.

50 And be merciful vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they which led them away captiues, may haue pitie and compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron furnace.

52 Let thine eyes bee open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in al that they call for vnto thee.

53 For thou diddest separate them to thee, from among al people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And when Salomon had made an ende of

praying all this prayer and supplication vnto the Lord, hee rose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel, with a loud voice, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to al that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

58 That he may bow our hearts vnto him, that we may walke in all his wayes, and keep his commandments, and his statutes, and his lawes, which he commanded our fathers.

59 And these my words, which I haue prayed before the Lord, bee neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel: al wayes as the matter requireth,

60 That al the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfect with the Lord our God to walke in his statutes, and to keepe his commandments, as this day.

62 ¶ Then the king and al Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings which he offered vnto the Lord, ¹⁰ two and twentie thousand beemes, and an hundred, and twentie thousand, and theepe: so the king and al the children of Israel dedicated the house of the Lord.

64 The same day did the King halowe the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings because the brazen altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast and al Israel with him, a very great Congregation, euen from the entring in of Hamath vnto the riuier of Egypt, before the Lord our God, a seven dayes and seven dayes, euen fourteene dayes.

66 And the eight day he sent the people away: and they thanked the King and went vnto their tents ioyous, and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

¶ The Lord appeareth the second time to Salomon. 11. Salomon buildeth cities in Hiram. 20. The Canaanites became tributaries. 28. He sendeth forth a nauie for gold.

V Hen Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as he appeared vnto him at Gibeon.

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue halowed this house (which thou hast built) to put my Name there for ever, and mine eyes, and my heart shall bee there perpetually.

11 Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church.

12 Hee concludeth that man of himselfe is enemy vnto God, and that al obedience to his Law proceedeth of his meere mercy.

13 Hee sheweth the thing of a day in his day.

14 2 Chron. 7. 40.

15 Before the Oracle where the A he was.

16 2 Chron. 7. 7.

17 That is from North to South: meaning all the country.

18 A seven daies for the dedication, and seven for the feast.

19 1 Sam. 16. 1.

20 2 Chron. 7. 11.

21 Chap. 3. 5.

22 Chap. 2. 19.

23 2 Chron. 13. 1.

a If thou walke
in my feare, and
withdrow thy selfe
from the common
manner of men,
which follow their
sensuallitie.

* 2. Sam. 7. 12.
2. Chron. 22. 10.

b God declareth
that disobedience
against him, is the
cause of his dis-
pleasure, and so
of all miserie.

* Ier. 7. 14.
c The world shall
make of you a
mocking stocke
for the vile con-
tempt and abusing
of Gods most libe-
rall benefitts.
* Ier. 9. 24.
Ier. 23. 8.

* 2. Chron. 8. 1.

For Zer.

For Gable.

For dispo-
sition.
d For his tribute
toward the build-
ing.
e The common
talent was about
three score pound
weight.
f Millo was as
the townehouse
or place of assem-
bly which was
open above.

g Cities for his
moultions of
warre.

h These were as
bondmen and paid
what was required,
either labour or
money.

4 And if thou wilt walke before me (as Dauid thy father walked in purenesse of heart and in righteounesse) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy king-
dom vpon Israel for euer, as I promised to Dauid thy father, saying, ' Thou shalt not want a man vpon the throne of Israel.

6 But if yee and your children turne away from mee, and will not keepe my Commandments, and my statutes (which I haue set before you) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the lande, which I haue giuen them, and the house which I haue hallowed * for my Name, will I cast out of my sight, and Israel shall be a prouerbe, & a common talke among all people.

8 Euen this high house shall be so: euery one that passeth by it, shall be astonished, and shall hisse, and they shall say, ' Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answer, ' Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, & haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king of Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoever he desired) then king Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee sayd, ' What cities are these which thou hast giuen me, my brother? And hee called them the land of Cabul vnto this day.

14 And Hiram had sent the King, ^d fixe score talents of gold.

15 ¶ And this is the cause of the tribute, why King Salomon raised tribute, ^e to wit, to build the house of the Lord, and his owne house, and Millo, and the wall of Ierusalem, and Hazer, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slew the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer & Beth-horon the nether,

18 And Baalath, and Tabor in the wildernesse of the land,

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and ^h all that Salomon desired & would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were ^b left of the Amorites, Hittites, Perizzites, Hiuities, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the lande whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon

* make no bondmen: but they were men of war and his seruants, & his princes, and his captains, and rulers of his charrets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: ⁱ euen ⁱ fixe hundredth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thirsea yeeres did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 ¶ Also king Salomon made a nauy of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & it from thence ^k foure hundredth and twentie talents of gold, and brought it to king Salomon.

C H A P. X.

1 The Queene of Saba commeth to heare the wisdom of Salomon. 18 His royall throne. 23 His power and magnificence.

And the ^{*} Queene of Saba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And she came to Ierusalem with a very great traine, and camels that bare sweete odours, and golde exceeding much, and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Saba saw all Salomons wisdom, and the house that he had built,

5 And the ^b meate of his table, and the sitting of his seruants, and the order of his ministers, & their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and ^c she was greatly astonished.

6 And she sayd vnto the King, ' It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this report, till I came, and had seene it with mine eyes: but lo, the one halfe was not told mee: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which ^d loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, & made thee king to doe ^e equitie and righteounesse.

10 And she gaue the king fixe score talents of golde, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the queene of Saba gaue to King Salomon.

11 The nauie also of Hiram (that carried gold fro Ophir) brought likewise great plentie of ^{*} Almuggim trees from Ophir and precious stones.

12 And the king made of the Almuggim trees pillars for the house of the Lord, & for the kings palace,

* Lewis. 2. 3. 29.

i The officers of Salomons worke, were di-
uided into three
parts: the first,
contained 3300.
the second 300,
and the third 150.
which were Israe-
lites: so here are
contained the two
last parts, which
make 350. looke
more, 2. Chron.
8. 10.

k In the 2. Chron.
8. 18. is made men-
tion of thirtee
more, which seeme
to haue bene
employed for their
charges.

* 2. Chron. 9. 1.
moueth. 2. 48.
like. 11. 31.
a Iosephus saith
that she was
Queene of Ethio-
pie and that Sheba
was the name of
the chiefe citie of
Meeroe, which is an
yland of Nilus.

b That is, the
whole order, and
trade of his house.

c Idr. there was no
more spirit in her

e But much more
happy are they,
which heare the
wisdom of God
reueiled in his
word.

d It is a chiefe
signe of Gods fa-
uour, when godly
and wise rulers sit
in the throne of
iustice.

e This is the
cause, why Kings
are appointed.

* 2. Chron. 9. 10.

g Because the tribes of Judah and Benjamin had their possessions mixed, they are here taken as one tribe.

Dauid my seruant, & because of Ierusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, *even* Hadad the Edomite, of the kings seed, which was in Edom.

15 ¶ For when Dauid was in Edom, and Ioab the captaine of the host had smitten all the males in Edom, and was gone vp to bury the slaine,

16 (For fixe moneths did Ioab remaine there, and all Israel, till hee had destroyed all the males in Edom)

17 Then this Hadad fled, and certaine other Edomites of his Ethers seruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt which gaue him an house, and appointed him vnto vntailles, and gaue him land.

19 So Hadad found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, *even* the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharah.

21 And when Hadad heard in Egypt that Dauid slept with his fathers, and that Ioab the captaine of the host was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 ¶ And God stirred him vp another aduersarie, Bezon the son of Eliada, which fled from his lord Hadadezer king of Zobah.

24 And he gathered men vnto him, and had bin captaine ouer the company, when Dauid slew them. And they went to Damascus, and dwelt there, and they made him king in Damascus.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

26 ¶ And Ieroboam the sonne of Nebat an Ephraimite of Zereda Salomons seruant (whose mother was called Zeruah a widowe) lift vp his hand against the king.

27 And this was the cause that hee lift vp his hand against the king, *when* Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, hee made him ouerseer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiah caught the new garment that was on him, and rent it in twelue pieces,

31 And said to Ieroboam, Take vnto thee ten picces: for thus saith the Lord God of Israel, Because I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee shall haue one tribe for my seruant

Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to do right in mine eyes, & my statutes, & my lawes) as did Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

35 ¶ But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, *even* the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a light alway before mee in Ierusalem the citie, which I haue chosen mee, to put my Name there.

37 And I wil take thee, and thou shalt reigne *†* *even* as thine heart desireth, and shalt bee king ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my sight, to keepe my statutes and my commandements as Dauid my seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and wil giue Israel vnto thee.

39 And I will for this afflicke the seed of Dauid, but not for euer.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the words of Salomon, and all that he did, & his wisdom, are they not written in the booke of the acts of Salomon?

42 The time that Salomon reigned in Ierusalem ouerall Israel, was *fourtie* yeere.

43 And Salomon slept with his fathers, and was buried in the cite of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succedeth Salomon, 8 hee resisteth the counsell of the Ancients, 20 Ieroboam requirith ouer Israel, 31 God commandeth Rehoboam not to fight, 28 Ieroboam maketh golden calu.

ANd Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, whither Ieroboam had fled from king Salomon, and dwelt in Egypt.)

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came and spake vnto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his sore yoke which hee put vpon vs, lighter, and we will seruethee.

5 And he said vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam tooke counsell with the old men that had stood before Salomon his father, while hee yet liued, and saide, What counsell giue ye, that I may make an answer to this people?

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them,

Or so doe they, shal please me.

Chap. 12. 1.

He hath respect vnto the Messiah, which should be the bright starre that should shine thorow all the world.

† Behold all these things.

For this idleness that Salomon hath committed, for the whole spirituall kingdome was restored in Messiah.

Which booke as is thought, was lost in their captiuitie.

2. Chron. 9. 30.

2. Chron. 10. 1.

Chap. 12. 4. Or, I came from Egypt.

Chap. 4. 7.

A Oppresse vs not with so great charges, which we are not able to staine.

Or, had bene of his ancient counsellors. They feared him that there was no way to win the peoples hearts, but to grant them their petition.

e There is nothing harder for them that are in authority, then to bridle their affections, and to follow good counsell.

For little finger, d I am much more able to heape you in subjection then my father was.

Of Jeroboam.

e The people declare their obedience in this, that they would accept nothing before the king had given them suit occasion.

Of the Lord mans cause.

Chap. 12. 11.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

4 Elr. brought him to life.

g By the last judgement of God for Salomons finnes.

* Chap. 17. 19.

h For as yet hee perceived not that the Lord had appointed in

* 2 Chron. 17. 1. 1 That is the Prophets.

them, and answered them, and spake kinde words to them they will be thy servants for ever.

8 But hee forooke the counsell that the olde man had giuen him, and asked counsell of the young men that had bene brought vp with him, and waited on him.

9 And hee said vnto them, What counsell giue yee, that we may answer this people, which haue spoken to me saying, Make the yoke, which thy father hath put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My || least part shall be bigger then my fathers loynes.

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed saying, Come to me again the third day.

13 And the king answered the people sharply, and left the olde mens counsell that they gaue him.

14 And spake to them after the counsell of the yong men saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the king regarded them not, the people answered the king thus, saying, What portion haue wee in David? wee haue none inheritance in the sonne of Israhel. To your tents, O Israel: now see to thine owne house, David. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reign still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then king Rehoboam made speede to get him vp ro his charer, to flee to Ierusalem.

19 And Israel rebelled against the house of David vnto this day.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel: none followed the house of David, but the tribe of Iudah onely.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin, an hundred and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 ¶ But the word of God came vnto Shemiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the

people, saying,

24 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne every man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, & went from thence, and built Peniel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people goe vp and doe sacrifice in the house of the Lord at Ierusalem, then shall the hearts of this people turne againe vnto their lord, euen to Rehoboam king of Iudah: so shall they kill mee, and goe againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calves of golde, and said vnto them, It is too much for you to goe vnto Ierusalem: Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to finne: for the people went because of the one euen to Dan.

31 Also he made an house of hie places, and made priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Ieroboam made a feast the fifteenth day of the eighth moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calves that hee had made: and he placed in Beth-el the priests of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eighth moneth, (euen in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar to burne incense.

CHAPTER XIII
1 Ieroboam is reprehended of the Prophets. 4 His hand drieth vp. 15 The Prophet is seduced, 24 and is killed of a lion. 33 The abolition of Ieroboams.

And behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be borne vnto the house of David, Iosiah by name, and vpon thee shall he sacrifice the priests of the high places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And hee gaue a signe the same time, saying, This is the signe that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it shall || fall out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, Lay holde on him: but his hand which hee put forth against him, dried vp, and hee could not pull it in againe to him.

5 The altar also came asunder, and the ashes

k Who of his iudgement will punish the trespasser, and of his mercy spare the innocent people.

l Hee feared lest his people should haue by this means bene enticed to rebel against him.

m So easily are the casual persuasions of princes, when they will make a religion to serve to their appetite.

n That is, a temple, where altars were built for idolatry. b Because hee would the more bind the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

a That is, a Prophet. b Not that that was called Luz in Benjamin, but another of that name.

* 2 King 23. 17.

c By this signe ye shall know that the Lord hath sent me.

1 Or, he poured out.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

sell out from the altar, according to the signe, which the man of God had giuen by the t commandment of the Lord.

6 Then the king answered and sayde vnto the man of God, e I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God belought the Lorde, and the Kings hand was restored, and became as it was afore.

7 Then the King sayde vnto the man of God, Come home with me, that thou mayest dine, and I will giue thee a reward.

8 But the man of God sayd vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so was it charged me by the word of the Lorde, saying, I Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that he came to Beth-el.

11 And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works, that the man of God had done that day in Beth-el, and the worlds which he had spoken vnto the king, told they their father.

12 And their father sayde vnto them, What way went he? and his sonnes shewed him what way the man of God went, which came from Iudah.

13 And he sayde vnto his sonnes, Saddle me the asse. Who saddled him the asse, and hee rode thereon.

14 And went after the man of God, and found him sitting vnder an oke: and he sayd vnto him, Art thou the man of God that camest from Iudah? And he sayd, Yea.

15 Then he sayd vnto him, Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither wil I eat bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lied vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lord, & hast not kept the Commandment which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drunke water in the place whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy caries shall not come vnto the sepulchre of thy fathers.

23 And when he had eaten bread & drunke, he saddled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, a Lyon met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lyon stood by the corps also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lyon standing by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath bene disobedient vnto the Commandment of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 And he spake to his sons, saying, Saddle me the asse. And they saddled him.

28 And he went and found this body cast in the way, and the asse and the Lyon stood by the corps: and the Lyon had not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the body of the man of God, and laid it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he layd his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lorde against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this Ieroboam conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might consecrate himselfe and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

Ieroboam sendeth his wife disguised to Abiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

At that time Abiah the sonne of Ieroboam fell sicke.

2 And Ieroboam saide vnto his wife, Vp, I pray thee, and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Abiah the Prophet, which tolde mee that I should bee king ouer this people.

3 And take with thee tenne loaves and craknels, and a bottell of hony, and goe to him: hee shall tell thee what shall become of the young man.

4 And Ieroboams wife did so and arose, and went to Shiloh and came to the house of Abiah: but Abiah could not see, for his sight was decayed for his age.

5 Then the Lord sayd vnto Abiah, Behold, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus & thus shalt thou say vnto her: for when she cometh

By this fearful example, God setteth forth how dangerous a thing it is for men to beare themselves coldly, or deccitfully in their charge whereunto God hath called them.

To declare that this was onely the iudgment of God: for if the Lion had done it for hunger, he would also haue deuoured the body. In Which he had prepared for himselfe.

So the wicked profit not by Gods threatenings, but go backward and become worse and worse. Tim. 3. 13. 1 Ebr. fill his hand.

His owne conscience bare him witness, that the Prophet of God would not satisfie his affections which was a wicked man. Chap. 11. 37. 1 Ebr. in this bond. According to the custome when they went to aske counsell of Prophets, 1 Sam. 9. 7. 1 Or, master. 1 Ebr. good.

in the 11th of July 1705

Then the wife of Ieroboam.

And God oft times discoveth vnto his chait and subtiltie of the wicked. Which walk but a feint.

To wit, two causes.

Chapter 11. 1. As a doge. 2. Every male even to the doge. 3. Sem. 11. 1. As well like that is in the strong hold, as him that is abroad. 4. They shall take the honour of buriall in token of Gods malediction.

In the middes of the wicked, God hath some on whom he doth bestow his mercies.

The Lord will begin to destroy it out of hand.

Meaning Ephraim.

The people shall not be excused when they doe still at the commandment of their gouernours.

The Lord fineth him that he died. 2. Chron. 13. 30.

And died before Ieroboam about foure yeeres.

in, she shall seine her selfe to be another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he said, Come in thou wife of Ieroboam: why seimest thou thus thy selfe to bee another? I am sent to thee with heauie tidings.

7 Goe tell Ieroboam, Thus saith the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue given it thee, and thou hast not bene as my seruant Dauid which kept my Commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboute all that were before thee (for thou hast gone and made thee other gods, and molten images, to prouoke mee, and hast cast me behind thy backe)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that is pisseth against the wall, as well him that is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung till it be all gone.

11 The dogges shall eate him of Ieroboams flecke that dieth in the citie, and the foules of the aire shall eate him that dieth in the field: for the Lord hath said it.

12 Vp therefore and get thee to thine house: for when thy feet enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and burie him: for he onely of Ieroboam shall come to the graue, because in him there is found some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: what? yea, even now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gaue to their fathers, and shall scatter them beyond the River, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the finnes of Ieroboam, who did sinne, and made Israel to sinne.

17 And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how hee warred, and how hee reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, weretwo and twentie yeere: and hee slept with his fathers, and Nadab his sonne reigned in his steade.

21 Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere old, when hee began to reigne, and reigned seientene yere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel, to

put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him thore with their finnes, which they had committed, then all that which their fathers had done.

23 For they also made them hie places, and images, and grones on euerie hie hill, and vnder euery greene tree.

24 There were also Sodomites in the land, they did according to al the abominations of the nations, which the Lord had cast out before the children of Israel.

25 And in the fift yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And took the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away al: also he caried away al the shields of gold which Salomon had made.

27 And King Rehoboam made for them brasen shields, and committed them vnto the handes of the chiefe of the garde, which waited at the doore of the Kings house.

28 And when the King went into the house of the Lord the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the acts of Rehoboam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

30 And there was warre between Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an Ammonite: and Abijah his sonne reigned in his stead.

CHAP. XV.

1 Abijah reigneth ouer Iudah. 2 Asa succedeth in his reuer. 3 The basell brethren Asa and Baashe. 4 Ishababaz succedeth Asa. 5 Nadab succedeth Ieroboam. 6 Baashe killeth Nadab.

And in the eighteenth yeere of King Terobam the sonne of Nebat, reigned Abijah ouer Iudah.

3 Three yeere reigned hee in Ierusalem, and his mothers name was Maachah the daughter of Abisalom.

4 And he walked in all the sins of his father, which he had don before him; and his heart was not perfit with the Lord his God, as the heart of Dauid his father.

5 But for Dauids sake did the Lord his God giue him a light in Ierusalem, & set vp his son after him, and established Ierusalem.

6 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life, saue onely in the matter of Uriah the Hittite.

7 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

8 The rest also of the acts of Abijah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah? there was also warre betweene Abijah and Ieroboam.

9 And Abijah slept with his fathers, and they buried him in the citie of Dauid: and Asa his son reigned in his stead.

10 And in the twenty yeere of Ieroboam King of Israel, reigned Asa ouer Iudah.

11 Hee reigned in Ierusalem one and fourtie yeere,

Or, hee did all that their fathers had done by their finnes.

Where idolatry reigneth, all horrible vices are committed til at length Gods iust iudgement destroy them vterly.

Chapter 10. 16.

Which bookes were called the bookes of Shemai, iah and Iddoth, Prophets, 2. Chron. 12. 15.

That is, all the dayes of Rehoboams life.

Whose idolatry Rehoboam her sonne followed,

2. Chron. 11. 23.

Some thinke that this was Abisalom Salomons sonne.

Meaning, a sonne to reigne ouer Iudah.

2. Sam. 11. 4. and 12. 9.

2. Chron. 13. 3.

2. Chron. 14. 1.

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17.14.

e That is, his grandmother, as David is oftentimes called father of them whose grand-father he was.

d Neither kinned nor authoritie ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance, and not of malice.

f Of the same purpose that Ieroboam did, because the people should worship up to Idolatry, lest they should follow Asa.

a Chron. 16. a. 18. 3. yma.

g And verie many lodged.

h Or made a proclamation.

i He had the gout & put his trust rather in Physicians then in the Lord.

1 Chron. 16. 13. i His great grand-father.

1 Chron. 16. 13. i His great grand-father.

1 Chron. 16. 13. i His great grand-father.

1 Chron. 16. 13. i His great grand-father.

yeere, and his ^e mothers name was Maachah, the daughter of Abisalom.

11 And Asa did right in the eyes of the Lord, as did David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And he ^d put downe ^e Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not down the hie places. Nevertheless Asas heart was ^e vp-right with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lorde, siluer and golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built ^f Ramah, so that hee would let none goe out or in to Asah king of Iudah.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the hands of his seruants, and king Asa sent them to ^g Benhadad the sonne of Tabrimon, the sonne of Hezion king of ^h Aram that dwelt at Damascus, saying,

19 *There is a conenant betweene me and thee, and betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and gold: come, breake thy conenant with Baasha king of Israel, that he may ⁱ depart from me.*

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hosts, which he had, against the cities of Israel, and smote Lion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa assembled all Iudah ^j none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and all that he did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his ^k feete.

24 And Asa slept with his fathers, and was buried with his fathers in the cite of David his father. And Ichobazaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahiah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee ^l smote all the house of Ieroboam, he left none aliuie to Ierobo-

am, vntil he had destroyed him, according to the ^m word of the Lord which he spake by his seruant ⁿ Ahiah the Shilonite,

30 Because of the finnes of Ieroboam which he committed, and wherewith he made Israel to sinne by his ^o prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahiah to reigne ouer al Israel in ^p Tirzah, and reigned fouete and twenty yeeres.

34 And hee did euill in the sight of the Lorde, walking in the way of Ieroboam, and in his sin, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha. 6 Elah. 9 Zimri. 16 Omri. 31 Ahab married Jezebel. 34 Jericho is built againe.

Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

1 ^a Forasmuch as I exalted thee out of the dust and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,

2 Behold, I will take away the posteritie of Baasha, and the posteritie of his house, and will make ^b thine house like the house of Ieroboam, the sonne of Nebat.

3 ^c Hee that dieth of Baashas ^d stocke in the cite, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

4 And the rest of the actes of Baasha, and what hee did, & his ^e power, are they not written in the booke of the Chronicles of the kings of Israel?

5 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

6 And also by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lorde to Baasha, and to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed ^f him.

7 ¶ In the fixe and twentie yeere of Asa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeeres.

8 And his seruant Zimri, captaine of halfe his charrets, conspired against him, as he was in Tirzah ^g drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

9 And Zimri came and smote him, and killed him in the seuen and twenty yeere of Asa king of Iudah, and reigned in his stead.

10 ¶ And when he was king, and sate on his throne, he slew al the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

11 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the ^h Prophet.

12 For all the finnes of Baasha, and finnes of Elah his sonne, which they finned, & made Israel

l By causing the people to commit idolatry with his calves, and so prouoking God to anger.

m Which was the place where the kings of Israel remained.

a Thus speake Iehu to Baasha in the Name of the Lord.

b Meaning the house of Baasha. c Chap. 1. 3. 3. d Chap. 14. 11.

1 Chron. 16. 2.

e That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chaldee text hath thus, Drinking till hee was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

to sinne, and provoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seven, and twentie yeere of Aking of Iudah did Zimri reigne: seue daies he reigned, and the people was then in campe against Gibbethon, which belongeth to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the capitaine of the hoste, king ouer Israel that same day, even in the hoste.

17 Then Omri went vp from Gibbethon and all Israel with him, and they besieged Tirzah.

18 And when Zimri saw that the citie was taken, he went into the palace of the kings house, and burnt himselfe, and the kings house with fire, and so died.

19 For his finnes which hee sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel diuided into two parts: for halfe the people followed Tibni the sonne of Ginath to make him king, & the other halfe followed Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirty yeere of Aking of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Six yeere reigned he in Tirzah.

24 And hee bought the mountaine of Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie, which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did worse then all that were before him.

26 For hee walked in all the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri, that hee did, and the strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirty yeere of Aking of Iudah, and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the son of Omri did worke in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except he tooke Iezebel also the daughter of Ehibaal king of the Zidonians to wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grime, and Ahab pro-

ceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his daies did Hiel the Bethelite build Iericho: he laid the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake by Iosua the sonne of Nun.

CHAP. XVII.

1 Eliiah forewarneth of the famine to come. 4. He is fed of Ravens. 5. He is sent to Zarephath, where hee restoreth his hostess Isums life.

And Eliiah the Tishbite one of the inhabitants of Gilead sayde vnto Ahab, As the Lord God of Israel lieth, before whom I stand, there shall be neither dew nor rainethese yeeres, but according to my word.

2 And the word of the Lord came vnto him, saying,

3 Gee hence, and turne thee Eastward, and hide thy selfe in the || river Cherith, that is ouer against Iordan,

4 And thou shalt drinke of the riuer: and I haue commanded the || rauen to feed thee there.

5 So hee went, and did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iordan.

6 And the rauen brought him bread and flesh in the morning, and bread and flesh in the evening, and he dranke of the riuer.

7 And after awhile the riuer dried vp, because there fell no raie vpon the earth.

8 ¶ And the word of the Lord came vnto him, saying,

9 ¶ Vp, and get thee to Zarephath, which is in Zidon, and remain there: behold, I haue commanded a widow there to sustaine thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the citie, behold the widow was there: gathering sticks, and he called her, and said, Bring me, I pray thee, a little water in a vessel, that I may drinke.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God lieth, I haue not a cake, but I haue an handful of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering a few stickes for to go in, and dreffe it for me and my son, that we may eat, it, and die.

13 And Eliiah sayd vnto her, Feare not, come, doe as thou hast said, but make me thereof a little cake first of all, and bring it vnto me, and afterward make for thee and thy sonne.

14 For thus saith the Lord God of Israel, The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, and did as Eliiah said, and she did eate: so did hee and her house: for a certaine time.

16 The barrell of the meale wasted not, nor the oyle in the cruse, according to the word of the Lord, which he spake by the hand of Eliiah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, that there was no breath left in him.

18 And the said vnto Eliiah, What haue I to do

Read Ios. 6. 26.

1 Ebr. by the hand of Iosua.

1 Ebr. 48. 3. i. 16. 17.

2 That is, whom I serue.

3 But as I shall declare it by Gods reuelation.

10r. brooks.

11 To strengthen his faith against persecution, God promises to feed him miraculously.

12 As the troubles of the Saints of God are many, so his mercie is ever at hand to deliuer them.

13 Luke 4. 3, 36.

14 All this was to strengthen the faith of Eliiah, so the intent that he should speake vpon nothing worldly, but onely trust on Gods providence.

15 Ibr. 200.

16 For there is no hope of any more sustenance.

17 God receiveth no benefit for the life of his, but hee promisseth a most ample recompence for the same.

18 That is, till he had raine and food on the earth.

19 Or, that he did.

20 God would of whether he had learned by his mercifull promise to denice to make him his only sonne and comfort.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold.

i Ebr. burst the Kings house open him.

j That is, the people which were not at the siege of Gibbethon: but these they had chosen Omri.

k For hee is the nature of idolatry, that the superstition thereof doeth daily increase, and the older it is, the more abominable it is before God and his Church.

k For hee is the nature of idolatry, that the superstition thereof doeth daily increase, and the older it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose means he fell to all wickedness and strange idolatry, & small persecution.

with thee, O thou man of God? art thou come vnto mee to call my sinne to remembrance, and slay my sonne?

19 And he said vnto her, Giue me thy sonne: and he tooke him out of her bosome, and caried him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then hee called vnto the Lord, and sayde, O Lord my God, hast thou ^k punished also this widow, with whom I sojourne, by killing her sonne?

21 And he stretched himselfe vpon the child threetimes, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voice of Elijah, and the soule of the child came into him againe, and he reuiued.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Behold, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 *Elijah is sent to Ahab. 13 Obadiah hideth an hundred Prophets. 40 Ahab killeth all Baals prophets. 45 He obtaineth raine.*

After many daies, the word of the Lord came to Eliiah, in the ^a third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Eliiah went to shew himselfe vnto Ahab, and ^b there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah ^b feared the God greatly:)

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fiftie in a caue, and hee fed them with bread and water.)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, ifso be that we may finde grasse to saue the horses, and the mules aloue, lest wee deperish the land of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 And as Obadiah was in the way, behold, Eliiah ^c met him: and hee knew him, and fell on his face, and said, Art not thou my lord Eliiah?

8 And he answered him, Yea, go tel thy lord, Behold, Eliiah ^c is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the land of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdom, whither my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou saiest, Goe, tel thy lord, Behold, Eliiah ^c is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I do not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me:

But I thy seruant ^d feare the Lord from my youth.

13 Was it not tolde my lord, what I did when Iezabel slew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou sayest, Goe, tel thy lord, Behold, Eliiah ^c is here, that he may slay me.

15 And Eliiah said, As the Lord of hostes liueth, before whom I stand, I will surely shewe ^e my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Eliiah.

17 And when Ahab saw Eliiah, Ahab said vnto him, Art thou he that troubleth Israel?

18 And hee answered, I haue not troubled Israel, but ^f thou and thy fathers house, in that yee haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to mee all Israel vnto mount Carmel, and the prophets of Baal foure hundred and fiftie, and the prophets of the groues foure hundred, which eat at Iezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliiah came vnto all the people, and said, How long ^g shall ye betwene two opinions? If the Lord be God, follow him: but if Baal bee he, then goe after him. And the people answered him not a word.

22 Then said Eliiah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I wil prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth ^h by fire, let him bee God. And all the people answered, and said, It is well spoken.

25 And Eliiah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke that was giuen them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answer: and they ⁱ leapt vpon the altar that was made.

27 And at noone Eliiah mocked them, and said, Crie lowde: for hee is a ^k god: either hee talketh or pursueth ^l his enemies, or is in his journey, or it may bee that hee sleepeth, and must bee ^l awaked.

28 And they cried lowd, and cut themselves as their maner was, with kniues, and lancets, til the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the ^m evening sacrifice, there was neither voice, nor one to answer, nor any that regarded.

30 And Eliiah said vnto all the people, Come to me. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Eliiah tooke twelue stones, according

^d I am none of the wicked persecutors that thou shouldst procure vnto me such displeasure, but serue God, and saue our children.

^e By my presence I will declare that thou hast told him the truth.

^f The true ministers of God ought not onely not to suffer the truth to be vainly slandered, but to reprove boldly the wicked slanderers without respect of person.

^g Be constant in religion, and make it not as a thing indifferent, whether yee follow God or Baal, or whether yee serue God wholly or in part, Zeph. i. 5.

^h By sending downe fire from heaven to burne the sacrifice.

ⁱ As men ranshed with some strange spirit.

^k You esteeme him as a god. ^l Hee mocketh their beastly madnesse, which think that by any instance or suite, the dead and vile idoles can stoppe their worshippers in their accusations.

^k He was afraid lest Gods name should haue beene blasphemed and his ministers condemned, except he should haue continued his mercies, as he had begunne them, specially while hee there remained.

^l So hard a thing is it to depend on God, except we be confirmed by miracle.

^m After that hee departed from the siner Charrith.

ⁿ God had begun to worke his feare in his heart, but had not yet brought him to the knowledge, which is also requisite of the godly tharis, to profess his Name openly.

^o God pitieth oft times the wicked for the godlies sake, and causeth Eliiah to meete with Obadiah, that the benefit might be knowne to bee granted for Gods childrens sake.

^p He would of her she had led by his full promise to make her only comfort.

[Or, whisper he
winded him,

c So hard a thing
it is to bridle our
impatience in af-
fliction, that the
Saints could not
overcome the
same.

d He declareth
that except God
had nourished him
miraculously, it
had not bene pos-
sible for him to
haue gone this
iourney.

e He complaineth
that the more ze-
alous that he shew-
ed himselfe to
maintaine Gods
glorie, the more
cruelly was hee
persecuted.
*Rom. 11. 3.

f For the nature
of man is not able
to come neere
vnto God if hee
should appeare
in his strength and
full maiestic, and
therefore of his
mercie he submit-
teth himselfe to
our capac'ie.

g We ought not to depend on the multitude in maintaining Gods glorie, but because our dutie so requireth, we ought to doe it.

6 Or, Syria.

*1. Aug. 9. 1, 2.
eccles. 48. 8.

h He declareth
that wicked, dis-
semblers and im-
itators are not his

2 Then Terebel sent a messenger vnto Elijah, saying, ^b The gods doe so to mee, and more alio, if I make not thy life like one of their liues by to-morrow this time.

19. ¶ So he departed thence, and found Elisha
son of Shaphat, who was plowing with twelve
yoke of oxen before him, and was with the
twelfth, and Elijah went towards him, and cast his
mantle

marvell vpon him.

20 And he left the oxen, and ran after Eliab, and said, Let me, I pray thee, kisse my father and my mother, and then will I follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when I went backe againe from him, he tooke a couple of oxen, and slewe them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliab, and ministred vnto him.

CHAP. XX.

2 Samaria is besieged. 13 The Lord punisheth the villaine to Ahab by a Prophet. 32 The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

Then Ben-hadad the King of || Aram assembled all his army, and two and thirtie Kings with him, with horses, and charrets, and went vp and besieged || Samaria, and fought against it.

2 And hee sent messengers to Ahab King of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy silver and thy gold is mine: also thy women, and thy faire children are mine.

4 And the King of Israel answered, and said, My lord King, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commaundeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy silver and thy gold, and thy women, and thy children,

6 Or else I will send my seruants vnto thee by to spowr this time, & they shall search thine house, and the houses of thy seruants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how he seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my silver, and for my gold, and I denyed him not.

8 And all the Elders, and all the people said to him, Hearken thou vnto him, nor consent.

9 Wherefore hee sayde vnto the messengers of Ben-hadad, Tell my lord the King, All that thou diddest sende for to thy seruant at the first time, that I will doe, but this thing I may not do. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods do so to me and more also, if the dust of Samaria be yrought to all the people that follow me, for every man an handfull.

11 And the King of Israel answered, and said, Tell him, Let not him that girdeth his harneis, boast himselfe, as he that putteth it off.

12 And when he heard that tydings, as he was with the Kings drinking in the pavilions, he said vnto the seruants, Bring forth your engines. And they fed them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab King of Israel, saying, Thus sayeth the Lord, Hast thou seene all his great multitude? beholde, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab said, By whom? And hee said, Thus sayeth the Lord, By the seruants of the prin-

ces of the prouinces. He said againe, Who shall order the battell? And he said, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them hee numbred the whole people of all the children of Israel, seven seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, both he and the Kings: for two and thirtie Kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out and they shewed him, saying, There are men come out of Samaria.

18 And he sayd, Whether they bee come out for peace, take them aliae: or whether they bee come out to fight, take them yet aliae.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew every one his enemy: and the || Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his horsemen.

21 And the King of Israel went out and smote the horses and charrets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee)

23 ¶ Then the seruants of the King of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, every one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charrets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled and went against them, and the children of Israel pitched before them, like two little flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus sayeth the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer al this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand footemen in one day.

30 But the rest fled to Aphek into the citie, and there fell a wal vpon seuen and twenty thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

R 3 31 ¶ And

h That is, yong men trained in the seruice of Princes.

i For men. Or, Syrians.

i With them that were appointed for the preferment of his person.

k Thus the wicked blaspheme God in their faerie whom notwithstanding he suffereth not vnpunished.

l All they, which were in the battell of the former yeere verse 13.

m Who am of like power in the valley, as thou art in the hill: and can as well destroy a multitude with few as with many.

n Or from chambers, or secret chamber.

I Though this natural affection is not to be contemned, yet it ought not to moue vs when God calleth vs to some him.

For Syria. a That is, gouernours and rulers of prouinces. Or, Shemrons.

b I am content to obey and pay tribute.

c He would not accept his answer except he did one of hand deliuer wharsoeuer he should aske for he sought satisfaction how to make warre against him.

d They thought if their duties rather to venter their liues, then to grant to that thing which was not lawfull, only to satisfy the lust of a tyrant.

e Much lesse shall they be bound any way that is worthy any thing when they shall be so many.

f Do not be before the victorie be gotten.

For your places in order.

g Before, God went about with signes & miracles to put Ahab from his impietie, and now againe with wonderfull visitations.

In signe of submission, & that we have deserved death if he will punish vs with rigour.

For, and caught is of him.
a He is alive.

Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee.
[for of the disciples]

By this external signe he would more lively touch the kings heart.

Because thou hast transgressed the commandment of the Lord.

By this parable he maketh Ahab condemn himself, who made a covenant with Gods vengence, and let him escape, whom God had appointed to be slaine.

Chap. 32.

10. 35. 36.

My husbande. Though Ahab tyrannic be condemned by the Holy Spirit, yet he was not forgo. rous that he would take from another mans right without full recompence.

¶ And his servants said vnto him, Behold now, wee have heard say that the Kings of the house of Israel are merciful Kings: we pray thee, let vs put sackcloth about our loynes, and ropes about our heads, & goe out to the King of Israel: it may be that he will saue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me liue: and hee said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed, lest they could catch any thing of him, and made haste, and said, Thy brother Ben-hadad: And he said, Goe, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the chariot.

34 And Ben-hadad said vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in Damascus, as my father did in Samaria. Then said Ahab, I will let thee go with this covenant. So hee made a coucnant with him, and let him goe.

35 ¶ Then a certaine man of the children of the Prophets saide vnto his neighbour by the commandement of the Lord, Smite me, I pray thee. But the man refused to smite him.

36 Then sayd he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from me, a lyon shall slay thee. So when he was departed from him, a lyon found him and slew him.

37 Then hee found another man, and sayd, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy servant went into the middes of the battell, and behold, there went away a man, whome another man brought vnto me, and said, Keepe this man if he be lost, & wane, thy life shall goe for his life, or else thou shalt pay a talent of siluer.

40 And as thy servant had here and there to do, he was gone: And the king of Israel said vnto him, So shall thy iudgement be: thou hast given sentence.

41 And hee halted, and smoke the ashes away from his face: and the King of Israel knewe him that he was of the Prophets.

42 And he said vnto him, Thus saith the Lord, Because thou hast let goe out of thine handes a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house braue and in displeasure, and came to Samaria.

CHAP. XXII

¶ Jezebel commended to him Naboth for the vineyard, and thus hee refused to sell it. Ahab, vs. a high reputation. Ahab, and his reputation.

¶ After these things Naboth the Izzelite had a vineyard in Izzel, hard by the palace of Ahab King of Samaria.

2 And Ahab spake vnto Naboth, saying, Give me thy vineyard, that I may make mee a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heate and in displeasure, because of the word which Naboth the Izzelite had spoken vnto him. For hee had sayde, I will not giue thee the inheritance of my fathers, and he lay vpon his bed, and turned his face and would eate no bread.

5 Then Jezebel his wife came vnto him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izzelite, and sayd vnto him, Give me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Jezebel his wife sayde vnto him, Doe thou now gouerne the kingdome of Israel? Vp, eate bread, and be of good cheere, I will giue thee the vineyard of Naboth the Izzelite.

8 ¶ So she wrote letters in Ahab's name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a fast, and set Naboth among the chiefe of the people.

10 And set two wicked men before him, and let them witness against him, saying, Thou didst blaspheme God and the King: then carry him out, and stone him that he may die.

11 And the men of his citie, even the Elders and gouernours, which dwell in his citie, did as Jezebel had sent vnto them: as it was written in the letters, which he had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people.

13 And there came two wicked men, and sate before him: & the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they carried him away out of the citie, and stoned him with stones, till hee died.

14 Then they sent to Jezebel saying, Naboth is stoned and is dead.

15 ¶ And when Jezebel heard that Naboth was stoned and was dead, Jezebel said to Ahab, Vp, and take possession of the vineyard of Naboth the Izzelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to go downe to the vineyard of Naboth the Izzelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whether he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, Thou hast killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood also.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

c As though she said, Thou knowest not what it is to reigne. Command and intreat not. I for Iezebel.

d For then they vied to enquire of mens faults: for none could fast truly that were notorious sinners.

e Thus the worldlings contrary to Gods commandment, who walke not to consent to the shedding of innocent blood, obey rather the wicked commandments of princes, then the iust lawes of God.

f 18. 11. 12.

f This example of monstrous crueltye the holy Ghost leaueh to vs, to the intent that we should abhorre all tyrannie, and specially in them whom nature and kind should moue to be pitifull and inclined to mercy.

g Doe thou thinke to haue any advantage by murdering of an innocent? h This was fulfilled in Ioram as 2. King. 9. 25. 26.

21 Behold,

2 Chap. 14. 19.
3 King. 9. 8.
4 2 Sam. 11. 12.
5 Chap. 14. 10.
6 Chap. 15. 29.
7 Chap. 16. 3.

8 2 King. 9. 33. 36.
9 10. for treffe or
poffeffion.

10 By the wicked
counfell of his
wife he became a
vile idolazer, and
cruell murderer,
as one that gane
himfelfe wholly
to feru fenne.

11 Elifhis flife.
12 In token of
mourning, or as
fome acade, bare
focced.

13 Meaning, in To-
rant time, 2 King.
9. 36.

14 2 Chron. 18. 1, 2.
15 A Ben-hadad the
king of Syria, and
Ahab made a
peace which en-
dured three yeeres.
16 To fee and visit
him.

17 The kings of
Syria kept Ra-
moth before this
league was made
by Ben-hadad:
therefore hee
thought not him-
felfe bound there-
by to reftore it.
18 I am ready to
loyn and goe
with thee, and all
mine is at thy
commandement.
19 Hee feared that
he would not goe
to the warre, ex-
cept God ap-
proved it, yet when
Michaiah coun-
felled the co-
vary, he would
not obey.

20 Meaning, the
falfe prophets,
which were flat-
terers and ferued
for lute, whom
Iezabel had afsem-
bled & kept after
the death of thofe
whom Elias flew.

21 Iehoshaphat did not acknowledge the falfe prophets to be Gods minifters, but
did cōtemne them. h Whereby wee fee that the wicked cannot abide to heare
the truth, but hate the Prophets of God and moleft them.

21 * Behold, I will bring euill vpon thee, and
will take away thy poffertie, and will cut off from
Ahab him that putteth against the wall, as well
him that is shut vp, as him that is left in Israel.
22 And I will make thine house like the house
of Ieroboam the sonne of Nebat, and like the
house of Baasha the sonne of Ahiiah, for the pro-
uocation wherewith thou hast prouoked and
made Israel to sinne.

23 And alſo of Iezabel ſpake the Lord, ſay-
ing, * The dogs ſhall eate Iezabel || by the wall of
Izreel.

24 The dogs ſhall eate him of Ahabs ſtacks,
that dieth in the citie: and him that dieth in the
fields, ſhall the fowles of the aire eat.

25 (But there was none like Ahab, who did
fell himſelfe) worke wickednes in the ſight of
the Lord, whom Iezabel his wife prouoked.

26 For hee did exceeding abominably in fol-
lowing idoles, according to al that the Amorites
did, whom the Lord caſt out before the children
of Iſrael.)

27 Now when Ahab heard thoſe wordes, hee
rent his clothes, and put ſackcloth vpon him,
and faſted, and lay in ſackcloth, and went ſoftly.

28 And the word of the Lord came to Elijah
the Tiſbite, ſaying,

29 Seſt thou how Ahab is humbled before
me? becauſe he ſubmitteth himſelfe before mee, I
will not bring that euill in his dayes, but in his
ſonnes dayes wil I bring euil vpon his houſe.

CHAP. XXII.

1 Iehoshaphat and Ahab fight againſt the King of Syria. 15 Mi-
chaiah ſheweth the king what ſhall be the ſucceſſe of their enter-
priſe. 24 Zidkiah the falſe prophet ſerues him. 34 Ahab
is ſlain. 40 Aharah his ſonne ſucceedeth. 42 The reigne of
Iehoshaphat, 50 and Ioram his ſonne.

And * they continued a three yeere without
warre betwene Aram and Iſrael.

3 And in the third yeere did Iehoshaphat the
king of Iudah come down to the king of Iſrael.

3 (Then the King of Iſrael ſaid vnto his ſer-
uants, Know yee not that Ramoth Gilead was
ours? and we ſtay, and take it not out of the hand
of the king of Aram?)

4 And hee ſaid vnto Iehoshaphat, Wilt thou
goe with me to battell againſt Ramoth Gilead?
And Iehoshaphat ſaid vnto the King of Iſrael, I
am as thou art, my people is thy people, and mine
horſes as thine horſes.

5 Then Iehoshaphat ſaid vnto the King of
Iſrael, * Alke counſel, I pray thee, of the Lord to
day.

6 Then the king of Iſrael gathered the f prophets,
vpon a foure hundred men, and ſaid vnto
them, Shall I goe againſt Ramoth Gilead to bat-
tell, or ſhall I leet alone? And they ſaid, Goe vp,
for the Lord ſhall deliuer it into the hands of the
King.

7 And Iehoshaphat ſaid, Is there here neuer
a Prophet of the Lord more, that we might en-
quire of him?

8 And the king of Iſrael ſaid vnto Iehoſaphat,
There is yet one man (Michaiah the ſonne
of Imiah) by whom we may alke counſell of the
Lord, but I hate him: for he doth not prophesie
good vnto mee, but euil. And Iehoshaphat ſaid,
Let not the king ſay ſo.

9 Then the king of Iſrael called an Eunuch,
and ſayde, Call quickly Michaiah the ſonne of
Iudah.

10 And the king of Iſrael and Iehoshaphat the
king of Iudah ſate either of them on his throne
in their apparell in the void place at the entering
in of the gate of Samaria, and all the prophets
prophesied before them.

11 And Zidkiah the ſonne of Chenaanah
made him hornes of yron, and ſayde, Thus
ſayeth the Lord, With theſe ſhalt thou puſh the
Aramites, vntill thou haſt conſumed them.

12 And all the prophets prophesied ſo, ſaying,
Goe vp to Ramoth Gilead, and proſper: for the
Lord ſhall deliuer it into the kings hand.

13 ¶ And the meſſenger that was gone to call
Michaiah, ſpake vnto him, ſaying, Behold now,
the words of the prophets declare good vnto the
king with one accord: let thy word therefore,
I pray thee, be like the word of one of them, and
ſpeake thou good.

14 And Michaiah ſayd, As the Lord liueth,
whatſoeuer the Lord ſayeth vnto me, that will I
ſpeake.

15 ¶ So hee came to the king, and the king
ſayde vnto him, Michaiah, ſhall wee goe a-
gainſt Ramoth Gilead to battell, or ſhall wee
leauie off? And hee answered him, ¶ Goe vp, and
proſper: and the Lord ſhall deliuer it into the
hand of the king.

16 And the king ſaid vnto him, How oft ſhal
I charge thee that thou tell me nothing but that
which is true in the Name of the Lord?

17 Then he ſayd, I ſaw all Iſrael ſcattered vp-
on the mountaines, as ſheepe that had no ſheep-
herd. And the Lorde ſayde, ¶ Theſe haue no
maſter, let euery man returne vnto his houſe in
peace.

18 (And the king of Iſrael ſayd vnto Ieho-
ſaphat, Did I not tell thee that hee would pro-
phesie no good vnto me, but euill?)

19 Againe he ſayd, Heare thou therefore the
word of the Lorde. I ſawe the Lorde ſit on his
throne, and all the hoſt of heauen ſtood about
him on his right hand and on his left hand.

20 And the Lord ſayd, Who ſhall I entife A-
hab that hee may goe and fall at Ramoth Gilead?
And one ſayd on this maner, and another ſayd on
that maner.

21 Then there came forth a ſpirit, and ſtood
before the Lord, and ſayd, I will entife him. And
the Lord ſayd vnto him, Wherewith?

22 And he ſayd, I will goe out, and be a falſe
ſpirit in the mouth of all his prophets. Then hee
ſayd, Thou ſhalt entife him, and ſhalt alſo pre-
uile: goe forth, and doe ſo.

23 Now therefore behod, the Lord hath put
a lying ſpirit in the mouth of all theſe thy pro-
phets, and the Lord hath appointed euill againſt
thee.

24 Then Zidkiah the ſonne of Chenaanah
came neere, and ſmote Michaiah on the cheek,
and ſayd, ¶ When went the ſpirit of the Lorde
from me, to ſpeake vnto thee?

25 And Michaiah ſaid, Beholde, thou ſhalt ſee
in that day, when thou ſhalt goe from chamber
to chamber to hidethee.

25 And the king of Iſrael ſaid, Take Michaiah,
and carie him vnto Amon the gouernour of the
citie, and vnto Joaſh the kings ſonne,

27 And ſay, Thus ſaith the King, But this man

2 Reade Gen. 37. 56.

1 Thetne Pri-
phets of God were
accuſtomed to uſe
ſignes for the con-
firmation of their
doctrine, ita. 20. 2.
iere. 7. 2. wherein
the falſe prophets
did imitate them,
thinking thereby
to make their do-
ctrine more com-
mendable.

2 2 Chr. 18. 18.
3 This is com-
mon argument of
the wicked, who
thinke that none
thould ſpeake a-
gainſt a thing, if
the greater part
approve it, bee
they neuer ſo vn-
godly.

4 Hee ſpeaketh
this in deriſion, be-
cauſe the king at-
tributed ſo much
to the falſe pro-
phets meaning,
that by experience
he ſhould trie that
they were but flat-
terers.

5 It is better they
returne home then
to be puniſhed and
ſcattered, becauſe
they take warre
in hand without
Gods counſel and
approbation.

6 Meaning his
Angels.

7 Or, perforce and
deceit.

8 Heare we ſee
that though the
denil be euer re-
ady to bring vs to
deſtruction, yet he
hath no further
power then God
gloeth him.

9 I will caſe all
his prophets to
tell lies.

10 2 Chron. 18. 19.
11 Thus the wic-
ked would ſeeme
that none were
in the fauour of
God but they, and
that God hath gi-
uen his graces to
none ſo much as
to them.

Let him be pl
ed away with
hunger, and be fed
with a final por
tion of bread and
water.

That when ye
shall see these
things come to
pass ye may giue
God the glory, and
know that I am his
true Prophet.

That is to the
Lord for helpe.

Or, in his Anger,
and ignorantly.

Or, and between
the brigandines.

Or, the Acts.

To wit, Ahab
king of Israel.

Of the Israe
lites.

Or, the Acts
which he
did.

in the prison house, and feed him with bread of
affliction, and with water of affliction, vntill I re
turne in peace.

28 And Michaiah sayd, If thou returne in
peace, the Lord hath not spoken by me. And he
sayd, Hearken all ye people.

29 So the king of Israel and Iehoshaphat the
king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat,
I will change mine apparel, and wil enter into the
battell, but put thou on thine apparell. And the
king of Israel changed himselfe, and went into the
battell.

31 And the king of Aram commanded his two
and thirtie captaines ouer his charets, saying,
Fighte neither with small nor great, saue onely a
gainst the king of Israel.

32 And when the captaines of the charets saw
Iehoshaphat, they said, Surely it is the king of Is
rael: and they turned to fight against him: and
Iehoshaphat cried.

33 And when the captaines of the charets saw
that hee was not the king of Israel, they turned
backe from him.

34 Then a certaine man drew a bow might
ily, and smote the king of Israel betweene the
ioints of his brigandine. Wherefore hee sayd
vnto his charet-man, Turne thine hand, and carry
me out of the hoste: for I am hurt.

35 And the battell increased that day, and the
king stood still in his charet against the Ara
mites, and died at euert: and the blood ran out of
the wound into the mids of the charet.

36 And there went a proclamation thorow
out the hoste about the going downe of the
Sunne, saying, Every man to his citie, and every
man to his owne countrey.

37 So the king died, and was brought to Sa
maria, and they buried the king in Samaria.

38 And one washed the charet in the pooles of
Samaria, and the dogs licked vp his blood: and
they washed his armour according vnto the
word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab,
and all that he did, and the yuorie house which
he built, and all the cities that he built, are they
not written in the booke of the Chronicles of
the Kings of Israel?

40 So Ahab slept with his fathers, and Aha
ziah his sonne reigned in his stead.

ziah his sonne reigned in his stead.

41 And Iehoshaphat the sonne of Aza be
gan to reigne vpon Iudah in the fourth yere of
Ahab king of Israel.

42 Iehoshaphat was five and thirtie yere old
when he began to reigne, and reigned five and
twenty yere in Ierusalem. And his mothers name
was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Aza his
father, and declined not therfrom, but did that
which was right in the eyes of the Lord. Neuer
thelesse, the hie places were not taken away: for
the people offered still, and burnt incense in the
hie places.

44 And Iehoshaphat made peace with the
king of Israel.

45 Concerning the rest of the actes of Ieho
shaphat, and his worthy deedes that he did, and
his battells which he fought, are they not written
in the booke of the Chronicles of the kings of
Iudah?

46 And the Sodomites which remained in the
dayes of his father Aza, hee put cleane out of the
land.

47 There was then no king in Edom: the be
putte was king.

48 Iehoshaphat made ships of Tharshish to
saile to Ophir for golde, but they went not, for
the ships were broken at Ezion Gaber.

49 Then sayde Ahaziah the sonne of Ahab
vnto Iehoshaphat, Let my seruants goe with
thy seruants in the ships. But Iehoshaphat would
not.

50 And Iehoshaphat did sleepe with his fa
thers, and was buried with his fathers in the citie
of Dauid his father, and Iehoram his sonne rei
gned in his stead.

51 Ahaziah the sonne of Ahab beganne to
reigne ouer Israel in Samaria, the seuenteenth yere
of Iehoshaphat king of Iudah, and reigned two
yeres ouer Israel.

52 But he did euil in the sight of the Lord and
walked in the way of his father, and in the way
of his mother, and in the way of Ieroboam the
sonne of Nebat, which made Israel to sinne.

53 For he serued Baal, and worshipped him,
and prouoked the Lord God of Israel vnto
wrath, according vnto all that his father had
done.

2. Chron. 20. 31.

a Meaning that
he was led with
an error, think
ing that they
might still sacri
fice to the Lord
in those places,
aswell as they did
before the Tem
ple was built.

b In the time of
this king Iudaea
was subiect to Lu
dah, and was go
uerned by whom
they of Iudah ap
pointed.
c By Tharshish the
Scripture meaneth
Cilicia and all the
Sea called Medi
terranean.
d Iosephus writ
eth that Ophir is
in India, where
the Egyptians and
Arabians traffike
for gold.

Or, in all points as
his father did.

THE SECOND BOOKE OF THE KINGS.

THE ARGUMENT.

This second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the
death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, and his citie Sa
maria taken; and the reuery by the iust plague of God, for their idolatrie and disobedience to God, led into
captiuitie. And also of Iudah, from the reign of Iehoshaphat vnto Zedekiah, who for con
tempting the Lords commandment by his Prophets, and neglecting his sundry admonitions by famine and other
means, was taken by his enemies, saw his sonnes most cruelly slain before his face, and his owne eyes put out, as
the Lord had declared to him before by his Prophet Ieremiah, and also by the iust vengeance of God, for con
tempt of his word, Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues
into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his
Prophet, and vnderstand his Word: and contrariwise, of his plagues towards those common weales which neg
lect his Ministers, and doe not obey his commandments.

CHAP.

2. Ahaziah by a fall fell sick, and consulted with Baalzebub. 3. He is repayed by Eliah. 10. The captaine ouer fiftie were sent to Eliah, whereof two were hurst with fire from heauen by his prayer. 17. Ahaziah dieth, and Iehoram his sonne succeeded him.



Then Moab rebelled against Israel after the death of Ahab :

2 And Ahaziah fell thorow the lattise window in his vpper chamber which was in Samaria : so he was sick : then he sent messengers to whom hee sayd, Goe, and inquire of Baalzebub the god of Ekron, if I shall recover of this my disease.

3 Then the Angel of the Lord sayd to Eliah the Tishbite, Arise, and goe vp to meete the messengers of the king of Samaria, and say vnto them, Is it not because there is no God in Israel, that yee goe to enquire of Baalzebub the god of Ekron ?

4 Wherefore thus sayeth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliah departed.

5 And the messengers returned vnto him, to whom hee said, Why are ye now returned ?

6 And they answered him, There came a man and met vs, and said vnto vs, Goe, and returne vnto the king which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron ? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What manner of man was hee which came and met you, and told you these words ?

8 And they sayd vnto him, Hee was an haire man, and girded with a girdle of leather about his loines. Then sayd hee, It is Eliah the Tishbite.

9 Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him : for behold, hee sate on the top of a mountaine, and hee sayd vnto him, O man of God, the king hath commanded that thou come downe.

10 But Eliah answered, and sayd to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and sayd vnto him, O man of God, thus the king commandeth, Come downe quickly.

12 But Eliah answered, and sayd vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe hee sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came and fell on his knees before Eliah, and besought him, and sayd vnto him, O man of God, I pray thee, let my life and the life of these thy fiftie be precious in thy sight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines

ouer fiftie with their fifties : therefore let my life now be precious in thy sight.

15 And the Angel of the Lord sayd vnto Eliah, Goe downe with him, be not afraid of his presence. So he arose, and went downe with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baalzebub the god of Ekron, (was it not because there was no God in Israel to enquire of his word ?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee dyed according to the word of the Lord which Eliah had spoken. And Iehoram began to reigne in his stead in the second yere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel ?

CHAP. II.

8. Eliah diuideth the waters with his cloke. 12. He is taken vp into heauen. 13. Elisha taketh his cloke and diuideth Iordan. 20. The bitter and venomous waters are healed. 23. The child, when thus mocked by Elisha, is sent in pieces with beares.

And when the Lord would take vp Eliah into heauen by a whirlwind, Eliah went with Elisha from Gilgal.

2 Then Eliah sayd to Elisha, Tarry here, I pray thee : for the Lord hath sent me to Beth-el. But Elisha said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Eliah, and sayd vnto him, Knowest thou that the Lord will take thy master from thine head this day ? And he sayd, Yea, I know it : hold ye your peace.

4 Againe Eliah sayd vnto him, Elisha, tarry here, I pray thee : for the Lord hath sent mee to Iericho. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Elisha, and sayd vnto him, Knowest thou, that the Lord will take thy master from thine head this day ? And hee sayd, Yea, I know it : hold ye your peace.

6 Moreover Eliah sayd vnto him, Tarry, I pray thee here : for the Lord hath sent me to Iordan. But he sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fifty men of the sonnes of the Prophets went and stood on the other side a farr off, and they two stood by Iordan.

8 Then Eliah tooke his cloke, and wrapt it together, and smote the waters, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Eliah sayd vnto Elisha, Aske, what I shall doe for thee before I be taken from thee. And Elisha sayd, I pray thee, let thy Spirit be double vpon me.

10 And hee sayd, Thou hast asked an hard thing : yet if thou see mee when I am taken from thee, thou shalt haue it so : & if not, it shall not be.

11 And as they went walking and talking, behold, there appeared a chariot of fire, and horses of

fire. Thus the Lord greeth boldnes to him, that they feare not the threateninges of tyrants, which otherwise of themselves are afraid to do Gods message. n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17 yere of his reigne : and in the 18. yere which was the second yere of his sonnes, Iehoram the sonne of Ahab reigned in Israel : and in the fift yere of this Iehoram Iehoshaphat died, and the kingdom of Iuda was confirmed to his sonne.

a Which was the place where the children of Israel were circumcised after they came ouer Iordan, and had bene fortie yeeres in the wilderness, as Iosh. 5. 2. b So called, because they are begotten as it were anew by the heauenly doctrine. c That is, from being any more thus head : for so be the head, is to be the matter, as to be at the fecte, as to be a scholler. d For the Lord had reueiled it vnto him. e Not onely at Bethel, but at Iericho and other places were there Prophets, which had schollers, whom they instructed and brought vp in the true feare of God.

f To wit, of Iordan.

g Let thy Spirit haue double force in me because of these dangerous times : or let me haue twice so much as the rest of the Prophets : or thy spirit being diuided into three parts, let mee haue two.

a So that he was punished for his idolatry after two sorts : for the Moabites which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.

b The Philistines which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preserue them from the biting of flies : or els he was so called, because flies were ingendered in great abundance of the blood of the sacrifices that were offered to that idole.

c He sheweth that idolaters haue not the true God, for elsthey would seeke to none but to him alone. d Ignorance is the mother of error and idolatrie. e Somethinke that this is meant of his garments, which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.

h He spake this in mockery, and therefore provoked Gods wrath to much the more.

i Meaning, that God would shew by effect whether he was a true Prophet or no.

k Which humble my selfe before God and his seruants.

l That is, spare my life and let me not die as the other two.

† *As to his him.*
with a girdle.

o The sudden ioy
of the wicked is
but a preparation
to their destruc-
tion, which is at
hand.
p Meaning, they
followed them
into the townes.
q Which was one
of the principall
cities of the Moa-
bites, wherein they
left nothing but
the wallies.
r Some referre it
to the king of E-
doms sonne, whom
they say he had ta-
ken in that skir-
mish: but rather
it seemed to bee
his owne sonne,
whom he offered to
his gods, to pacifie
them: which bar-
barous crueltie
moued the Israe-
lites hearts of pi-
ety to depart.

Kings were come vp to fight against them, they gathered all that was able † to put on harness, and vpward, and stood in their border.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they sayd, ° This is blood: the Kings are surely slaine, and one hath smitten another: now therefore Moab, to the spoile.

24 And when they came to the host of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they pursued them, and smote Moab.

25 And they destroyed the cities, and on all the good fields euery man cast his stone, & filled them, and they stoppt all the fountaines of water, and felled all the good trees: onely in Kir-harasheth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seuen hundred men that drew the sword, to breake thorow vnto the king of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was foregriued, and they departed from him, and returned to their country.

CHAP. IIII.

o God increaseth the oyle to the poore widow by Elisha. 12 Hee obiecteth for the Shunammite a sinne at Gods hand. 18 The dy-
ing, 33 hee visiteth him vp againe. 40 Hee maketh sweete
the passage, 42 and multiplieth the loaves.

a Reade Chap. 2. g
b And therefore
all doe into debt
by vniuersitall
of prodigality,
but by the hand
of the Lord.
c Because I am
poore and not
able to pay.
d Thus God suf-
fereth his many
times to be brought
no extreme here-
fore, before he suc-
ceed them, that ter-
ward they may
the more praise
his mercie.
e The prophet
doeth hereby
vnto her, that God
would fauour to
provide for his ser-
uants, their wiues
and children, if
they trust in him.
f To augment and
increase in the
vessels.
g God here did
not onely provide
for his seruants, but
his debt should be
paid, and so kept
his debt, and
provision with-
out fauour, but
also for his wife
and children.
h Which should
be a signe from
the Lord, that
the more
obediently glie
himselfe to studie
and pray.

And one of the wiues ° of the sonnes of the Prophet cryed vnto Elisha, saying, Thy seruant mine husband is dead, and thou knowest, that thy seruant did feare the Lord: and the creditor is come to take my two lonnes to bee his bondmen.

2 Then Elisha said vnto her, What shal I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a ° pitcher of oyle.

3 And he said, Goe, and borrow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into ° all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, e, Bring me yet a vessell. And he sayd vnto her, There is no more vessels. And the oyle ceased.

7 Then she came and tolde the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrain-
ned him to eat bread: and as he passed by, he turned in thither to eate bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make him a little chamber, I pray

thee, with wallies, & let vs set him there a bed and a table, and a stoole, and a candlestick, that hee may turne in thither when he cometh to vs:

11 ¶ And on a day, he came thither and turned into the chamber, and lay therein,

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shal we do for thee? Is there anything to be spoken for thee to the King or to the captaine of the host? And she answered, I dwell among mine owne people.

14 Again hee said, What is then to bee done for her? Then Gehazi answered, Indeede the hath no sonne, and her husband is old.

15 Then sayd he, Call her. And he called her, and she stood in the doore.

16 And he said, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she sayd, Oh my lord, thou man of God, doe not lye vnto thine handmaid.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life that Elisha had sayd vnto her.

18 ¶ And when the child was growen, it fell on a day, that he went out to his father, and to the reapers.

19 And he said vnto his father, ° Mine head, mine head. Who said to his seruant, Beare him to his mother.

20 And he tooke him and brought him to his mother, and he sate on her knees till noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then she called to her husband, and said, Send with me, I pray thee, one of the yong men and one of the ailes: for I wil haste to the man of God, and come againe.

23 And hee sayd, Wherefore wilt thou goe to him to day? it is neither ° new moone nor Sabbath day. And she answered, † All shall be well.

24 Then she saddled an asse, and said to her seruant, Drive, and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So she went, and came vnto the man of God to mount Carmel. And when the man of God saw her, hee said to Gehazi his seruant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the childe in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she ° caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God sayd, Let her alone: for her soule is vexed within her, & the Lord hath hid it from me, and hath not told it me.

28 Then she said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then he sayd to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: p if thou meete any, salute him not: and if any salute thee, answer him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe sayd, As the Lord liueth, and as thy soule liueth, I will not leave

i Thus the ser-
uants of God are
not vnthankfull
for the benefits
they receiue.
k I am content
with that that God
hath sent me, and
can want nothing
that one can doe
for another.
l Which then was
a reproch, and
therefore he would
that his matter
should pray to
God for her that
she might be
fruitfull.
m Gen. 18. 10.

n His head ached
for, and therefore
he cryed thus.

o For at such
times the people
were wont to re-
sort to the Pro-
phets for doctrine
and consolation.

† Elisha's prayer.
‡ Or, serue off.

o In token of ha-
mility and ioy tha-
she had met with
him.
p As, her soule to
in blessing.

q Make such
speed that no-
thing may let
thee in the way.
r Luke 10. 4.

leave thee. Therefore hee arose, and followed her.

31 But Gehazi was gone before them, and had layd the staffe vpon the face of the child, but he neither spake nor heard: wherefore hee returned to meete him, and told him, saying, The child is now waken.

32 ¶ Then came Elisha into the house, and behold, the child was dead, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the child waxed warme.

35 And he went from him, and walked vp and downe in the house, and went vp and spread himselfe vpon him: then the child needed seuen times and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he said vnto her, Take thy sonne.

37 And she came, and fel at his feet, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he said vnto his seruants, Set on the great pot, and set the pottage for the children of the Prophets.

39 And one went out into the field, to gather herbes, and found as it were a wilde vine, and gathered thereof wilde gourdes his garment full, and came and thred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and said, O thou man of God, death is in the pot: and they could not eate thereof.

41 Then he said, Bring meale. And he cast it into the pot, and said, Powre but for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalish, and brought the man of God bread of the first fruits, twentie loaves of barley, and sultures of come in the tucker. And he said, Giue vnto the people that they may eate.

43 And his seruants answered, How should I set this before an hundred men? He said againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, & there shall remaine.

44 So hee set it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAPTER V

1 Naaman the Syrian was healed of his leprosie. 2. Elisha refused to take any reward of him.

NOW was there one Naaman captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had delivered the Aramites. He also was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by bands, and had taken a litle mayd of the land of Israel, and she serued Naamans wife.

3 And she said vnto her mistresse, Would God

my lord were with the Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And he went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel.

5 And the King of Aram sayd, Goethy way thither, and I will send a letter vnto the King of Israel. And he departed, and tooke with him ten talents of siluer, and six thousand pieces of golde, and ten change of rayments.

6 And brought the letter to the king of Israel to this effect. Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayst heale him of his leprosie.

7 And when the king of Israel had read the letter, hee rent his clothes, and said, Am I God, to kill and to giue life that he doth send to me, that I should heale a man from his leprosie? wherefore confidet, I pray you, and see how he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, hee sent vnto the King, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charrets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe and wash thee in Iordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth and went away, and said, Behold, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place and heale the leprosie.

12 Are not Achan and Pharpar, rulers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, Father, if the Prophet had commanded thee a great thing, wouldst thou not haue done it? how much rather then, when he saith to thee, Wash, and be cleane?

14 Then went he downe, and washed himselfe seven times in Iordan, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a litle child, and he was cleane.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and stood before him, and said, Behold now, I know that there is no God in al the world but in Israel: now therefore, I pray thee, take a reward of thy seruants.

16 But hee saide, As the Lord liueth (before whom I stand) I will not receive it. And he would haue constrained him to receive it, but hee refused.

17 Moreover Naaman said, Shall there not be giue to thy seruants two mules load of this earth? for thy seruants wil henceforth offer neither burnt sacrifice nor offering vnto any other god, save vnto the Lord.

18 Herein the Lord bee mercifull vnto thy seruants, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hande, and I bow myselfe in the house of Rimmon: when I doe bow downe, I say, in the

b Meaning, Elisha.

c That is, Naaman tolde it to the king of Syria.

d To giue this as a present to the Prophet.

e In his hand.

f Meaning, Elisha.

g The Prophet rebuketh the king because he did not consider that God was true in his promise, & therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

h Many reasons may be reuerend, when it considereth onely the signes and outward things, and hath not regard to the word of God, which is there contained.

i This doth teach that seruants ought to reuerence and love their masters as children their father, and likewise masters to ward their seruants, must be affectioned as toward their children.

k Luke 2. 27.

l The blessing.

m So the Lord commandeth that they that receive freely, should giue also freely.

n Hee teacheth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgive him, lest others by his example might fall to idolatry: for as for his owne part, hee confeteth that he will neuer serue any but the true God.

¶ The like did Elisha to the widowes sonne at Samaria. 1. King. 17. 17. to 23. 2. 2. King. 4. 34. to 37. signifying the care that ought to be in them that beare the word of God, and are distributors of the spirit of life.

¶ Meaning, often times.

¶ That is, in the land of Israel.

¶ Which the Apothecaries call Colloquicida, and is most vehement and dangerous in poisoning.

¶ They feared that they were poisoned, because of the bitterness.

¶ It is not the quantity of bread that satisfieth, but the blessing that God giueth.

¶ It is not the quantity of bread that satisfieth, but the blessing that God giueth.

¶ Here appeareth what among the infidels God hath done, and also that the infidels haue them in estimation, which doe good to their country.

the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom hee said, ^k Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elifha the man of God said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that hee brought: As the Lord liueth, I will run after him, and take somewhat of him.

21 So Gehazi folowed speedily after Naaman. And when Naaman sawe him running after him, hee light downe from the charet to meete him, and said, Is all well?

22 And hee answered, All is well: my master hath sent mee, saying, Behold, there be come to mee, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of filuer, and two change of garments.

23 And Naaman said, Yea, take two talents: and hee compelled him, and bound two talents of filuer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when hee came to the towne, hee tooke them out of their hands, and layed them in the house, and sent away the men: and they departed.

25 ¶ Then hee went in, and stood before his master. And Elifha said vnto him, Whence comest thou, Gehazi? And he said, Thy seruant went no whither.

26 But hee said vnto him, ^a Went not mine heart with thee, when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, and oliues, and vineyards, and sheep and oxen, and men seruants, and maid seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee and to thy seed for euer. And hee went out from his presence a leper white as snow.

CHAP. VI.

⁶ Elifha maketh yron to swimme above the water. ⁸ Hee dislo-
saith the king of Syria counsell to the king of Israel. ¹³ Who
sending ceruies to take him, were kept fast in Samaria. ²⁴ Sa-
maria was besieged, and endured extreme famine.

And the children of the Prophets said vnto Elifha, Behold, we pray thee, the place where we dwell with thee, is to little for vs.

2 Let vs now go to Iorden, that we may take thence euery man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants. And he answered, I will goe.

4 So he went with them, and when he came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then hee cried, and said, Alas master, it was but borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then he cut downe a piece of wood, and cast in thither, and he caused the yron to swimme.

7 Then hee said, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and took counsell with his seruants, and said, In such and such a place shall be my campe.

9 Therefore the man of God sent vnto the

king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and ^d saved himselfe from thence, not once, nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and said vnto them, Will yee not shewe me, which of vs bewrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord, O king, but Elifha the Prophet that is in Israel, telleth the king of Israel, ^e euen the wordes that thou speakest in thy priue chamber.

13 And he said, Goe and espie where he is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So he sent thither horses, and charets, and a mightie hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, beholde, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas master, how shall we doe?

16 And hee answered, ^g Feare not: for they that bee with vs, are moe then they that bee with them.

17 Then Elifha prayed, and said, Lord, I beseech thee open his eyes, ^h that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and beholde, the mountaine was full of horses and charets of fire round about Elifha.

18 So they came downe to him, but Elifha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elifha.

19 And Elifha said vnto them, This is not the way, neither is this the citie: follow me, and I will leade you to the man whom yee seeke. But he led them to Samaria.

20 And when they were come to Samaria, Elifha said, Lord open their eyes that they may see. And the Lord opened their eyes, and they sawe, and beholde, they were in the middes of Samaria.

21 And the king of Israel said vnto Elifha when he saw them, My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eat and drinke and goe to their master.

23 And he made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at fourescore pieces of filuer, and the fourth part of a kab of doutes ^a dung at five pieces of filuer.

26 And as the king of Israel was going vpon the wall, there cried a woman vnto him, saying, Helpe my lord, O King.

27 And he said, Seeing the Lord doeth not for

^d The wicked conspire nothing so craftily, but God can reueale into his seruants, and cause their counsell to be disclosed.

^e There is nothing so secret that thou canst goe about, but he knoweth it, and discovereth it vnto his king. ^f Though it had bene nothing in mans iudgement to haue taken Elifha, yet the wicked cuer doubt & thinke they are neuer able to prepare power enough, though it be but against one or a few.

^g For he was assured of Gods helpe, and that millions of Angels camped about the Godly to deliuer them. ^h 2 Chron. 32. 7.

ⁱ That he may behold how thou hast prepared an army to rescue vs. ⁱ Meaning the Syrians his enemies, which came downe thinking themselves sure of him.

^k Thus he did being led by the Spirit of God, and not because he sought his owne reuengeance, but onely to set forth the glory of God.

^l The wicked vs. reuengeance and grudge words towards the seruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.

^m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes; then if they had bin overcome by battel: for they returned no more at that time to fight against Israel, or in thir kungs dayes.

^a The Ebrewes write that they burned it in the fire for lacke of wood.

^k The Prophet did not approue his ade, but after the common manner of speech he hidde him fairewell.

^l Declaring thereby what honour and affection he bare to the Prophet his master.

^m Or, forrest, or ierusalem place.

ⁿ Naaman's seruants. ⁿ Was not I present with thee in spirit? ^o That is, money to buy possession with: meaning, that it is detestable in the seruants of God to haue covetous mindes.

^p To be an example to such, as by whose counselnesse Gods word might be slandered.

^a Or a piece of wood fit to build with.

^b Or, the axe head.

^c God wrought this miraculously to confirme the authority of Elifha, to whom he had giuen such abundance of his Spirit. ^d Meaning that he would lie in ambush, and take the time to speake vnto them.

o Meaning, any kind of vitale, as come and wine, &c.

* Deut. 33, 17.

[Or, under his clothes,

p Thus hypocrites when they feele Gods iudgments, thinke to please him with outward ceremonies, whom in prosperitie they will not know.

q Meaning, Jeho- rath Ahab's sonne, who killed the Prophet and caus- ed Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they find not sudden remedie against their afflictions.

a The godly are never assured of Gods help in their necessities, but the times and hautes are onely renewed by Gods Spirit.

b To whom the king gave charge and oversight of things, as verse 17.

c He mocked at Prophets words, saying that if God rained down corn from heaven, yet this could not come to passe.

d Thy infidelities shall be punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was com- manded in the law that they should dwell apart, & not among their brethren, Lev. 13, 46.

f Thus God need- ed no great pre- paratio to destroy the wicked, though they be neuer so many: for he can scatter them with a small noyse, or shaking of a leafe.

g The wicked need no greater expense then their owne conscience to pursue them.

cour thee, how should I help thee with the *barn, or with the winepresse?

28 Also the king said vnto her, What ayleth thee? And she answered, This woman said vnto me, Giue thy sonne that we may eate him to day, and we will eate my sonne to morrow.

29 * So we fod my sonne, and did eat him: and I said to her the day after, Giue thy sonne, that we may eat him, but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his clothes, (and as he went vpon the wall, the people looked, and beheld, hee had sackcloth within vpon his flesh)

31 And he said, God doe so to mee and more also, if the head of Elifha the sonne of Shaphat shall stand on him this day.

32 (Now Elifha sate in his house, and the Elders sate with him) And the King sent a man be- fore him; but before the messenger came to him, he said to the Elders, See ye not how this mur- derers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore and handle him roughly at the doore: is not the sound of his makers feete be- hind him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and saide, Behold, this euill commeth of the Lord: should I attend on the Lord any longer?

CHAP. VII.

1 Elifha prophesieth plenty of vittales and other things to Samaria. 6 The Syrians run away, and leave no man following them.

12 The prince that would not believe the word of Elifha, is pre- sented to death.

Then Elifha saide, Heare ye the word of the Lord: thus saith the Lord, a To morowe this time a measure of fine floure shall be sold for a she- kel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hande the king leaned, answered the man of God, and saide, Though the Lord would make windowes in the heaven, could this thing come to passe? And hee said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

3 Now there were foure leprous men at the entering in of the gate: and they said one to ano- ther, Why sit we here vntill we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall diethere: and if we sit heere, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, wee shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the ymost part of the campe of the Ara- mites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noise of charres, and a noise of horses, and a noise of a great armie, so that they said one to another, Beholde, the King of Is- rael hath hired against vs the kings of the Hiti- tites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twi- light, and left their tents and their horses, and their asses, in the campe as it was, and fled for their liues.

8 And when these lepers came to the ymost

part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after, they turned, and entred into another tent, and caried thence also, and went and hid it.

9 Then said one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If wee tarie till day light, some mischief will come vpon vs. Now therefore, come, let vs goe and tell the kings household.

10 So they came and called vnto the porters of the citie, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tyed and asses tyed: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants, I will shew you now, what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, we shall catch them a- liue, and get into the citie.

13 And one of his seruants answered, and said, Let vs take now five of the horses that remain, and sit left in the citie, (behold, they are euen as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Is- raelites that are consumed) and we will send to see.

14 So they tooke two charres of horses, and the king sent after the hoste of the Aramites, say- ing, Goe and see.

15 And they went after them vnto Iordan, and lo, all the way was full of clothes & vessels which the Aramites had cast from them in their halts: and the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites, so a measure of fine floure was at a shekel, and two measures of barley at a shekel according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people trode vpon him in the gate, and he died, as the man of God had said, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, & a measure of fine floure shall be at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, & said, Though the Lord would make win- dows in the heaven, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elifha prophesieth vnto the Shunammite the dearth of steeu- yeres. 12 Hee prophesieth to Hazael, that hee shall bee king of Syria. 15 Hee reigneth after Ben- hadad. 16 Jehoash reig- neth ouer Iudah. 20 Edom fulleneth from Iudah. 23 Ahaziah succedeth Jehoash.

Then spake Elifha vnto the woman, * whose sonne hee had restored to life, saying, Vp, and goe, thou and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, and it commeth also vpon the land se- uen yeres.

[Or, wee shall be puni- shed for our faults.

h He mistrusted the Prophets words, and there- fore could beleeeue nothing, as they which are more politike then god- ly: euer cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people. j Or, and horses of the charres, which were accustomed to draw in the charre.

k Which he spake by the mouth of Elifha, verse 1.

l As the people pressed out of the gate to run to the Syrians tents, where they had heard was meate and great spoile left.

* Chap. 4, 35.

a Where thou canst find a commodious place to dwell where as is plenty.

3 And the woman arose, and did after the saying of the man of God, and went both she & her household and sojourned in the land of the Philistims seven yeeres.

3 ¶ And at the seven yeeres ende, the woman returned out of the land of the Philistims, and went out to call vpon the king for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And as he told the King, how he had restored one dead to life, behold, the woman, whose sonne hee had raised to life, called vpon the King for her house and for her land. Then Gehazi said, My Lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the King asked the woman, she told him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruites of her landes since the day shee left the land, euen vntill this time.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the King of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the King said vnto Hazael, Take a present in thine hand, and go meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, and of every good thing of Damascus, euen the burden of fourtie camels, and came and stood before him, and sayde, Thy sonne Ben-hadad King of Aram hath sent mee to thee, saying, Shall I recover of this disease?

10 And Elisha layd to him, Goe, and say vnto him, Thou shalt recover: howbeit the Lord hath shewed me that he shall surely die.

11 And hee looked vpon him stedfastly, till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, & shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael said, What is thy servant? a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be King of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, Hee tolde me that thou shouldst recover.

15 And on the morrow hee tooke a thicke cloth and dip it in water, and spread it on his face, and he died: and Hazael reigned in his steade.

16 ¶ Now in the first yeere of Ioram the sonne of Ahab King of Israel, and of Jehoahaphat King of Iudah, Jehoram the sonne of Jehoahaphat king of Iudah began to reigne.

17 He was two and thirtie yeere old, when hee began to reigne: and he reigned eight yeere in Ierusalem.

18 And hee walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah for

David his seruants sake, as he had promised him to giue him a light, and to his children for euer.

20 ¶ In thole dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer themselves.

21 Therefore Ioram went to Zair, and all his chariats with him, & he arose by night, and smote the Edomites which were about him, with the captaines of the chariats, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day: then Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of David. And Abaziah his sonne reigned in his steade.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab King of Israel did Abaziah the sonne of Jehoram king of Iudah begin to reigne.

26 ¶ Two and twentie yeere old was Abaziah when he began to reigne, & he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri King of Israel.

27 And he walked in the way of the house of Ahab, & did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to war against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to bee healed in Izreel of the wounds which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Abaziah the sonne of Jehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

6 Jehu is made king of Israel, 24 And kildest Jehoram the king thereof, 27 And Abaziah, otherwise called Ochaziah, the king of Iudah, 33 And causeth Jeroboam to be cast downe out of a window, and the dogs did eate her.

THE Elisha the Prophet called one of the children of the Prophets, and sayde vnto him, Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Jehu the sonne of Jehoahaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the boxe of oyle and powre it on his head and say, Thus saith the Lord, I haue anointed thee for king ouer Israel: then open the doore, and flee without any tarrying.

4 So the servant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee sayd, I haue a message to thee, O captaine. And Jehu sayd, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oyle on his head & sayd vnto him, Thus saith the Lord God of Israel, I haue anointed thee for king ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab

* 2 Sam. 7. 13.

m Which had bene subiect from Dauid's time, vntill this time of Iehoram.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13. and after turned from King Iehoram, because of his idolatrie.

* 2 Chron. 22. 1.

o Which is to be vnderstood, that he was made king when his father reigned, but after his fathers death he was confirmed king when he was fourtie two yeere old, as 2 Chron. 22. 2.

p Which was a citie in the tribe of Gad beyond Iordan.

q This is a citie belonging to the tribe of Issachar.

* 1 King. 19. 16. 17.

a Prepare thy selfe to go diligently about thy businesse: for in those countreys they vied long garments which they laced vp, when they went about earnest businesse.

† Ebr. from chamber to chamber.

b This anointing was for Kings, Priests and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

1. King 17. 15, 16.

1. King 17. 16, and 17. 17.

1. King 17. 17, and 17. 18.

1. King 17. 18, 19.

e That is, the rest of the sons, whom he called before his brethren, verse 1. d In this estimation the world hath the ministers of God: now withstanding forasmuch as the world hath ever slandered the children of God (yes they called the sonne of God a deceiver, and said he had the devil) therefore they ought not to be discouraged.

Chap. 18. 1.

f God had thus ordered, as is read, 1. Chron. 22. 7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, than to obey the will of God, should perish with him, by which means he brought to his end.

g Of Ioram's men.

f As one that went earnestly about his enterprise.

g Meaning that Ioram, as God is their enemy because of their sin, that he will not direct them to prosper.

thy master that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the Lord * of the hand of Iezabel.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab, like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Abihah.

10 And the dogges shall eate Iezabel in the field of Iezel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the * servants of his lord. And he said vnto him, Is all well? wherefore came this * middle fellow to thee? And hee said vnto them, Yee know the man, and what his talke was.

12 And they said, It is false, tel vs it now. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lord, I have annointed thee for King over Israel.

13 Then they made haste, and tooke euery man his garment, & put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the son of Nimshi conspired against Ioram: (Now Ioram kept Ramoth Gilead, he and all Israel, because of Hazael King of Aram.)

15 And * King Ioram returned to be healed in Iezel of the wounds, which the Aramites had giuen him, when he fought with Hazael King of Aram: and Iehu said, If it be your minds, let no man depart and escape out of the citie, to goe and tell in Iezel.

16 So Iehu gate vp into a charet, and went to Iezel: for Ioram lay there, and * Ahaziah King of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Iezel spied the company of Iehu as hee came, and said, I see a company. And Iehoram said, Take a horseman and send to meet them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, & said, Thus saith the King, Is it peace? And Iehu saide, What hast thou to doe with peace? ¶ Turne behind me. And the watchman told, saying, The messenger came to them, but hee cometh not againe.

19 Then hee sent out another on horsebacke, which came to them, & said, Thus saith the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman tolde, saying, Hee came to them also, but cometh not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for hee marcheth furiously.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram King of Israel, and Ahaziah King of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Iezreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And hee answered, What? peace, whilst the whoredomes of thy mother Iezabel, and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bow in his hand, and

smote Iehoram between the shoulder, that the arrow went through his heart: and he fell down in his charet.

25 Then said Iehu to Bidkar a captaine, Take, and cast him in some place of the field of Naboth the Iezreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ¶ laid this burden vpon him.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his * sonnes, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, he fled by the way of the garden house: And Iehu pursued after him, and said, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to Megiddo, and there fled.

28 And his servants carried him in a charet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of David.

29 ¶ And in the * eleventh yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Iezel, Iezabel heard of it, and painted her face, and tired her head, and looked out at a window.

31 And as Iehu entered at the gate, ¶ she says, Had * Zimri peace, which slew his master?

32 And hee lift vp his eyes to the window, and said, Who is on my side, vnu? Then two or three of her ¶ Eunuchs looked vnto him.

33 And hee said, Call her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and hee trode her vnder foot.

34 And when hee was come in hee did eate and drinke, & said, Vnto now yonder carried woman, and bury her: for she is * Kings daughter.

35 And they went to bury her, but they found no more of her, then the skull and the feet, and the palmes of her hands.

36 Wherefore they came againe and told him. And hee said, This is the word of the Lord which he spake ¶ by his seruant Elisha the Tishbite, saying, * In the field of Iezel shall the dogges eate the flesh of Iezabel.

37 And the carkeles of Iezabel shall be as dogges vpon the ground in the field of Iezel: so that none shall say, ¶ This is Iezabel.

CHAP. X
¶ Iehoram the sonne of Ahab, and Ahaziah the sonne of Iehoram, and Iezabel the wife of Iehoram, and Iehu the sonne of Nimshi, conspired against Ioram, and hee slew him in the field of Naboth the Iezreelite.

Ahab had now twenty sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Iezel, and to the Elders, and to the bringers vp of Ahab's children, to this effect, ¶ Now when this letter cometh to you, (for ye haue with you your masters sonnes, yee haue with you both chariots and horses, and a defended citie and armour.)

3 Consider therefore which of your masters sonnes is best and most meete, to set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Beholde, two kings could not stand before him, how shall we then stand?

5 And

¶ Or spake this prophesie against him.

1. King 21. 29.

h By this place it is euident, that Iezabel caused both Naboth and his sonnes to be put to death, that Ahab might enjoy his vineyard more quietly: for els his children might haue claimed possession.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah. k That is, eleues whole yeeres: for chap. 23. before, when hee said that he began to reigne the twelfth yeere of Ioram, hee taketh part of the yeere for the whole.

l Being of an haughty and cruel nature, she would still retaine her princely state and dignity.

m As though the world say, Can any traitour or any that riseth against his superiour, haue good success? read 1. King. 16. 10.

n Or, shee serueth, ¶ In this hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents to be a spectacle for example of Gods iudgements vnto all transgressors.

o To wit, of the King of Zidon, 1. King. 16. 31. ¶ I. King. 16. 31.

p Thus Gods iudgements appeare vnto them in this world against them that oppress his word and persecute his seruants.

q The Scripture teacheth to call them sonnes, which are either children or nephewes.

r He wrote this, to proue them whether they would take his part or no.

s And

t He wrote this, to proue them whether they would take his part or no.

u And

5 And he that was gouernour of Ahab's house, and he that ruled the city, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, & will do all that thou shalt bid vs: we will make no king: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, take the heads of the men that are your masters sonnes, and come to mee to Izreel by to morow this time. (Now the Kings sonnes, *even* seuentie persons were with the great men of the citie, which brought them vp).

7 And when the letter came to them, they tooke the Kings sonnes, and slewe the seuentie persons, and layd their heads in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the Kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntil the morning.

9 And when it was day, he went out, & stood and said to all the people, Ye be ^d righteous: behold, I conspired against my master, and slewe him: but who slew all these?

10 Knowe now that there shall fall vnto the earth nothing of the word of the Lorde, which the Lorde spake concerning the house of Ahab: for the Lorde hath brought to passe the things that he spake [†] by his seruant * Elijah.

11 So Iehu slew all that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars, and his ^c priests, so that he let none of his remaine.

12 ¶ And he arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepherds did stand,

13 He met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them aliuie. And they tooke them aliuie, and slew them at the wel beside the house where the sheepe are shorne, *even* two and fourtie men, and he [†] left not one of them.

15 ¶ And when hee was departed thence, hee met with Iehonadab the sonne of Rechab coming to meeke him, and hee [†] blessed him, and said to him, Is thine heart vp right, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had given him his hand, hee tooke him vp to him into the charet.

16 And he said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of [†] Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued ^b Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoener is lacking, hee shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, [†] Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then hee sayde vnto him that had the charge of the vestry, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee said vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the [†] seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and sayd, If any of the men whom I haue brought into your handes, escape, [†] his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the gard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the gard, and the captaines cast them out, and went into the ^k city, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither* from the golden calves that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, *therefore* shall thy [†] sonnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to [†] lothe Israel, and Hazael smote them in all the coasts of Israel,

33 From Iorden Eastward, *even* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twenty yeeres.

CHAP. XI.

1 Ahab's puzzele to death all the Kings sonnes, excepte Joash the sonne of Ahaziah. 2 Joash is appointed King. 3 Jeho- iada causeth Ahab's to be slaine. 4 He maketh a covenant betweene God and the people. 5 Baal and his priests are destroyed.

¶ Then * Ahab's the mother of Ahaziah when she saw that her son was dead, shee arose, and destroyed

God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

Ye cannot iustly condemne me for the kings death, seeing yee haue done the like to his posteritie: for the Lord commanded me, & moued you to execute this his iudgement.

† By the hand of King 21. 29. Meaning, which were the idolatrous priests.

Thus Gods vengeance is vpon them that haue any part or familiarity with the wicked.

For he feared the wickednes of the times: therefore Iehu was glad to sayne with him: of Rechab reads Jerem. 35. 2. For praised God for him.

Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to be worshipped as it is also so vnto 1 King 18. 18. and 21. 11.

Thus God would haue his seruants preferred, and idolaters destroyed: as in his law hee giueth expresse commandment, Deut. 17. 10. he shall destroy him.

Which citie was neere to Samaria.

Thus God approbeth & rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished. 10. 10. cut them off.

2. 2. Cor. 1. 10.

a Meaning, all the posterity of Iehoshaphat, to whom the kingdom appertained: Thus God vied the cruelty of this woman to destroy the whole familie of Ahab.

b The Lord promised to maintain the familie of David, and not to quench the light thereof, therefore he moved y heart of Iehosheba to preserve him.

c Where the Priests did lie, 2 Chron. 23. 13.

d The chiefe Priest Iehoshebas husband.

e Of the Levites, which had charge of the keeping of the Temple, and kept watch by course.

f That none should come vpon them, while they were crowning the King.

g Called the East gate of the Temple, 2 Chron. 23. 5.

h That none should come vpon them, while they were crowning the King.

i Where the Kings place was in the Temple.

1. Reade verse 9. and 7.

2. To wit, Iehosheba.

3. That is, Iosiah, which had bene kept secret sixe yeeres.

m Meaning, the Law of God, which is his chiefe charge, and where by only his throne is established.

n Where the Kings place was in the Temple.

10. Out of the Temple.

11. To take her part.

destroyed all the Kings seede.

2 But Iehosheba the daughter of king Ioram, and sister to Ahaziah, tooke Iosiah the sonne of Ahaziah, and stalle him from among the Kings sonnes that should bee slaine, both him and his nourse, keeping them in the bed chamber, and they hid him from Athaliah, so that hee was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeere, and Athaliah did reigne ouer the land.

4 ¶ And the seventh yeere Iehoiada sent and tooke the captaines ouer hundreths, with other captaines and them of the garde, and caused them to come vnto him into the house of the Lord, and made a couenent with them, and tooke an othe of them in the house of the Lorde, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that yee must doe. The third part of you that commeth on the Sabbath, shall ward toward the Kings house:

6 And another third part in the gate of the Sun: and another third part in the gate behind them of the garde: and ye shall keepe watch in the house of Massiah.

7 And two parts of you, that is, all that goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And yee shall compass the King round about, euery man with his weapon in his hand, and whosoever commeth within the ranges, let him bee slaine: be you with the King, as hee goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded: and they tooke euery man his men that entred in to their charge on the Sabbath, with them that went out of it on the Sabbath, & came to Iehoiada the Priest.

10 And the Priest gaue to the captaines of hundreths the speeres and the shields that were king Davids, and were in the house of the Lord.

11 And the garde stood, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house round about the king.

12 Then he brought out the kings sonne, and put the crowne vpon him, and gaue him the Testimony, & they made him king: also they anointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, behold, the King stood by a pillar, as the manner was, & the princes and the trumpeters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hosts, and said vnto them, Hime her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Let her not bee slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a couenent betweene

the Lord, and the king and the people, that they should bee the Lords people: likewise betweene the King and the people.

18 Then all the people of the land went into the house of Baal, & destroyed it with his altars, and his images brake they downe courageously, and slewe Mattan the Priest of Baal before the altars: and the Priest set a gard ouer the house of the Lord.

19 Then he tooke the captaines of hundreths, and the other captaines, and the garde, and all the people of the land: and they brought the King from the house of the Lorde, and came by the way of the gate of the garde to the Kings house: and hee set him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the city was in quiet: for they had slaine Athaliah with the sword before the kings house.

21 Seuen yeere old was Iehoshaf when he began to reigne.

CHAP. XII.

Iehoshaf maketh provision for the repairing of the Temple. 18 He slayeth the king of Seir by a present from counselling against Jerusalem. 20 He is killed by one of his seruants.

1 N the seventh yeere of Iehu Iehoshaf began to reigne, and reigned fourie yeeres in Ierusalem, and his mothers name was Zabiah of Beer-sheba.

2 And Iehoshaf did that which was good in the sight of the Lord all his time: that Iehoiada the Priest taught him.

3 But the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

4 ¶ And Iehoshaf said to the Priests, All the filuer of dedicate things that bee brought to the house of the Lord, that is, the money of them that are vnder the count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the broken places of the house, wheresoever any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoshaf the Priests had not mended that which was decayed in the Temple.

7 Then king Iehoshaf called for Iehoiada the Priest, and the other Priests, and said vnto them, Why repaire yee not the ruines of the Temple? now therefore receive no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple.

8 So the Priests consented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest and bored a hole in the lid of it, and set it beside the altar, on the right side, as euery man cometh into the Temple of the Lord, and the Priests that kept the doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the kings secretary came vp and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord,

11 And they gaue the money made ready into the handes of them, that vnderooke the worke,

p That both the King & the people should maintaine the true worship of God, & destroy all idolotry.

q That he should gouerne and they obey in the feare of God.

r Euen in y place where he had blasphemed God, and thought to haue bene holpen by his idole, there God powred his vengeance vpon him.

s To wit, Iehoiada.

t Which by her cruelty and persecution had vexed the whole land before.

2 Chron. 24. 1.

a So long as rulers giue eare to the true ministers of God, they prosper.

b So hard a thing it is for them, that are in authority to be brought to the perfect obedience of God.

c That is, the money of redemption, Exa. 30. 12. also the money which the Priest valued the vows at, Leuit. 27. 2. and their free liberality.

d For the Temple which was built an hundredth sixty and five yeeres before, had many decayed in it, both by the negligence of the Kings his predecessors, and also by the wickedness of the idolaters.

e He raketh from them the ordering of the money, because of their negligence.

f That is, on the Southside.

107. vsell.

g For the King had appointed other which were meete for that purpose, Chap. 11.

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13 Add to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, & for all that which was laid out for the reparation of the Temple.

14 For these men had only charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2 Chron. 24. 14.

15 Moreover, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 Then came vp Hazael king of Aram, and fought against Gath, and tooke it, and Hazael set his face to goe vp to Ierusalem.

18 And Iehoa. king of Iudah tooke all the hallowed things that Iehoshaphat, & Iehoram, and Ahaziah his fathers, kings of Iudah, had dedicated, and that he himselfe had dedicated; and all the gold that was found in the treasures of the house of the Lord, and in the kings house, & sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioa. and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And his seruants arose and wrought treason, and slew Ioa. in the house of Millo, when he came downe to Silla.

21 Euen Iozachar the sonne of Shimeath, and Iehozabad the Sonne of Shomer his seruants smote him and he died: and they buried him with his fathers in the citie of David. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Iehoa. the sonne of Iehu is deliuered into the hands of the Syrians. 4 Hee prayeth vnto God, and is deliuered. 5 Ioa. his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioa. the sonne of Ahaziah king of Iudah, Iehoa. the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yeere.

2 And hee did euill in the fight of the Lord, & followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all his dayes.

4 And Iehoa. besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as beforetime.)

6 Nevertheless, they departed not from the

sinnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the groue also remained still in Samaria.)

7 For he had left of the people to Iehoa. but fiftie horsemen, and ten charres, and ten thousand footmen, because the king of Aram had destroyed them, and made them like dust beaten to powder.

8 Concerning the rest of the actes of Iehoa. and all that he did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoa. slept with his fathers, and they buried him in Samaria, and Ioa. his sonne reigned in his stead.

10 In the seuen and thirtieth yeere of Ioa. king of Iudah began Iehoa. the sonne of Iehoa. to reigne ouer Israel in Samaria, & reigned sixtene yeere.

11 And did euill in the fight of the Lord: for hee departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioa. and all that he did, & his valiant deeds, and how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioa. slept with his fathers, and Ieroboam sat vpon his seat: and Ioa. was buried in Samaria among the kings of Israel.

14 When Elisha fell sicke of his sicknesse whereof he died, Ioa. the king of Israel came downe vnto him, & wept vpon his face, and said, Oh my father, my father, the char of Israel, and the horsemen of the same.

15 Then Elisha said vnto him, Take a bowe and arrowes. And hee tooke vnto him bowe and arrowes.

16 And he said to the king of Israel, Put thine hand vpon the bow. And he put his hand vpon it. And Elisha put his hands vpon the kings hands.

17 And said, Open the window Eastward. And when he had opened it, Elisha said, Shoot. And he shot. And he said, Beholde the arrow of the Lords deliuerance, and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again he said, Take the arrowes. And hee tooke them. And hee said vnto the king of Israel, Smite the ground. And he smote thrise, and ceased.

19 Then the man of God was angry with him, and said, Thou shouldest haue smitten fise or sixtimes, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

20 So Elisha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, he reuiued, and stood vpon his feete.

22 But Hazael king of Aram vexed Israel all the dayes of Iehoa.

23 Therefore the Lord had mercie on them and pitied them, & had respect vnto them, because of his couenant with Abraham, Izhak, and Iakob, & would not destroy them, neither cast hee

e Wherein they did commit their idolatrie, & which the Lord had commanded to be destroyed, Deut. 16. 21.

f That is, Hazael and Benhadad his sonne, as vers. 3. Reade of Hazael, Chap. 8. 12.

g His chiefe purpose is to describe the kingdome of Iudah and how God performed his promise made to the house of David: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God both by sending them sundry Prophets and diuers punishments did call them vnto him againe.

h Thus they vsed to call the Prophets and seruants of God, by whom God blest his people, as Chap. 2. 12. meaning that by their prayers they did more prosper their country then by force of armes. i That is, toward Syria: so that he did not onely prophesie with words but also confirmed him by these signes that hee should haue the victorie.

k Because he seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to overcome them continually, and to destroy them vnto the last.

l By this miracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this fight they might retorne and embrace the same doctrine.

in That is, until their sinnes were come to full measure, and there was no more hope of amendment.

14 So Hazeel the king of Aram died, and Ben-hadad his sonne reigned in his stead.
15 Therefore Jehoash the sonne of Jehoahaz reigned, & tooke out of the hand of Ben-hadad the sonne of Hazeel the cities which he had taken away by warre out of the hand of Jehoahaz his father: for three times did Jehoash beate him, & restored the cities vnto Israel.

CHAP. XIII.

1 Amariah the king of Iudah putteth to death them that slew his father, 7 and after him Ieroboam. 15 Ioshu dieth, and Ieroboam his sonne succedeth him. 29 And after him reigneth Zachariah.

* 2. Chron. 25. 1.

The second yeere of Ioshu sonne of Jehoahaz king of Israel, reigned Amariah the sonne of Ioshu king of Iudah.

2 He was five and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Ierobadan of Ierusalem.

3 And he did ^a uprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioshu his father had done.

4 Notwithstanding the high places were not taken away: for as yet the people did sacrifice, and burnt incense in the high places.

5 And when the kingdome was confirmed in his hand, he slew his seruants which had killed the king his father.

6 But the children of those that did slay him, he slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne sinne.

7 Hee slew also of Edom in the valley of salt ten thousand, and tooke the cite of Sela by warre, and called the name thereof Joktheel vnto this day.

8 Then Amariah sent messengers to Jehoash the sonne of Jehoahaz, sonne of Ieroboam king of Israel, saying, Come, let vs see one another in the face.

9 Then Jehoash the king of Israel sent to Amariah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proud: bragge of glorie, and tarie at home. Why dost thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amariah would not heare: therefore Jehoash king of Israel went vp: and he and Amariah king of Iudah saw one another in the face at Beth shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Jehoash king of Israel tooke Amariah king of Iudah, the sonne of Jehoash the sonne of Ahaziah at Beth shemesh, and came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubits.

14 And he tooke all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in hostage, and returned to Samaria.

15 Concerning the rest of the acts of Jehoash which he did, and his valiant deeds, and how he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 And Amariah the sonne of Ioshu king of Iudah, liued after the death of Jehoash sonne of Jehoahaz king of Israel, fifteene yeere.

18 Concerning the rest of the acts of Amaziah are they not written in the booke of the Chronicles of the Kings of Iudah?

19 But they wrought treason against him in Ierusalem, and he fled to Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the cite of Dauid.

21 Then all the people of Iudah tooke Amariah which was sixteene yeere old, and made him king for his father Amariah.

22 Hee built Elath, and restored it to Iudah, after that the king slept with his fathers.

23 In the fifteenth yeere of Amariah the sonne of Ioshu king of Iudah, was Ieroboam the sonne of Ioshu made king over Israel in Samaria, and reigned one and fortie yeere.

24 And hee did euill in the sight of the Lord, for hee departed not from all the sinnes of Ieroboam the sonne of Nebat, which he made Israel to sinne.

25 Hee restored the coast of Israel from the entring of Hamath, vnto the sea of the wilderness, according to the word of the Lord God of Israel, which he spake by his seruant Iona the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none that vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord had not decreed to put out the name of Israel from vnder the heauen: therefore hee preserved them by the hand of Ieroboam the sonne of Ioshu.

28 Concerning the rest of the acts of Ieroboam, and all that hee did, and his valiant deeds, and how he fought, and how he restored Damascus, & Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 Amariah the king of Iudah breueth a letter, 5 Of Ioshu 10 Shallum, 14 Menabem, 23 Pekahiah, 30 Uzziah, 30 Iotham, 38 and Ahaz.

1 In the seven and twentieth yeere of Ieroboam king of Israel began Azariah son of Amariah king of Iudah to reigne.

2 Sixteene yeere old was hee, when hee was made king, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did ^a uprightly in the sight of the Lord,

That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

* 2. Chron. 25. 27. h Which cite Ieroboam built in Iudah for a fortress, 2. Chron. 11. 9.

i Who is also called Vaziah, a. chr. 26. 1.

k Which is also called Elanah or Elath.

l Because this idolatry was so vile and almost incredible that men should forsake the living God, to worship calues, the worke of mens hands, therefore the Scripture doth oftentimes repeat it in the reproch of all idolaters. m Read 1. King. 14. 10. n Ieroboam broken.

n Which warlike called Antiochia of Syria, or Riblah.

o In the twentieth yeere and fiftie yeere.

a Solong as he gaue care to Zachariah the Prophet.

a In the beginning of his reigne he seemed to haue an outward shewe of godlinesse, but afterward he became an idolater and worshipped the idoles of the I-dumites. c Chap. 12. 30.

b Because they neither confessed nor were penitentes with their fathers in that age.

f 2. Chron. 25. 18.

c For the idoles, whom Dauid had brought to subjection, did rebel in the time of Ieroboam sonne to Iechonath.

d Or the sonne of Ioshu, a. Chron. 25. 31.

e Let vs fight hand to hand, and trie it by battell, and not destroy one anothers cities. f By this pumble Jehoash compasseth himselfe to a cedar tree, because of his great kingdome, and because hee doth ouercome many tribes, and Amariah to a thistle, because hee doth but ouercome two tribes, and the wilde beasts are Jehoashs soldiers, that spoiled the cities of Iudah.

g Bragge of the victorie, so that thou tarie at home, and annoy his noc.

h For brought him.

Lord, according to all that his father Amariah did.

4 But the hie places were not put away: for the people yet offered, and burnt incense in the hie places.

5 And the Lord smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings son gouerned the house, and indged the people of the land.

6 Concerning the rest of the acts of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah did Zachariah the son of Ieroboam reigne ouer Israel in Samaria fixe moneths,

9 And did euill in the sight of the Lord, as did his fathers: for hee departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, & came to Samaria, & smote Shallum the son of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed Tiphshah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ripe vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, beganne Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Ashtur came against the land: and Menahem gaue Pul a thousand talents of siluer, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Ashtur fiftie shekels of siluer a peece: so the king of Ashtur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, & all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, & reigned two yeere.

24 And he did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with Argob & Arieah, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel:

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeere.

28 And he did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Ashtur, & took Lion, and Abel, Beth-maachah, and Ianoah, & Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Ashtur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vzziah.

31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of Vzziah King of Iudah to reigne.

33 Five and twentie yeere old was hee, when he began to reigne, and he reigned sixteen yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: he did according to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the hie places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In those daies the Lord began to send against Iudah, Rezin the king of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, & was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

¶ Ahaz King of Iudah consecrated his sonne in fire, & Ierusalem he besieged. Damascus is taken and Rezin slaine. Idolatrie. The death of Ahaz. Hezekiah succedeth him.

The seconteenth yeere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, and he reigned sixteen yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, &c. Thus we see how vncertaine it is to depend on the dignity of our fathers.

b His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie, 2. Chron. 26. 21. c As vice-roy, or depute to his father.

d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

e Zachariah was the last in Israel, that had the kingdom by succession, successively Pekahiah the sonne of Menahem, who reigned but two yeeres. Chap. 10. 30.

f Which was a citie of Israel that would not receiue him to be king.

g That is, of Israel.

h In stead of seeking helpe of God he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him: & Pul smote a stroke, brake promise, destroyed his country, and led his people away captiue.

i Which were of the same conspiracie.

k For God stirred vp Pul & Tiglath Pileser against Israel for their sinne, 2. Chron. 5. 26.

l 2. Chron. 17. 1.

m After the death of Iotham.

n Which slew of Iudah in one day fixe score thousand fighting men, 2. Chron. 28. 6. because they had forsake the true God.

o He sheweth that his vprightnes was not such, but that he had many and great faults.

p This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, &c. that God in the end shewed him mer-

cy.

b That is, offered him to Molech, or made him to passe betwene two fires, as the manner of the Gentiles was, *Leuit. 18. 21. deut. 18. 10. 14. 7. 1.*

e For the Lord persecuted the city and his people for his promise sake made to David, d Which cite Azariah had taken from the Aramites and fortified it, *Chap. 14. 22.* e Contrary to the admonition of the Prophet Iſai, *Iſa. 7. 4.* f Thus he spared not to spote the Temple of God to haue succour of men, & would not once lift his heare toward God to desire his helpe, nor yet heare his Prophets counsell.

g We see that there is no prince so wicked, but he shall find flatterers, and false misſſaries to ſerue his turne. h Eicher offerings for peace or prosperitie, or of thank giuing, as *Leui. 2. 1.* i eale meaning the morning and euening offering, *Exo. 29. 38. Num. 28. 3.* k Thus he contemned the meane & the altar which God had commanded by Salomon, to ſerue God after his owne fauſſie. l That is, at the night hand as men went into the Temple. m Here he rebuketh by commandement his wicked proceeding, and doth abolish the commandement, & ordinance of God. n Ge. 22. 4. where they lay on the Sabbath which had ſerued their worke in the Temple, and so departed home, in either to flatter the King of Assyria, when he should thus see him charge the ordinares of God, or else that the Temple might be a refuge for him, if the King should suddenly faile his house.

yea, and made his sonne to go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places, and on the hills, and vnder every greene tree.

5 Then Rezin King of Aram and Pekah sonne of Remaliah king of Israel came vp to Ierusalem, to fight: and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin king of Aram restored Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer mee out of the hand of the King of Aram, and out of the hand of the King of Israel which rise vp against me.

8 And Ahaz tooke the silver and the golde which was found in the house of the Lord, and in the treasures of the kings house, and sent a present vnto the King of Asshur.

9 And the King of Asshur consented vnto him: and the King of Asshur went vp against Damascus. And when he had taken it, he caried the people away to Kir, and slew Rezin.

10 And King Ahaz went vnto Damascus to meete Tiglath Pileser king of Asshur: and when King Ahaz saw the altar that was at Damascus, he sent to Uriah the Priest the paterne of the altar, and the fashion of it, and all the workmanship thereof.

11 And Uriah the Priest made an altar in all points like to that which King Ahaz had sent from Damascus, so did Uriah the Priest against King Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the Altar: and the King drew nere to the Altar, and offered thereon.

13 And hee burnt his burnt offering, and his meate offering, and poured his drinke offering, and sprinkled the blood of his peace offerings besides the altar.

14 And set it by the brazen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the Northside of the altar.

15 And King Ahaz commanded Uriah the Priest, and said, Vpon the great altar set on fire in the morning the burnt offering, and in the euening the meate offering, and the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and poure thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brazen altar shall be for me to enquire of God.

16 And Uriah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bases, & tooke the caldrons from off them, & tooke downe the sea from the brazen oven that were vnder it, and put it vpon a pavement of stones.

18 And the waile for the Sabbath (that they had made in the house) and the kings entry without turned he to the house of the Lord, because of the King of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the cite of David, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea King of Israel taken, 4 And hee and all his reather brought to the Assyrians, 18 for their idolatrie, 25 Lions destroy the Assyrians that dwell in Samaria, 29 Every one worshippeth the god of his nation, 35 Contrary to the commandement of God.

In the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And hee did euill in the sight of the Lord, but not as the Kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the King of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, as he had done yeerely: therefore the king of Asshur shut him vp, and put him in prison.

5 Then the King of Asshur came vp throughout all the land, and went against Samaria, and besieged it three yeere.

6 In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and after the manner of the kings of Israel, which they vied,

9 And the children of Israel had done secretly things that were not vpriight before the Lord their God, & throughout all their cities had built high places, after from the towre of the watch, to the defended cite,

10 And had made them images & grones vpon euery high hill, and vnder euery greene tree,

11 And there burnt incense in all the high places, as the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord.

12 And serued idoles: whereof the Lord had said vnto them, Ye shall do no such thing,

13 Notwithstanding the Lord testified to Israel, and to Iudah by all the Prophets, and by all the Seers, saying, Turne from your euill wayes, and keepe my commandements, and my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuerthelesse they would not obey, but hardened their necks, like to the necker of their fathers, that did not beleue in the Lord their God.

15 And they refused his statutes and his commandment, that he made with their fathers, & his testimonies (wherewith he witnessed vnto them) and they followed vauitie, and became vaine, & followed the heathen that were round about them, concerning whom the Lord had charged them, that they should not doe like them.

a Though he invented no new idolatrie or impietie as other did, yet he sought for helpe at the Egyptians which God had forbidden;

b For hee had payd tribute for the space of eight yeete.

c Chap. 18. 10.

e For at this time the Medes & Persians were subiect to the Assyrians. d He fetcheth forth at length the cause of this great plague and perpetual captiuitie, to admoone all people and nations to cleane to the Lord God, & onely worship him for leaue of like iudgement. e Meaning, throughout all their borders.

f Deut. 4. 19.

g Ezech. 14. 1. bnd of. i Ier. 18. 11. & 25. 3. & 35. 15.

h Drui. 37. 27.

i So that to alledge the authority of our fathers of great antiquity, except we can proue that they were godly, is but to declare that wee are the children of the wicked.

* Exod. 31. 8.

3. Aug. 12. 18.

g That is, the sun, the moon, and stars, Deut. 4. 19.

h Read Chap. 16. 1.

i Read of this phrase, 1. King. 21. 29, 35.

k No whole tribe was left but Iudah, and they of Benjamin and Levi, which remained, were counted with Iudah.

l Out of the land where hee shewed the greatest tokens of his presence and fauour. m That is, God cut off the tenne tribes, 1. King. 12. 16, 20.

n *Hee by the hand of.* * 1. Sam. 25. 9.

o Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, John 4. 9.

p That is, they serued him nor: therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mightie power among them by this strange punishment.

q That is, how to worship him: thus the wicked rather then to lose their commodities, will change to all religion.

r Meaning that every country serued that idol, which was most esteemed in that place whence they came.

16 Finally they left all the commandements of the Lord their God, and made them molten images, ^{* even} two calves, and made a groue, and worshipped all the gods holte of heauen, and serued Baal.

17 And they made their sonnes and their daughters ^h passe thorowe the fire, and vsed witchcraft and inchantments, yea, ⁱ sold themselves to doe euill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah ^k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the hands of spoylers, vntill he had cast them out of his sight.

21 ^m For hee cut off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the finnes of Ieroboam, which he did, and departed not therefrom.

23 Vntill the Lord put Israel away out of his sight, as he had said ^l by all his seruants the Prophets, and caried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from ⁿ Cuthah, and from Aua, and from Hamath: and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they ^o feared not the Lord: therefore the Lord sent Lions among them, which slewe them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remooued, & placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded, saying, Carre thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God ^p of the country.

28 So one of the Priests which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made ^q Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adramelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out Priests out of themselves for the hie places,

who prepared for them sacrifices in the houses of the hie places.

33 They feared the Lord, but serued their gods after the manner of the nations whom they caried thence.

34 Vnto this day they do after the old maner: they neither feare God, neither do after their ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commanded the children of Iakob, ^r whom he named Israel,

35 And with whom the Lord had made a couenant, and charged them, saying, ^s Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, & a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances and the lawe, and the commandement, which he wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods.

39 But feare the Lord your God, and hee will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but diid after their old custome.

41 So these nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brazen serpent, and destroyeth the idols, 7 and prospereth 21 Israel uarieth away captiue. 30 The blasphemie of Saneherib.

Now in the third yeere of Hoshea, the sonne of Elah king of Israel, ^a Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fise and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And hee did ^b uprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groues, and brake in pieces the ^c brazen serpent that Moses had made: for vnto those daies the children of Israel did burne incense to it, and he called it ^d Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he claue to the Lord and departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things which he tooke in hand, also hee rebelled against the king of Asshur, and serued him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, ^e from the watch tower vnto the defended citie.

9 ¶ And in the fourth yeere of king Hezekiah, (which was the seuenth yeere of Hoshea

* Exod. 20. 39.

2. Pet. 1. 5.

r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters as doe the Papists, which worship both God and idols: but this is not to feare God, as appeareth ver. 34. f He meaneth this by the Israelites to whom God had giuen his commande- ments.

g Gen. 32. 28.

h 1. King. 18. 31.

i 1. King. 6. 10.

j 1. Sam. 10. 2.

k These are these strangers which were sent into Samaria by the Assyrians.

l 2. Chron. 28. 27. and 29. 1.

m Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake was mercifull vnto the throne of Dauid and yet by his iudgements toward the other, provoked them to repentance.

n Num. 21. 8. 9.

o That is, a piece of Brafferthus he calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatrie this good king deliroyed it, not thinking it worthy to be called a serpent, but a piece of brasie.

p Read Chap. 17. 9.

q Chap. 17. 3.

* Chap. 17. 6.

sonne of Eliah king of Israel) Shalmaneser king of Ashtur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, *even* in the sixt yeere of Hezekiah: that is, * the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Ashtur did carie away Israel vnto Ashtur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lord their God, but transgressed his covenant: *that is*, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ Moreover, in the foureteenth yeere of king Hezekiah, Saneherib king of Ashtur came vp against all the strong cities of Iudah, & tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Ashtur to Lachish, saying, ¶ I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Ashtur appointed vnto Hezekiah king of Iudah three hundred talents of siluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the sayd Hezekiah king of Iudah had couered ouer) and gaue them to the king of Ashtur.

17 ¶ And the king of Ashtur sent Tartan, and Rab-laris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper pooie, which is by the path of the fullers field.

18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the recorder.

19 And Rabshakeh sayd vnto them, Tell yee Hezekiah, I pray you, Thus saith the great king, *even* the great king of Ashtur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue eloquence, and counsell and strength *are* for the warre. On whom then dost thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reede, *to wit*, on Egypt, on which if a man leane, it will goe into his hand, and pierce it: so a Pharoah king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that hee whose hie places, and whose altars Hezekiah hath taken away, and hath sayd to Iudah and Ierusalem, Yee shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the king of Ashtur, and I wil giue thee two thousand horses, if thou bee able to set riders vpon them.

24 For how canst thou despise any capitaine of the least of my masters seruants, and put thy trust on Egypt for charrets and horsemen?

25 ¶ Am I now come vp without the Lord to

this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah said vnto Rabshakeh, Speake I pray thee, to thy seruants in the Aramites language, for we vnderstand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh sayd vnto them, Hath my master sent me to thy master & to thee to speake these words, and not to the men which sit on the wall, that they may eate their owne dounge, and drinke their owne pisse with you?

28 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and spake, saying, Heare the words of the great king, of the king of Ashtur.

29 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this cite shall not be given ouer into the hand of the king of Ashtur.

31 Hearken not vnto Hezekiah: for thus saith the king of Ashtur, Make appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne fig tree, and drinke euery man of the water of his owne well.

32 Till I come and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vineyards, a land of oliues, oyle, and hony, that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Had any of the gods of the nations deliuered his land out of the hand of the king of Ashtur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace and answered him not a word: for the kings commandement was, saying, Answer ye him not.

37 Then Eliakim the sonne of Hilkiah which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the recorder came to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAP. XIX.

6 God promisseth by Iſaiah viſit to Hezekiah. 37 The Angel of the Lord ſlith an hundred and ſouere and ſur thou and men of the Affrians. 37 Saneherib is killed of his owne ſonnes.

And when king Hezekiah heard it, hee rent his clothes, and put on sackcloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, and Shebnah the chancellor, and the Elders of the Priests clothed in sackcloth to Iſaiah the Ropher the sonne of Amoz.

3 And they sayd vnto him, Thus sayth Hezekiah, This day is a day of tribulation and of rebuke, and blisphemie: for the children are come, so

¶ As his heale was before praised, so his weaknesse is here set forth, that none should glory in himselfe.

¶ After certaine yeeres, when Hezekiah ceased to send the tributes appointed by the king of the Assyrians, he sent his captaines and anie against him. ¶ Or, a river of Chronicles, as forerunner. ¶ He talks of the lips.

¶ Thou thinkest that words will serue to perwade thy people, or to moue my master. ¶ Egypt shall not onely be unable to succour thee, but shall beare hurt vnto thee.

¶ Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.

¶ Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.

¶ The wicked alwaies in their prosperitie flatter themselves, that God doth favour them.

¶ Thus he speaketh to Hezekiah, that by resisting him he should resist God.

Or, Syrians.

¶ For the water of their fesse.

Or, by his hand.

¶ He maketh himselfe so sure, that he will not grant them truce, except they render themselves to him to be led away captiues.

¶ This is an execrable blasphemie against the true God, to make him equal with the idols of other nations: therefore God did most sharply punish it.

¶ To heare some new prophesie, and to haue comfort of him.

^b The dangers are so great that we can neither avenge this blasphemy, nor help our felues more then a woman in her travail. ^c Meaning, for Jerusalem which onely remained of all the cities of Iudah.

^d The Lord can with one blast blow away all the strength of man, and turne it into dust.

^e That is, Saneherib. ^f Or, blacke Moors. ^g For the Kings of Ethiopia and Egypt toynd together against the King of Assyria because of his oppression of other countreys.

^h The more neerer the more wicked are to their destruction, the more they blaspheme.

ⁱ Before the arke of the covenant. ^k He sheweth what is the true kinge and successe, to wit, to see to the Lord by earnest prayer. ^l Show by effect that thou wilt not suffer thy name to be blasphemed. ^m By this title he discerneth God from all idoles and false gods.

ⁿ He sheweth what end the faithful desire of God to be delivered; to wit, that he may be glorified by their deliverance. ^o Because as yet Jerusalem had not bene taken by the enemy, therefore he calleth her virgin.

the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whome the king of Asshur his master hath sent to raile on the living God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 ¶ So the seruants of king Hezekiah came to Iſaiah.

6 And Iſaiah said vnto them, So shall ye say to your master, Thus saith the Lord, Bee not afraid of the wordes which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me:

7 Behold, I will send a blast vpon him, and he shal heare a noise, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for hee had heard that he was departed from Iachish.

9 ¶ He heard also men say of Tirhakah King of Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Asshur.

11 Beholde, thou hast heard what the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? as Gozan, and Haran, and Rezech, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah spred it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and beholde, and heare the wordes of Saneherib, who hath sent to blaspheme the living God.

17 Truth it is, Lord, that the kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans handes, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdomes of the earth may knowe, that thou O Lord, art onely God.

20 ¶ Then Iſaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O Virgin daughter of Zion, he hath despised thee, and laughed thee to scorne:

O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railled on? & whom hast thou blasphemed? and against whome hast thou exalted thy voyce, and lifted vp thine eyes on him? euen against the holy One of Israel.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will goe into the lodging of his borders, and into the forest of his Carmel.

24 I haue digged and drunke the waters of others, and with the plant of my feet haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and laid on ruinous heaps, as cities defended?

26 Whole inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and greene herbe, or grasse on the house tops, or as corne blasted before it bee growen.

27 I know thy dwelling, yea, thy going out and thy comming in, and thy fury against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine hooke in thy nostrils, and my bridle in thy lips, & will bring thee backe againe the same way thou camest.

29 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such things as grow of themselves, and the next yeere such as grow without sowing, and the third yeere fow ye and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take a roote downward, and beare fruit vpward.

31 For out of Ierusalem shall goe a remnant, & some that shall escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

32 Wherefore thus saith the Lord, concerning the king of Asshur, Hee shall not enter into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this citie, saith the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundred and fourescore & fife thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned and dwelt in Nineueh.

37 And as he was in the Temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes slew him with the sword: and they escaped into the land of Ararat, and Efarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke, and receiveth the signe of his health. 12 He receiveth rewards of Berachah. 13 Saneherib his treasures and is reprehended of Iſaiah. 22 He dieb, and Manasse his sonne reigneth in his stead.

About that time was Hezekiah sicke vnto death: and the Prophet Iſaiah the sonne of Amoz

^o God councelleth that inuie done to him, and will reuenge it, which is done to any of his Saints.

^p Meaning, Ierusalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37. 24. ^q Or, pleasant country.

^r Or, the waters of cistnes besieged. ^s He declarerth that forasmuch as he is the author and beginning of his Church, he will neuer suffer it utterly to be destroyed, as other cities and kingdumes.

^t Thus he describeth the wicked, which for a time flourish, and afterward fade and decay like flowers. ^u I will bridle my rage, and turne thee to and fro as pleasest me. ^v God did not onely promise him the victory, but giue him a signe to confirme his faith.

^w The Lord will multiply in great number, that small remnant of Iudah that is escaped.

^x The loue that God beareth toward his Church, shall overcome their counsels and enterprises of men.

^y Iſa. 37. 36. ^z Iſa. 1. 21.

^{aa} Iſa. 37. 36. ^{ab} Iſa. 37. 36.

^{ac} Iſa. 37. 36. ^{ad} Iſa. 37. 36.

^{ae} Iſa. 37. 36. ^{af} Iſa. 37. 36.

^{ag} Iſa. 37. 36. ^{ah} Iſa. 37. 36.

^{ai} Iſa. 37. 36. ^{aj} Iſa. 37. 36.

^{ak} Iſa. 37. 36. ^{al} Iſa. 37. 36.

^{am} Iſa. 37. 36. ^{an} Iſa. 37. 36.

^{ao} Iſa. 37. 36. ^{ap} Iſa. 37. 36.

^{aq} Iſa. 37. 36. ^{ar} Iſa. 37. 36.

^{as} Iſa. 37. 36. ^{at} Iſa. 37. 36.

^{au} Iſa. 37. 36. ^{av} Iſa. 37. 36.

^{aw} Iſa. 37. 36. ^{ax} Iſa. 37. 36.

^{ay} Iſa. 37. 36. ^{az} Iſa. 37. 36.

^{ba} Iſa. 37. 36. ^{bb} Iſa. 37. 36.

^{bc} Iſa. 37. 36. ^{bd} Iſa. 37. 36.

a That his mind might not be troubled.

b Meaning with our all hypocrisie.

c Not so much for his owne

d death, as for feare that idolatrie

e should be resto-

f red, which he had destroyed, and so

g Gods name be dishonoured.

h Because of his

i vained repentance and prayer

j God turned away this wrath.

k To give thanks for thy deliue-

l rance.

m He declared

n that albeie God can heale with

o our other medi-

p cines, yet he sheweth that he

q will not haue these inferiour

r means contem-

s ned.

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Amor came to him, and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth & with a perfect heart, & haue done that which is good in thy sight: and Hezekiah wept sore.

4 And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the house of the Lord,

6 And I wil adde vnto thy dayes fiftene yere, and wil deliuer thee and this city out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah saide, Take a lump of drie figs. And they tooke it, and laid it on the boile, and he recovered.

8 For Hezekiah had said vnto Isaiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, Will thou that the shadow goe forward ten degrees, or goe backward ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so thou, but let the shadow go back ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 ¶ The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the silver, and the gold, and the spices, and the precious oymment, and al the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto King Hezekiah, and said vnto him, What saide these men? and from whence came they to thee? And Hezekiah saide, They be come from a faire country, out of Babel.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers haue layed vp in store vnto this day, shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall procede out of thee, & which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord, which thou hast spoken, is good: for said he, Shall it not be good if peace & truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deeds, and how he made a poole and a conduit, & brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasse his sonne reigned in his stead.

left the enemies should haue had occasion to reioyce if the Church had decayed in his time, because he had restored religion.

CHAP. XXI.

King Manasse restoreth idolatrie, 16 And what good reuel-
ed, 18 He death and Amen his sonne succedeth, 23 Who is
killed of his owne sinners, 26 After him reigneth Iotham.

Manasse was twelue yeres olde when hee began to reigne, and reigned fiftie and five yeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whome the Lord had cast out before the children of Israel.

3 For he went backe and builded the hie places, which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a groue, as did Ahab king of Israel, and worshipped all the host of heaven and serued them.

4 Also he built altars in the house of the Lord, of the which the Lord said, In Ierusalem will I put my Name.

5 And hee built altars for al the host of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe through the fire, and gaue himselfe to witchcraft and forgerie, and hee vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the groue, that he had made in the house, whereof the Lord had said to Dauid & to Salomon his sonne, In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for ever.

8 Neither will I make the feet of Israel moue any more out of the land, which I gaue their fathers: so that they will obserue and doe all that I haue commanded them, and according to al the Law that my seruant Moyses commanded them.

9 Yet they obeyed not, but Manasse ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 Because that Manasse king of Iudah hath done such abominations, & hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it upside downe.

1 He acknowledged
geth Isaiah to be
the true Prophet
of God, and there-
fore humbled
himselfe to his
word.

2 Seeing that
God hath shewed
me this fauour to
grant me quietnes
during my life: for
he was afraid in

2 Chron. 33. 1.

2 Sam. 18. 9.

2 Chron. 33. 4.

1 Ierem. 31. 34.

2 Sam. 7. 13.

1 Read Chap. 16. 3.

1 2 King 8. 19.
and 9. 3.
chap. 23. 27.

b Therefore set-
ting they obeyed
not the comma-
dement of God,
they were iustly
cast forth of the
land, which they
had but on con-
dition.

1 Ierem. 15. 4.

1 2 Sam. 7. 21.
c Meaning that
who soeuer shall
heare of this great
plague, shall be
astonished.
d As I haue de-
stroyed Samaria
and the house of
Ahab, so will I
destroy Iudah.

Meaning, Iudah and Benjamin, which were onely left of the rest of the tribes.

f The Hebrews write that helewse Iahia the Prophet, who was his father in Law.

2 Chron. 33. 29. 27.

g That is, according to his commandments.

h Or, he buried him: as Josiah his sonne.

2 Chron. 34. 1.

a His zeale was prophesied of, and his name mentioned by Iaddo the Prophet, more then three hundred years before, 1. Kin. 13. 2 and being but eight yeere old he sought the God of his father David. 2 Chron. 34. 3. 10. 1. 10. 1. 10. 1.

b Certaine of the Priests were appointed to this office, as Chap. 11. 9.

c From the time of Iosiah for the space of 123 yeeres, the Temple remained without repair through the negligence of the priests, this declaration, that they had charge, and executed it, as ought to have been done from them.

d Meaning that he did repent, as they that do not repent, are said to harden their heart, Psal. 95. 8.

e Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his servants out of this world.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall be robbed and spoiled of all their adversaries,

15 Because they have done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreover, Manasseh shed innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, ~~even~~ in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ Amon was two and twentie yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slew all them that had conspired against King Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ¶ they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

¶ Josiah repaired the Temple. 8. Hilkiah findeth the booke of the Law, and causeth it to be presented to Josiah. 12. He sendeth to Huldah the prophetesse to inquire the Lords will.

Iosiah was eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Jedidah the daughter of Adaiah of Bozath.

2 And hee did uprightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed heither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the King sent Shaphan the sonne of Azaliah the sonne of Meshullam the chauncellor, to the house of the Lord, saying,

4 Go vp to Hilkiah the hie Priest, that hee may summe the siluer which is brought into the house of the Lord, which the keepers of the doore haue gathered of the people.

5 And let them deliver it into the hand of them that doe the worke, and haue the ouersight of the house of the Lord, let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house.

6 To wit, vnto the artificers and carpenters, and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit, let no reckoning be made with them of the money, that is delivered into their hand: for they deale faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chauncellor, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chauncellor came to the King, and brought him word againe, and said, Thy seruants haue gathered the money that was found in the house, and haue delivered it vnto the hands of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chauncellor shewed the King, saying, Hilkiah the Priest hath delivered me a booke. And Shaphan read it before the King.

11 And when the King had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the son of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chauncellor, & Asahiah the Kings seruant, saying,

13 Go ye and inquire of the Lord for me & for the people, and for all Iudah concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikvah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the colledge) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euil vpon this place, and on the inhabitants thereof, ~~even~~ all the words of the booke which the King of Iudah hath read.

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the workes of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the king of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The words that thou hast heard, shall come to passe.

19 But because thine heart did meele, and thou hast humbled thy selfe before the Lord when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

¶ Josiah readeth the Law before the people. 3. He maketh a covenant with the Lord. 4. He putteth downe the idoli, after he had killed their Priests. 21. He keepeth Passouer. 24. He destroyeth the conuents. 29. He maketh him Dagiddo. 30. And his sonne Iehoiakim reigneth in his stead. 33. After hee was taken, his sonne Iehoiachin was made King.

d So God prouided him of faithful seruants, seeing he went about to zealously to see forth the worke of God.

e This was the copy that Moses left them, as appeareth, 2. Chron. 34. 14. which either by the negligence of the Priests had bene lost, or els by the wickednesse of idolatrous Kings had bene abolished.

f Ebr. meshach.

f Meaning, to some Prophet whom God reuellet the knowledge of things vnto, as Iere. 31. 7. though at other times they inquired the Lord by a Vnium and Iubim.

g Of the house of doctrine, which was neere to the Temple, and where the learned assembled to instruct the Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenieth beside the word of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent, are said to harden their heart, Psal. 95. 8.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his servants out of this world.

Then

2. Jer. 14. 1-2. a. Because he saw the great plagues of God that were threatened, he knew no more specific way to avoid them, than to trust to God by repentance which cannot come but of faith, and faith by hearing of the word of God. b. Where the king had his place. Chap. 1. 14. c. As Iohiah did, 2 Kings 22. 21. d. Meaning, them which were next in dignity to the high Priest, e. In contempt of the altar, which Ierobam had there built to sacrifice to his calves. f. Meaning, the priests of Baal, which were called Chemarims, either because they used Chamaire incense, or because they were called Chemarims, as the word is used in 1 Kings 18. 26. g. The grove which Ierobam had placed there into the temple, contrary to the commandment of the Lord. 2 Kings 23. 11. h. As Ierobam had done, the king which was king of Israel. i. Meaning, the king which was king of Israel. j. Meaning, the king which was king of Israel. k. Meaning, the king which was king of Israel. l. Meaning, the king which was king of Israel. m. Meaning, the king which was king of Israel. n. Meaning, the king which was king of Israel. o. Meaning, the king which was king of Israel. p. Meaning, the king which was king of Israel. q. Meaning, the king which was king of Israel. r. Meaning, the king which was king of Israel. s. Meaning, the king which was king of Israel. t. Meaning, the king which was king of Israel. u. Meaning, the king which was king of Israel. v. Meaning, the king which was king of Israel. w. Meaning, the king which was king of Israel. x. Meaning, the king which was king of Israel. y. Meaning, the king which was king of Israel. z. Meaning, the king which was king of Israel.

Then the king and all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, with all the men of Judah, and all the inhabitants of Jerusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their ears all the words of the booke of the covenant, which was found in the house of the Lord. And the king stood by the pillar, & made a covenant before the Lord, that they should walke after the Lord, and keepe his commandments, and his testimonies, and his statutes, with all their heart, and with all their soule, that they might accomplish the wordes of this covenant written in this booke. And all the people stood to the covenant. Then the king commanded Hilkiah the high Priest, and the priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the hoste of heaven, and hee burnt them without Jerusalem in the fields of Kedron, and caried the powder of them into Beth-el. And he put downe the Chemarims, whom the Kings of Iudah had founded to burne incense in the high places, and in the cities of Iudah and about Jerusalem, and also chemarims burne incense unto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heaven. And he brought out the grove from the Temple of the Lord without Jerusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stamp it to powder, and cast the dust thereof vpon the graves of the children of the people. And hee brake downe the houses of the Sodomites that were in the house of the Lord, where the women were hanging up for the grove. Also hee brought all the priests out of the cities of Iudah, and defiled the high places where the Priests had burnt incense, westward Geba to Beer-sheba, and destroyed the high places of the gates, that were in the entering in of the gate of Iohiah the gouernour of the cite, which was at the left hand of the gate of the cite. Neither came the Priests of the high places came not vpon the altar of the Lord in Jerusalem, but only they did eate of the vntuned bread among their brethren. Hee defiled also Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe thorow the fire to Moloch. Hee put downe also the houses that the Kings of Iudah had giuen to the sunne at the entering in of the house of the Lord, by the chamber of Nathan-melech the eunuch, which was ruler of the suburbs, and burnt the chambers of the sunne with fire. And the Altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the king brake downe, and hasted thence, and cast the dust of them in the brooke Kedron. Moreover the king defiled the high places that were before Jerusalem and on the right hand

of the mount of corruption (which Salomon the king of Israel had built for Ashtoreth the idol of the Zidonians, and for Chemosh the idoll of the Moabites, and for Milchom the abomination of the children of Ammon.) And he brake the images in pietes, and cut downe the groves, and filled their places with the bones of men. Furthermore the altar that was at Beth-el, and the high place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the high place, brake he downe, and burnt the high place, and stamp it to powder, and burnt the grove. And as Iohiah turned himselfe, hee spied the graues that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the man of God proclaimed, which cried the same wordes. Then he said, What title is that which I see? And the men of the city sayd vnto him, It is the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done at the altar of Beth-el. Then sayd he, Let him alone: let none remoue his bones. So his bones were laid with the bones of the Prophet that came from Samaria. Iohiah also tooke away all the houses of the high places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el. And hee sacrificed all the Priests of the high places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Jerusalem. Then the king commanded all the people, saying, Keepe the Passouer vnto the Lord your God, as it is written in the booke of this covenant. And there was no Passouer holden since that from the dayes of the Iudges that Iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah. And in the eighteenth yeere of King Iohiah was this Passouer celebrated vnto the Lord in Jerusalem. Iohiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were spied in the land of Iudah and in Jerusalem, to performe the wordes of the Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord. Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Lawe of Moyses, neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith he was angry against Iudah, because of all the proud actions wherewith Manasseh had prouoked him. Therefore the Lord sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this city Jerusalem, which I haue chosen, and the house wherof I sayd, My name shall be there. Concerning the rest of the actes of Iohiah, and all that hee did, are they not written in the booke

That was the mount of Oliuet, so called, because it was full of idoles. 1. King 11. 7. Which Ierobam had built in Israel. 1. King 12. 28, 29. According to the prophetic of Iaddo, 1. King 13. 2. Meaning, the Prophet which came after him, and caused him to go contrary to the commandment of the Lord, which were both two banished in one grave. 1. King 13. 24. 2. Kings 23. 1. 2. Kings 23. 2. For the multitude and zeale of the people with the great preparation.

* 2. Chron. 35. 20.

f Because he paf-
fed thow his
country, he fea-
red left he would
have done him
harme, and there-
fore would have
fayed him, yet he
confulted not with
the Lord, and ther-
fore was flaine.

* 2. Chron. 36. 1. 2.

e Meaning, the
wicked kings
before.

u Which was An-
tiochia in Syria,
called alfo Ha-
math.
f Or as he should
not reigne.

ing, the
which
ter him,
fed him
nary to
mande-
the Lord,
were both
ged in one
King. 13.

35. 1.
1. 1.
1. 3.
1. 5.
the mult-
and zeale of
ple with
at prepa-

u In the end of
the third yeere
of his reigne, and
in the beginning
of the fourth,
Dan. 1. 1.

* Chap. 30. 17.
and 33. 27.

b Though God
vied these wicked
tyrants to execute
his iust iudge-
ments yet they
are not to be ex-
cused, because they
proceeded of am-
bition and malice.

e Not that hee
was buried with
his fathers, but he
died in the way,
as they led him
prisoner toward
Babylon: see
Ierem. 51. 9.
10r. fupra.

booke of the Chronicles of the kings of Iudah?

29 ¶ In his dayes Pharaoh Nechoh king of Egypt went vp againſt the king of Aſſhur to the riuier Perath. And king Ioſiah went againſt him, whom when Pharaoh ſawe, hee ſlew him at Megiddo.

30 Then his ſeruants caried him dead from Megiddo, and brought him to Ieruſalem, and buried him in his owne ſepulchre. And the people of the land tooke Iehoahaz the ſonne of Ioſiah, and anoynted him, and made him king in his fathers ſtead.

31 ¶ Iehoahaz was three and twenty yeere olde when he began to reigne, and reigned three moneths in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the fight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bondes at Riblah in the land of Hamath, while he reigned in Ieruſalem, and put the land to a tribute of an hundred talents of ſilver, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the ſonne of Ioſiah king in ſtead of Ioſiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the ſilver and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: hee tauled of euery man of the people of the land according to his value, ſilver and gold, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was five and twenty yeeres olde, when hee began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Zebudah the daughter of Pedajah of Rumbah.

37 And hee did euill in the fight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

1 Ieremias made ſubiect to Nebuchad-nezzar king of Babel, 3 The ſonne of Ieremias and all Iudahs. 6 Ieremias reigned. 15 Hee, and his people are caried vnto Babylon. 17 Zedekiah made king.

IN his dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his ſeruant three yeere: afterward hee turned, and rebelled againſt him.

2 And the Lord ſent againſt him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, & bands of the Ammonites, and he ſent them againſt Iudah to deſtroy it, according to the word of the Lord, which he ſpake by his ſeruants the Prophets.

3 Surely by the commandement of the Lord came this vpon Iudah, that hee might put them out of his fight for the finnes of Manafich, according to all that hee did.

4 And for the innocent blood that hee ſhed, (for hee filled Ieruſalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reſt of the actes of Iehoiakim, & all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim ſlept with his fathers, and Iehoiachin his ſonne reigned in his ſtead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuier of Egypt vnto the riuier [Perath], all that pertained to the king of Egypt.

8 ¶ Iehoiachin was eightene yeere olde, when he began to reigne, & reigned in Ieruſalem three moneths. His mothers name alſo was Nehuſhta, the daughter of Elnathan of Ieruſalem.

9 And hee did euill in the fight of the Lord, according to all that his father had done.

10 ¶ In that time came the ſeruants of Nebuchad-nezzar king of Babel vp againſt Ieruſalem: ſo the citie was beſieged.

11 And Nebuchad-nezzar king of Babel came againſt the citie, and his ſeruants did beſiege it.

12 Then Iehoiachin the king of Iudah came out againſt the king of Babel, he, and his mother and his ſeruants, and his princes, and his eunuchs: and the king of Babel tooke him in the eight yeere of his reigne.

13 ¶ And hee caried out thence all the treaſures of the houſe of the Lord, and the treaſures of the kings houſe, and brake all the veſſels of gold, which Salomon king of Iſrael had made in the Temple of the Lord, as the Lord had ſaid.

14 And hee caried away all Ieruſalem, and all the princes, and all the ſtrong men of warre, ſeven ten thouſand into captiuitie, and all the workmen, and cunning men: ſo none remained ſaving the poore people of the land.

15 ¶ And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuchs, and the mighty of the lande, caried hee away into captiuitie from Ieruſalem to Babel.

16 And all the men of warre, ſeven thouſand, and carpenters, and lockſmiths a thouſand: all that were ſtrong and apt for war, did the king of Babel bring to Babel captiues.

17 ¶ And the king of Babel made Mitrani-ah his vnder king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the fight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was againſt Ieruſalem and Iudah, vntill hee caſt them out of his fight: And Zedekiah rebelled againſt the king of Babel.

CHAP. XXV.

1 Ieruſalem is beſieged of Nebuchad-nezzar king of Babel. 7 The ſonne of Zedekiah are ſlaine before the eyes: and after are ſlaine eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is ſlaine. 27 Iehoiachin is exiled.

AND in the ninth yeere of his reigne, the tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his hoſt againſt Ieruſalem, and pitched againſt it, and they built forts againſt it round about it.

2 So the citie was beſieged vnto the eleventh yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was fore in the citie, ſo that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of war fled by night, by the way of the gate which is betweene two walles that was by the kings garden: now the Chaldees were by the citie round about: and the king went by the way of the wildernes.

d That is, yeelded himſelfe vnto him by the counſell of Ieremie.

e In the reigne of the king of Babylon. f Chap. 30. 17. i. 39. 6.

* 2. Chron. 36. 10. after K. 6.

* Ierem. 37. 1. and 51. 1.

f Out of Ieruſalem and Iudah into Babylon.

* Ierem. 39. 1. and 52. 4.

a That is, of Zedekiah.

b Which the Ebreues call Tebet, and it containeth part of December and part of Iannary.

c 10r. a moneth.

c In ſo much that the mothers did eat their children, Lament. 4. 10.

d Which was a poſterne doore, or ſome ſecret gate to ſſue out at.

5 But the armie of the Caldees pursued after the king, and tooke him in the defense of Iericho, and all his host was scattered from him.

6 Then they tooke the king, and carried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, & put out the eyes of Zedekiah, and bound him in chaines, and carried him to Babel.

8 And in the fifth month, and the seventh day of the month, which was the nineteenth yere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan, chiefe steward and seruant of the king of Babel to Ierusalem.

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carry away captiue.

12 But the chiefe steward left of the people of the land to dresse the vines, and to till the land.

13 Also the pillars of brasie that were in the house of the Lord, and the bales, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and carried the brasie of them to Babel.

14 The pots also and the besoms, and the instruments of musick, and the incense dishes, and all the vessels of brasie that they ministered in, tooke they away.

15 And the shoppes, and the balins, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bales, which Salomon had made for the house of the Lord: the brasie of all these vessels was without weight.

17 The height of the one pillar was eigheteene cubites, and the chapter thereon was brasie, and the height of the chapter was with network three cubites, and pomegranates vpon the chapter round about all of brasie: and likewise was the second pillar with the network.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuich

that had the oversight of the men of warre, and five men of them that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustered the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward took them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slewethem at Riblah in the land of Hamath. So Iudah was carried away captiue out of his owne land.

22 Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tathumeth the Netophathite, and Iazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

25 But in the seventh month Ishmael the sonne of Nethaniah the sonne of Eliashama, of the kings seed, came, & ten men with him, and smote Gedaliah, and hee died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yere after Iehoiachin king of Iudah was carried away, in the twelfth moneth, and the seuen and twentieth day of the moneth, Evil-merodach king of Babel in the yere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel.

29 And changed his prison garments: and he did continually eate bread before him, all the daies of his life.

30 And his portion was a continual portion giuen him by the king, euery day a certaine, all the dayes of his life.

Jeremie maketh mention of Ienen, but here he speaketh of them that were the chiefe.

Jerem. 40. 3. 9.

1 That is, he did exhort them in the Name of the Lord, according to Ieremies counsel, to submit themselves to Nebuchad-nezzar, seeing it was the revealed will of the Lord. Jerem. 41. 1.

m Contrary to Ieremies counsel, Jerem. 40. 41, 42, and 43. chapters. n Thus long was he, his wife and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods providence the seede of David was reserved euen vnto Christ.

o Meaning that he had an ordinary in the court.

THE FIRST BOOKE OF the Chronicles, or Paralipomenon.

THE ARGUMENT.

The Iewes comprehend both these booke in one, which the Grecians because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those booke of Chronicles, which are so oft mentioed in the booke of the kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterward persisted in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke containeth a briefe rehearsal of the children of Adam vnto Abraham, Isaac, Iacob, and the twelue Patriarkes, chiefly of Iudah, and of the reigne of David, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning the ciuill gouernment, and also the administration and care of things concerning religion, for the good successe whereof he reioyseth and giueth thanks to the Lord.

CHAR.

CHAP. I.

The genealogie of Adam and Noah until Abraham. 27 And from Abraham to Esau. 33 His children. 43 Kings and dates came of him.



Dam, Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Iapheth.

5 The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Mechech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and Iaphath, and Togarmah.

7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim, and Dodanim.

8 The sonnes of Ham were Cush, and Mizraim, Put, and Canaan.

9 And the sonnes of Cush, Siba, and Haulah, and Sabta, and Raamah, and Sabtechah. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Ludim and Ananiam, Lehabim, and Naphtulim:

12 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begate Zidon his first borne, and Heth;

14 And the Jebusite, and the Amorite, and the Girgashite,

15 And the Hittite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite,

17 The sons of Shem were Elam and Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate Eber.

19 Unto Eber also, were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

20 Then Joktan begate Almodad and Sheleph, and Hazarmauth, and Ierah,

21 And Hadoram, and Vzai, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Haulah, and Jobab: these were the sonnes of Joktan.

24 Shem, Arpachshad, Shelah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 Abram, which is Abraham.

28 The sonnes of Abraham were Izhak, and Ishmael.

29 These are their generations. The eldest sonne of Ishmael was Nebaioth, and Kedar, and Abdeel, and Mibsam,

30 Mishma, and Dumah, Massa, Hadad, and Tema,

31 Ietur, Naphish, and Kedemah: these are the sonnes of Ishmael.

32 And Keturah Abraham concubine bare sonnes, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Iokshan, Sheba, and Dedan.

33 And the sonnes of Midian were Ephah, and Ephar, and Henoeh, and Abida, and Eldaah: All these are the sonnes of Keturah.

34 And Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.

35 The sonnes of Esau were: Eliphaz, Reuel, and Ieuah, and Isalam, and Korah.

36 The sonnes of Eliphaz, Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sonnes of Reuel, Nahath, Zerah, Shammah, and Mizzah.

38 And the sonnes of Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sifter.

40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, & Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaanuan, and Laakan. The sonnes of Dishon were Vz, and Aran.

43 And these were the Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, so was Bela the sonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, and Jobab the sonne of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Hussham of the land of the Temanites reigned in his stead.

46 And when Hussham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Avith.

47 So Hadad died, and Samlah of Mashraach reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the sonne of Aehbor reigned in his stead.

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was Pau, and his wiues name Mehetabel the daughter of Maresha the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke Aliah, duke Ietheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

The genealogie of Iudah unto Ishaai the father of David.

These are the sonnes of Israel, Reuben, Simeon, Leui, and Iudah, Isshachar, and Zebulun,

2 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

3 The sonnes of Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slew him.

4 And Tamar his daughter in law bare him Pharez, & Zerah: so all the sonnes of Iudah were five.

5 The sonnes of Pharez, Hezron & Hamul.

6 The sons also of Zerah were Zimri, and Ethan, and Heman, and Calcol, and Dara, which were five in all.

7 And the sonne of Carmi, Achar that troubled

i These were borne of three diuers mothers, reade Gen. 36. 4. * Gen. 36. 9.

ii These were borne of three diuers mothers, reade Gen. 36. 12. i He is also called Seir the Horite, which inhabited mount Seir, Gen. 36. 20.

m Heemaketh mention of the Kings that came of Esau according to Gods promise made to Abraham concerning him, that kings should come of him. These 8 kings reigned after another in Idumea vnto the time of Dauid, who conquered their country. n Which was the principall citie of the Edomites.

o Pau.

p Aholibamah.

* Gen. 29. 32. & 30. 5 & 31. 18.

* Gen. 38. 1. & 46. 12. chap. 4. 1.

a Though Iudah was not Iakobs eldest sonne, yet he first beginneth him, because he would come to the genealogie of Dauid of whom came Christ.

* Gen. 38. 29.

math. 1. 3.

* Raib. 4. 18.

Or, Zabab.

b O these reade

i King 4. 31.

Or, Achaz.

iob. 7. 1.

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem of whom came Abraham and Daniel, but because the world was restored by these three, mention is also made of Ham and Iapheth.

* Gen. 10. 3. Or, Riphath. Or, Rodanim.

c Who did first lift vp himselfe above others. * Gen. 10. 8.

* Gen. 10. 12. and 11. 10. d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.

e Of him came the Ebrewes which were afterward called Israelites of Iudah, which was Iakobs sonne, because of the excellencie of that tribe.

f Hee repeateth Shem againe because he would come to the flocke of Abraham.

g Who came of Shem and of him Shelah.

* Gen. 11. 26.

and 17. 1.

and 21. 12.

* Gen. 25. 13.

Or, Hader.

* Gen. 25. 4.

Reade Gene.

25. 2.

troubled Iſrael, tranſgreſſing in the thing excommunicate.

8 The ſonnes alſo of Erhan, Azariah.

9 And the ſonnes of Hezron that were borne vnto him, Ierahmeel, and c Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Naſſhon ^d prince of the children of Iudah.

11 And Naſſhon begate Salma, and Salma begate Boaz.

12 And Boaz begate Obed, and Obed begate Iſſai.

13 * And Iſſai begate his eldeſt ſonne Eliab, & Abinadab the ſecond, and Iſſimma the third,

14 Nathaneel the fourth, Raddai the fiſt,

15 Ozen the ſixt, and Dauid the ſeuenth.

16 Whoſe ſiſters were Zeruiah and Abigail. And the ſonnes of Zeruiah, Abiſſai, & Ioab, and Ahaiel.

17 And Abigail bare Amasa, and the father of Amasa was Iether an Iſhmaelite.

18 * And c Caleb the ſonne of Hezron begate Iericho of Azubah his wife, and her ſonnes are theſe, Ieſher and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrah, which bare him Hur.

20 * And Hur begate Uri, and Uri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of Gilead, and tooke her when he was threſcore yeere olde, and ſhe bare him Segub.

22 And Segub begate Iair, which had threſe & twentie cities in the land of Gilead.

23 And Geſhur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, ^e threſcore cities. All theſe were the ſonnes of Machir the father of Gilead.

24 And after that Hezron was dead at Caleb Ephratah, then Abiah Hezrons wife bare him alſo Aſhur the father of Tekoa.

25 And the ſonnes of Ierahmeel the eldeſt ſonne of Hezron were Ram the eldeſt, then Bunah, and Oren and Ozen and Ahiah.

26 Alſo Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the ſonnes of Ram the eldeſt ſonne of Ierahmeel were Maaz, and Lamin and Ekar.

28 And the ſonnes of Onam were Shammai and Iada. And the ſonnes of Shammai, Nabab and Abiſhur.

29 And the name of the wife of Abiſhur was called Abiſſai, and ſhe bare him Ahban and Molad.

30 The ſonnes alſo of Nadab were Seled and Appaim: but Seled died without children.

31 And the ſonne of Appaim was Iſſai, and the ſonne of Iſſai, Sheſhan, and the ſonne of Sheſhan, Ahlai.

32 And the ſonnes of Iada the brother of Shammai were Iether and Ionathan: but Iether died without children.

33 And the ſonnes of Ionathan were Peleth and Zaza. Theſe were the ſonnes of Ierahmeel.

34 And Sheſhan had no ſonnes, but daughters. And Sheſhan had a ſervant that was an Egyptian named Iarha.

35 And Sheſhan gave his daughter to Iarha his ſervant to wife, and ſhe bare him Attai.

36 And Attai begate Naſſah, and Naſſah

begate Zabab,

37 And Zabab begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah.

39 And Azariah begate Helez, and Helez begate Eleaſah,

40 And Eleaſah begate Siſamai, and Siſamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Eliſhama.

42 Alſo the ſonnes of Caleb the brother of Ierahmeel, were Meſha his eldeſt ſonne, which was the father of Ziph: and the ſonnes of Mareſhah the father of Hebron.

43 And the ſonnes of Hebron were Korah and Tappuz, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The ſonne alſo of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a concubine of Caleb bare Haran and Meza, and Gazer: Haran alſo begate Gazer.

47 The ſonnes of Iahdai were Regem, and Iotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 Shee bare alſo Shaaph the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibeia. * And Achſah was Calebs daughter.

50 ¶ Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephratah, Shobal the father of Kiriath-iearim.

51 Salma the father of Bethlehem, and Haraph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had ſonnes, and hee ¶ was the ouerſeer of half Hammenoth.

53 And the families of Kiriath-iearim were the Iehrites, and the Puthites, & the Shammathites, and the Miſtraites: of them came the Zarrahithites, and the Elthaulites.

54 The ſonnes of Salma of Beth-lehem, and the Netophathite, the crownes of the houſe of Ioab, and half the Manahthites and the Zorites.

55 And the families of the Scribes dwelling at Iabor, the Tirathites, the Shimmethites, the Shuchathites, which are the Kenites, that came of Hammath the father of the houſe of Rechab.

CHAP. III.

1 The genealogie of Dauid, and of his poſteritie vnto the ſonnes of Ieſai.

¶ Theſe alſo were the ſonnes of a Dauid, which were borne vnto him in Hebron: the eldeſt Armon of Ahinoam the Iſreeliteſſe: the ſecond Daniel of Abigail the Carmeliteſſe:

2 The third Abſalom the ſonne of Maachah daughter of Talmi king of Geſhur: the fourth Adoniah the ſonne of Haggith:

3 The fiſt Shephathiah of Abital, the ſixt Ithrean by Eglah his wife.

4 Theſe fiue were borne vnto him in Hebron: and there hee reigned ſeven yeere and fixe moneths: and in Ieruſalem hee reigned three and thirty yeere.

5 And theſe foure were borne vnto him in Ieruſalem, Shimeaj, and Shobab, and Nabhan, and Salomon

^a Whom Salomathew calleth Aſm, Math. 23. ^b That is, chief of the family.

^c Or, Iſſai. ^d 1 Sam. 16. 19. and 17. 12. ^e Or, Shammai.

^f Who was called Chelubai the ſonne of Hezron, verſes.

^g Exod. 31. 2.

^h Who was prince of mount Gilead, ſande Num. 32. 40.

ⁱ That is, the Gathurites and Syrites tooke the townes from Iair children.

^k Which was a town named of the husband, and wife, called alſo Beth-lehem Ephratah.

^l Meaning, the chief and prince.

^m Who died when his father was ſlaine, and then hee ſtayed, and then hee ſhewed himſelfe in the ſight of the king.

ⁿ That is, the chief gouernour or prince of the Ziphims, becauſe the prince ought to have a fatherly care and affection toward his people

^o This difference was betwixt the wife and the concubine, that the wife, was taken with certaine ſolemnities of marriage, and her children did inherit: the concubine had no ſolemnities in marriage, neither did her children inherit, but had a portion of goods or money given them. ^p Iſa. 55. 17.

^q Or, that ſent the halfe becauſe the prince ought to ſee for the ſubjects.

^r Meaning, the chief and principal.

^s Or, the Zorites the halfe of the Manahthites.

^t Which were men learned, and expert in the law. ^u Reade Num. 10. 29. and Iudg. 1. 16.

^v He returneth to the genealogie of Dauid, to ſhew that Chriſt came of this ſtock. ^w Which 2 Sam. 3. 31. is called Chelubai, borne of her that was Nabab wife the Carmelite.

^a Called also Bathsheba the daughter of Eliam: so they gave them diuers names.

^d Eliphata, or Eliphata, 1 Sam. 5. 16. & Eliphata died, and David named these sonnes, which were next borne, by the same name: in 3 booke of Kings his children are mentioned which were alive, and here both they that were alive and dead.

^e So called because he was preferred to the dignitie royall before his brother Iehoiakim which was the elder.

^f S. Math. faith that Zerobabel was sonne of Salathiel, meaning that he was his nephew according to the Hebrew speech: for he was Pedabai's sonne.

^g So that Shemaiah was Shemaiah's sonne, and the other five his nephewes, and shall were five.

^h Meaning, they came of Iudah, as nephewes & kinsmen for only Pharez was his natural sonne.

ⁱ Gen. 38. 29. and 41. 23. chap. 2. 3.

^j The first borne of his mother, and not the eldest son of his father.

Salomon of Bathshua the daughter of Ammiel: 6 Ithar also, and ^a Eliphata, and Eliphalel, 7 And Nogah, and Nepheg, and Iaphia, 8 And Eliphata, and Eliada, and Eliphalel, nine in number.

⁹ These are all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.

10 And Salomons sonne was Rehoboam, whose sonne was Abia, and Asa his sonne, and Iehoshaphat his sonne,

11 And Ioram his sonne, and Ahaziah his sonne, and Iotham his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 And of the sonnes of Iosiah, the eldest was Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the sonnes of Iehoiakim were Ieconiah his sonne, and Zedekiah his sonne.

17 And the sonnes of Ieconiah, Assir and Shealtiel his sonne:

18 Malchiam also and Pedaiab, and Shenazar, Iecamiah, Hofham, and Nedabiah.

19 And the sonnes of Pedaiab were Zerubabel, and Shimei: and the sonnes of Zerubabel were Meshullam, and Hananiah, and Shelomith their sister.

20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, and Iushabhefel, nine in number.

21 And the sonnes of Hananiah, were Pelatiah, and Iedaiah, the sonnes of Rephaiah, the sons of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hatuth and Igeal, and Bariah, and Nariah, and Shaphat, sixe.

23 And the sonnes of Neatiah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah, and Eliahib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

¹ The genealogie of the sonnes of Iudah, ² Of Asher, ³ Of Issachar, ⁴ Of Zebulun, ⁵ Of Manasse, ⁶ Of Ephraim, ⁷ Of Simeon, ⁸ Of Iudah, ⁹ Of Benjamin, ¹⁰ Of Dan, ¹¹ Of Joseph, ¹² Of Gad, ¹³ Of Reuben, ¹⁴ Of Simeon, ¹⁵ Of Iudah, ¹⁶ Of Benjamin, ¹⁷ Of Dan, ¹⁸ Of Joseph, ¹⁹ Of Gad, ²⁰ Of Reuben, ²¹ Of Simeon, ²² Of Iudah, ²³ Of Benjamin, ²⁴ Of Dan, ²⁵ Of Joseph, ²⁶ Of Gad, ²⁷ Of Reuben, ²⁸ Of Simeon, ²⁹ Of Iudah, ³⁰ Of Benjamin, ³¹ Of Dan, ³² Of Joseph, ³³ Of Gad, ³⁴ Of Reuben, ³⁵ Of Simeon, ³⁶ Of Iudah, ³⁷ Of Benjamin, ³⁸ Of Dan, ³⁹ Of Joseph, ⁴⁰ Of Gad, ⁴¹ Of Reuben, ⁴² Of Simeon, ⁴³ Of Iudah, ⁴⁴ Of Benjamin, ⁴⁵ Of Dan, ⁴⁶ Of Joseph, ⁴⁷ Of Gad, ⁴⁸ Of Reuben, ⁴⁹ Of Simeon, ⁵⁰ Of Iudah, ⁵¹ Of Benjamin, ⁵² Of Dan, ⁵³ Of Joseph, ⁵⁴ Of Gad, ⁵⁵ Of Reuben, ⁵⁶ Of Simeon, ⁵⁷ Of Iudah, ⁵⁸ Of Benjamin, ⁵⁹ Of Dan, ⁶⁰ Of Joseph, ⁶¹ Of Gad, ⁶² Of Reuben, ⁶³ Of Simeon, ⁶⁴ Of Iudah, ⁶⁵ Of Benjamin, ⁶⁶ Of Dan, ⁶⁷ Of Joseph, ⁶⁸ Of Gad, ⁶⁹ Of Reuben, ⁷⁰ Of Simeon, ⁷¹ Of Iudah, ⁷² Of Benjamin, ⁷³ Of Dan, ⁷⁴ Of Joseph, ⁷⁵ Of Gad, ⁷⁶ Of Reuben, ⁷⁷ Of Simeon, ⁷⁸ Of Iudah, ⁷⁹ Of Benjamin, ⁸⁰ Of Dan, ⁸¹ Of Joseph, ⁸² Of Gad, ⁸³ Of Reuben, ⁸⁴ Of Simeon, ⁸⁵ Of Iudah, ⁸⁶ Of Benjamin, ⁸⁷ Of Dan, ⁸⁸ Of Joseph, ⁸⁹ Of Gad, ⁹⁰ Of Reuben, ⁹¹ Of Simeon, ⁹² Of Iudah, ⁹³ Of Benjamin, ⁹⁴ Of Dan, ⁹⁵ Of Joseph, ⁹⁶ Of Gad, ⁹⁷ Of Reuben, ⁹⁸ Of Simeon, ⁹⁹ Of Iudah, ¹⁰⁰ Of Benjamin, ¹⁰¹ Of Dan, ¹⁰² Of Joseph, ¹⁰³ Of Gad, ¹⁰⁴ Of Reuben, ¹⁰⁵ Of Simeon, ¹⁰⁶ Of Iudah, ¹⁰⁷ Of Benjamin, ¹⁰⁸ Of Dan, ¹⁰⁹ Of Joseph, ¹¹⁰ Of Gad, ¹¹¹ Of Reuben, ¹¹² Of Simeon, ¹¹³ Of Iudah, ¹¹⁴ Of Benjamin, ¹¹⁵ Of Dan, ¹¹⁶ Of Joseph, ¹¹⁷ Of Gad, ¹¹⁸ Of Reuben, ¹¹⁹ Of Simeon, ¹²⁰ Of Iudah, ¹²¹ Of Benjamin, ¹²² Of Dan, ¹²³ Of Joseph, ¹²⁴ Of Gad, ¹²⁵ Of Reuben, ¹²⁶ Of Simeon, ¹²⁷ Of Iudah, ¹²⁸ Of Benjamin, ¹²⁹ Of Dan, ¹³⁰ Of Joseph, ¹³¹ Of Gad, ¹³² Of Reuben, ¹³³ Of Simeon, ¹³⁴ Of Iudah, ¹³⁵ Of Benjamin, ¹³⁶ Of Dan, ¹³⁷ Of Joseph, ¹³⁸ Of Gad, ¹³⁹ Of Reuben, ¹⁴⁰ Of Simeon, ¹⁴¹ Of Iudah, ¹⁴² Of Benjamin, ¹⁴³ Of Dan, ¹⁴⁴ Of Joseph, ¹⁴⁵ Of Gad, ¹⁴⁶ Of Reuben, ¹⁴⁷ Of Simeon, ¹⁴⁸ Of Iudah, ¹⁴⁹ Of Benjamin, ¹⁵⁰ Of Dan, ¹⁵¹ Of Joseph, ¹⁵² Of Gad, ¹⁵³ Of Reuben, ¹⁵⁴ Of Simeon, ¹⁵⁵ Of Iudah, ¹⁵⁶ Of Benjamin, ¹⁵⁷ Of Dan, ¹⁵⁸ Of Joseph, ¹⁵⁹ Of Gad, ¹⁶⁰ Of Reuben, ¹⁶¹ Of Simeon, ¹⁶² Of Iudah, ¹⁶³ Of Benjamin, ¹⁶⁴ Of Dan, ¹⁶⁵ Of Joseph, ¹⁶⁶ Of Gad, ¹⁶⁷ Of Reuben, ¹⁶⁸ Of Simeon, ¹⁶⁹ Of Iudah, ¹⁷⁰ Of Benjamin, ¹⁷¹ Of Dan, ¹⁷² Of Joseph, ¹⁷³ Of Gad, ¹⁷⁴ Of Reuben, ¹⁷⁵ Of Simeon, ¹⁷⁶ Of Iudah, ¹⁷⁷ Of Benjamin, ¹⁷⁸ Of Dan, ¹⁷⁹ Of Joseph, ¹⁸⁰ Of Gad, ¹⁸¹ Of Reuben, ¹⁸² Of Simeon, ¹⁸³ Of Iudah, ¹⁸⁴ Of Benjamin, ¹⁸⁵ Of Dan, ¹⁸⁶ Of Joseph, ¹⁸⁷ Of Gad, ¹⁸⁸ Of Reuben, ¹⁸⁹ Of Simeon, ¹⁹⁰ Of Iudah, ¹⁹¹ Of Benjamin, ¹⁹² Of Dan, ¹⁹³ Of Joseph, ¹⁹⁴ Of Gad, ¹⁹⁵ Of Reuben, ¹⁹⁶ Of Simeon, ¹⁹⁷ Of Iudah, ¹⁹⁸ Of Benjamin, ¹⁹⁹ Of Dan, ²⁰⁰ Of Joseph, ²⁰¹ Of Gad, ²⁰² Of Reuben, ²⁰³ Of Simeon, ²⁰⁴ Of Iudah, ²⁰⁵ Of Benjamin, ²⁰⁶ Of Dan, ²⁰⁷ Of Joseph, ²⁰⁸ Of Gad, ²⁰⁹ Of Reuben, ²¹⁰ Of Simeon, ²¹¹ Of Iudah, ²¹² Of Benjamin, ²¹³ Of Dan, ²¹⁴ Of Joseph, ²¹⁵ Of Gad, 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8 Then David
restored them to
the tribe of Judah.

cities vnto the reigne of David.

32 And their towne were Eram, and Ain, Rimmon, and Tochen, and Ahan, five cities:

33 And all their towne that were round about these cities vnto Baa, these are their habitations and the declaration of their genealogie,

34 And Meshobab, and Eusech, and Iosiah the sonne of Amishai,

35 And Ioel and Iehu the sonne of Ioshibiah, the sonne of Semaiah, the sonne of Asiel,

36 And Elionai, and Iakobab, & Ieshobai, and Afsiah, and Adiel, and Iesimiel, and Benai,

37 And Ziza the sonne of Shipbei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, even vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them utterly vnto this day, and dwell in their rooms, because there was pasture there for their sheepe.

42 And beside these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Nemiah, and Rophajah, and Vzziel the sonnes of Ishi were their captaines.

43 And they smote the rest of Amalek that had escaped, and they dwell there vnto this day.

CHAP. V.

1 The birthright of Reuben was given to the sonnes of Joseph, 2 The genealogie of Reuben, 11 And Gad, 12 And of the half tribe of Manasse.

The sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, but had defiled his fathers bed, therefore his birthright was given vnto the sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

For Iudah promised above his brethren, and of him came the prince, but the birthright was Josephs.)

The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilneef king of Asshur carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwell in Aroer even vnto Nebo and Baalmeon.

9 Also Eastward he inhabited vnto the entering in of the wilderness from the river Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their hands: and they dwell in their tents in all the East partes of Gilead.

11 And the children of Gad dwell over against them in the land of Bashan, vnto Salchah,

12 Ioel was the chieft, and Shapham the second, but Iaani and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seven.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iareah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshihai, the sonne of Lahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chieft of the household of their fathers.

16 And they dwell in Gilead in Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 The sonnes of Reuben and of Gad, and of half the tribe of Manasse of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fortie thousand, seven hundred and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with Ietur, and Naphish, and Nodab.

20 And they were holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, even their camels fiftie thousand, and two hundred & fiftie thousand sheepe, and two thousand asses, and of persons an hundred thousand.

22 For many fell downe wounded, because the warre was of God. And they dwell in their steads vntill the captiuitie.

23 And the children of the half tribe of Manasse dwell in the land, from Bashan vnto Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, even Ephraim and Ishi, and Eliel and Azriel, and Jeremiah, and Hodaiah, and Lahdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneef king of Asshur, and hee caried them away: even the Reubenites, and the Gadites, and the half tribe of Manasse, and brought them vnto Halah and Habor, and Hara, and to the river Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Levi, 31 Their order in the ministry of the Tabernacle, 49 Aaron and his sonnes Priests, 54 57 Their habitations.

The sonnes of Levi were Gershon, Kohath, and Merari.

2 And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron and Moses and Miriam. And the sonnes of Aaron, Nadab,

1 For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the taile of Dum.

in. And were not slain by Saul and David.

* Gen. 35. 23. and 42. 4.

a. Because they were made two tribes, they had a double portion.

b. That is, he was the chieft of all the tribes according to families, prophesie, Gen. 49. 1. and because Christ should come of him. * Gen. 49. 10. and 1. 12. Num. 1. 6. 5.

c. To wit, in the time of Vzriah king of Israel, 2 King. 15. 19.

d. These places were beyond Jordan toward the East in the land given to the Reubenites. 10. 14. 15. 1.

e. The themselves that came of Isaac Abraham according to the

f. Both the whole countrey and one peculiar city were called by this name Bashan.

g. These twaine were the sonnes of Ishmael, Gen. 2. 13. h. To wit, by the Lord that gaue them the victory.

i. Elr. fault of men.

i. Meaning, the captivity of the ten tribes vnder Tilgath Pilneef. k. Otherwise called Baal-gad.

l. Thus God stirred vp the wicked, and vied them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition. * 2. King. 18. 11.

* Gen. 46. 11. 29. 6. 1. 6. 2. 3. 3. 3.

^aLeuit. 1. 1. 1.
^bNumb. 3. 2. 5.

*Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar begate Phinehas, Phinehas begate Abihua,

5 And Abihua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was hee that was ^b Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Anariah, and Anariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And Iehozadak departed when the Lord carried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Levi were Gershom, Kohath and Merari.

17 And these bee the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli, and Mushi: these are the families of Levi concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimma his sonne,

21 Ioad his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, ^d Aminadab his sonne, Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiaph his sonne, and Assir his sonne.

24 Tahath his sonne, Vrieh his sonne, Vzziel his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zephai his sonne, and Nahath his sonne,

27 Ellab his sonne, Ieroham his sonne, Elkanah his sonne.

28 And the sonnes of Shemuel the eldest Vashni, then Abiah.

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzziel his sonne,

30 Shimea his sonne, Haggiah his sonne, Afai his sonne.

31 And these bee they whom David set for to sing in the house of the Lord, after that the Arke had rest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Iero-

ham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Assir, the sonne of Ebiaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Levi, the sonne of Israel.

39 And his brother ^a Asaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baasiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimma, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Levi.

44 And their brethren the sonnes of Merari, were on the left hand, euen ^c than the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amariah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Levi.

48 ¶ And their brethren the Levites were appointed vnto all the seruice of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to do in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne and Ahimaaz his sonne.

54 ¶ And these are the dwelling places of them thorowout their townes and coasts euen of the sonnes of Aaron for the family of the Kohathites, for the lot was theirs.

55 So they gaue them Hebron in the land of Iudah and the suburbs thereof round about it.

56 But the felde of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for refuge, euen Hebron & Libna with their suburbs, and Iattir, and Eshtemoa with their suburbs,

58 And Helen with her suburbs, and Debir with her suburbs,

59 And Afsan and her suburbs, and Bethshemesh and her suburbs:

60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirteene cities by their families.

61 And vnto the sonnes of Kohath the remnant of the family of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot tenne cities.

^{10r, 10p, 10m.}

^{10r, 10m, 10p.}
^a Meaning the cousin of Heman, ver. 33.

ⁱ The Levites are called the fingers brethren because they came of the same stocke.

^k Reade Numb. 4. 4.

^l Or, cities which were given to the Levites.

^m They were first appointed, & prepared for.

ⁿ Which was also called Kirjath-arba Gen. 23. 2.

^o That he that had killed a man might see thereunto for succour till his cause were tried, Deut. 19. 2.

^p Which Iosiah called Holon, Iosh. 15. 51. and 21. 15.

^q Or, Almon, Iosh. 21. 18.

^r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the halfe tribe of Manasseh and out of Ephraim, ver. 56.

^b Which was his Priest after that Ahithar was deposited according to the prophesie of Eli the Priest, 1. Sam. 2. 35. 5. And also vnto the king Vzziel, who would have usurped the priests office, 1. Chron. 16. 17, 18.

^c That is, he was led into captiuitie with his father Sebulah the high priest, 1. King. 2. 18.

^d Who is also called Iosh. 1. Sam. 2. 35.

^e Who is also called Iosh. 1. Sam. 2. 35.

^f Who is also called Iosh. 1. Sam. 2. 35.

^g Asaph was brought to that place where the Temple should be built, and was no more called to and fro. Reade Exod. 33. 2.

^h 1. Chron. 23. 22.

ⁱ 1. Chron. 23. 22.

^j 1. Chron. 23. 22.

^k 1. Chron. 23. 22.

^l 1. Chron. 23. 22.

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^{el} 1. Chron. 23. 22.

2. Sam. 1. 1. 1.
Numb. 3. 2. 5.

^aNadab, and Abihu, and ^a Eleazar, and Irha-
mar.
4 Eleazar begate Phinehas, Phinehas begate
Abihua,
5 And Abihua begate Bukki, and Bukki be-
gate Vzzi,
6 And Vzzi begate Zerachiah, and Zerachiah
begate Meraioth,
7 Meraioth begate Amariah, and Amariah
begate Ahitub,
8 And Ahitub begate ^a Zadok, and Zadok
begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azari-
ah begate Iohanan,
10 And Iohanan begate Azariah (it was hee
that was ^b Priest in the house that Salomon built
in Ierusalem)
11 And Azariah begate Amariah, and Ama-
riah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok be-
gate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah
begate Azariah.
14 And Azariah begate Seraiah, and Seraiah
begate Iehozadak,
15 And Iehozadak departed when the Lord
caried away into captiuitie Iudah and Ierusalem
by the hand of Nebuchad-nezzar.
16 ¶ The sonnes of Levi were Gershom, Ko-
hath and Merari.
17 And these bee the names of the sonnes of
Gershom, Libni, and Shimei.
18 And the sonnes of Kohath were Amram,
and Izhar, and Hebron, and Vzziel.
19 The sonnes of Merari, Mahli, and Musi:
these are the families of Levi concerning their
fathers.
20 Of Gershom, Libni his sonne, Iahath his
sonne, Zimmah his sonne,
21 Ioah his sonne, Iddo his sonne, Zerah his
sonne, Teaterai his sonne.
22 The sonnes of Kohath, ^a Aminadab his
sonne, Korah his sonne, Afir his sonne,
23 Elkanah his sonne, and Ebiasaph his sonne,
and Afir his sonne,
24 Tahath his sonne, Vrieh his sonne, Vzziel
his sonne, and Shaul his sonne,
25 And the sonnes of Elkanah, Amasai; and
Ahimoth.
26 Elkanah, the sonnes of Elkanah, Zephai
his sonne, and Nahath his sonne,
27 Eliab his sonne, Ieroham his sonne, Elka-
nah his sonne.
28 And the sonnes of Shemuel, the eldest Vash-
ni, then Abiah.
29 ¶ The sonnes of Merari were Mahli, Libni
his sonne, Shimei his sonne, Vzziel his sonne,
30 Shimea his sonne, Haggiath his sonne, Asa-
iah his sonne.
31 And these bee they whom David set for to
sing in the house of the Lord, after that the Arke
had rest.
32 And they ministred before the Taberna-
cle, euen the Tabernacle of the Congregation
with singing, vntill Salomon had built the
house of the Lord in Ierusalem: then they conti-
nued in their office, according to their custome.
33 And these ministred with their children: of
the sonnes of Kohath, Heman a singer, the sonne
of Ioel, the sonne of Shemuel,
34 The sonne of Elkanah, the sonne of Iero-

ham, the sonne of Eliel, the sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah,
the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Ioel,
the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the sonne of Afir,
the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath,
the sonne of Levi, the sonne of Israel.
39 And his brother ^a Afaph stood on his
right hand: and Afaph was the sonne of Berechi-
ah, the sonne of Shimea,
40 The sonne of Michael, the sonne of Ba-
seiah, the sonne of Malchiah,
41 The sonne of Echni, the sonne of Zerah, the
sonne of Adaiah,
42 The sonne of Ethan, the sonne of Zimmah,
the sonne of Shimei,
43 The sonne of Lahath, the sonne of Ger-
shom, the sonne of Levi.
44 And their brethren the sonnes of Merari,
were on the left hand, euen than the sonne of Ki-
shi, the sonne of Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, the sonne of Ama-
ziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the
sonne of Shamer,
47 The sonne of Mahli, the sonne of Musi, the
sonne of Merari, the sonne of Levi.
48 ¶ And their brethren the Levites were
appointed vnto all the seruice of the Taberna-
cle of the house of God.
49 But Aaron and his sonnes burnt incense
vpon the altar of burnt offering, and on the altar
of incense, for all that was to do in the most holy
place, and to make an atonement for Israel, ac-
cording to all that Moses the seruant of God had
commanded.
50 These are also the sonnes of Aaron, Elea-
zar his sonne, Phinehas his sonne, Abihua his
sonne,
51 Bukki his sonne, Vzzi his sonne, Zerahi-
ah his sonne,
52 Meraioth his sonne, Amariah his sonne, A-
hitub his sonne,
53 Zadok his sonne and Ahimaaz his sonne.
54 ¶ And these are the dwelling places of
them thorowout their townes and coasts euen of
the sonnes of Aaron for the family of the Koha-
thites, for the lot was theirs.
55 So they gaue them Hebron in the land
of Iudah, and the suburbs thereof round about it.
56 But the fieldes of the citie, and the villages
thereof they gaue to Caleb the sonne of Iephun-
neh.
57 And to the sonnes of Aaron they gaue the
cities of Iudah for refuge, euen Hebron & Lib-
na with their suburbs, and Iattir, and Estemoa
with their suburbs,
58 And Filen with her suburbs, and Debir
with her suburbs,
59 And Ashan and her suburbs, and Bethshe-
mesh and her suburbs:
60 ¶ And of the tribe of Benjamin, Geba and
her suburbs, and Alemeth with her suburbs, and
Anathoth with her suburbs: all their cities were
thirteen cities by their families.
61 And vnto the sonnes of Kohath the rem-
nant of the family of the tribe, euen of the
halfe tribe of the halfe of Manasseh, by lot tenne
cities.

10r. nephem.

10r. confu.
Meaning the
cousin of Heman,
ver. 33.

1 The Levites are
called the fingers
brethren because
they came of the
same stocke.
k. Reade Numb.
4. 4.

1 Or, cities which
were giuen to the
Levites.
m They were first
appointed, & pre-
pared for.

n Which was also
called Kirjath-ar-
ba Gen. 32. 2.
Ioth. 2. 1. 1.

o That he that had
killed a man might
flee thereunto for
succour till his
cause were tried,
Deut. 19. 2.

p Which Ioshua
called Holon,
Ioth. 1. 5. 1. and
2. 1. 1.

q Or, Almon,
Ioth. 2. 1. 8.

r That is, they
gaue a portion to
the Kohathites,
which were the
remnant of the
tribe of Levi, out
of the halfe tribe
of Manasseh and
out of Ephraim,
ver. 56.

Which was he
Priest after that A-
himelech was depo-
sed, according to
the prophetic of
Eli the Priest,
1. Sam. 2. 1. 3.
b And did valiantly
against king Vza-
niah, who would
hauere vnto the
priests office,
1. Chron. 24. 17, 18.

c That is, he was
led into captiuitie
with his father Sa-
lomon the his priest
1. King. 2. 18.

sonnes of Merari.

Who seemeth
to be called Iahar,
Reade 1. Sam. 1.
2. 1. 1.

Who is also cal-
led Ioth, 1. Sam. 2.
2. 1. 1. and the 33. ver.
of this chapter.

f After it was
brought to that
place where the
Temple should
be built, and was
no more caried to
and fro.
g Reade Exod.
25. 1.

1. Sam. 4. 3. 1. 1.
6. Chap. 23. 1. 1.

1 Then David restored them to the tribe of Iudah.

cities vnto the reigne of David.

32 And their townes were Eram, and Ain, Rimmon, and Tochen, and Afsan, five cities.

33 And all their townes that were round about these cities vnto Baal, these are their habitations and the declaration of their genealogie,

34 And Meshobab, and Tanlech, and Iosuah the sonne of Amishiah,

35 And Ioel and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Iaakobah, & Ieshohai, and Afsiah, and Adiel, and Iefimiel, and Beniah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines.

43 And they smote the rest of Amalek that had escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and given to the sonnes of Joseph, 2 The genealogie of Reuben, 11 And Gad, 22 And of the half tribe of Manasseh.

The sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, but had defiled his fathers bed, therefore his birthright was giuen vnto the sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah preailed aboue his brethren, and of him came the prince, but the birthright was Iosephs.)

3 The sonnes of Reuben the eldest sonne of Israel, were Hanoah and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimai his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilnefer king of Asshur carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in Aroer euen vnto Nebo and Baalmeon.

9 Also Eastward he inhabited vnto the entering in of the wilderness from the riuer Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their hands: and they dwelt in their tents in all the East partes of Gilead.

11 And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel was the chieftest, and Shapham the second, but Iaani and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seven.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iarvah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshihai, the sonne of Lahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chieft of the household of their fathers.

16 And they dwelt in Gilead in Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 The sonnes of Reuben and of Gad, and of the half tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fortie thousand, seven hundred and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with Ietur, and Naphith, and Nodab.

20 And they were holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundred & fiftie thousand sheepe, and two thousand asses, and of persons an hundred thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the half tribe of Manasseh dwelt in the land, from Bashan vnto Baal Hermon, and Seir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, euen Ephraim and Ishi, and Eliel and Azriel, and Ieremiah, and Hodanah, and Iahdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilnefer king of Asshur, and hee caried them away: euen the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them vnto Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

CHAP. VI.

1 The genealogie of the sonnes of Levi, 31 Their order in the ministry of the Tabernacle, 49 Aaron and his sonnes Priests, 59 37 Their habitations.

The sonnes of Levi were Gershon, Kohath, and Merari.

2 And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron and Moses and Miriam. And the sonnes of Aaron, Nadab,

1 For the tribe of Simcon was so great in number, that in the time of Ezekiash they sought new dwellings vnto Gedor, which is in the tribe of Dan.

in. And were not slain by Baal and David.

* Gen. 35.22. and 49.4.

a. Because they were made two tribes, they had a double portion.

b. That is, he was the chieftest of all the tribes according to Iakobs prophetic, Gen. 49.8. and because Christ should come of him. * Gen. 49.9. exp. l. 12. num. 26.5.

c. To wit, in the time of Vzziel King of Israel, 2. King. 15.29.

d. These places were beyond Iordan toward the East in the land giuen to the Reubenites.

For, Ezrah. e. The Hagarites that came of Hagar Abrahams concubine.

f. Both the whole countrey and one peculiar city were called by this name Bashan.

g. These twaine were the sonnes of Ithamar, Gen. 25.15. h. To wit, by the Lord that gaue them the victory.

i. Her. foules of warre.

k. Meaning, the captiuitie of the ten tribes vnder Tilgath Pilnefer. l. Otherwise called Baal-gad.

l. Thus God stirred vp the wicked, and vied them as instruments to execute his iust judgement against sinners, although they were led with malice and ambition. * 2. King. 18.11.

* Gen. 46.17. 1208. 6.1. chap. 23.12.

^aLeuit. 10. 1.
^bNumb. 3. 35.

^aNadab, and Abihu, and ^aEleazar, and Ithamar.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate ^aZadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was hee that was ^bPriest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah.

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And ^cIehozadak departed when the Lord carried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these bee the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli, and Musshi: & these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Teaterai his sonne.

22 The sonnes of Kohath, ^dAminadab his sonne, Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Eliafaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zephai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne.

28 And the sonnes of Shemuel, the eldest ^eVashni, then Abiah.

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Asafiah his sonne.

31 And these bee they whom Dauid set for to sing in the house of the Lord, after that the Arke had ^frest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with ^gsinging, vnto Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Iero-

ham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the ^hsonne of Assir, the sonne of Eliafaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.

39 And his ⁱbrother ^jAsaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baafiah, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari, ^kon the left hand, ^leuen t than the sonne of Kish, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amariah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Musshi, the sonne of Merari, the sonne of Leui.

48 ¶ And their ⁱbrethren the Levites were ^kappointed vnto all the seruice of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to do in the most holy place, and to make an atonement for Israel according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne and Ahimaaz his sonne.

54 ¶ And these are the ^ldwelling places of them thorowout their townes and coasts ^meuen of the sonnes of Aaron for the family of the Kohathites, for the ⁿlot was theirs.

55 So they gaue them ^oHebron in the land of Iudah and the suburbs thereof round about it.

56 But the felde of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for ^orefuge, ^peuen Hebron & Libna with their suburbs, and Iattir, and Eshtemoa with their suburbs,

58 And ^qHilen with her suburbs, and Debir with her suburbs,

59 And Ashan and her suburbs, and Bethshemesh and her suburbs:

60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and ^rAlemerth with her suburbs, and Anathoth with her suburbs: all their cities were thirteene cities by their families.

61 And vnto the sonnes of ^rKohath the remnant of the family of the tribe, ^seuen of the halfe tribe of the halfe of Manasseh, by lot tenne cities,

^a Which was hee Priest after that Ahithar was deposed, according to the prophesie of Eli the Priest, 1. Sam. 2. 35. ^b And did valiantly resist king Vzziah, who would haue vsurped the priests office, 2. Chron. 26. 17, 18.

^c That is, he was led into captiuitie with his father Seraiah the hie priest 2. King. 25. 18.

^d Who seemeth to be called Izhar, Exod. 6. 25. ^e 2. Numb. 16. 1.

^f Who is also called Ioel, 1. Sam. 8. 2, and the 33. vers. of this chapter.

^g Asaph was brought to that place where the Temple should be built, and was no more carried to and fro. ^h Reade Exod. 25. 22.

ⁱ Asaph was brought to that place where the Temple should be built, and was no more carried to and fro. ^h Reade Exod. 25. 22.

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^{cx} Asaph was brought to that place where the Temple should be built

62 And to the sonnes of Gershon according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirtie cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath had cities & their coasts out of the tribe of Ephraim.

67 And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

68 Tokmeam also and her suburbs, and Beth-horon with her suburbs,

69 And Ailalon and her suburbs, and Gath Rimmon and her suburbs.

70 And out of the halfe tribe of Manasseh, || Aner and her suburbs, and || Bileam and her suburbs, for the families of the remnant of the sons of Kohath.

71 Vnto the sonnes of Gershon out of the familie of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and || Ashtaroth with her suburbs.

72 And out of the tribe of Issachar, || Kedesh and her suburbs, Debarath and her suburbs.

73 || Ramoth also and her suburbs, and || Anem with her suburbs,

74 And out of the tribe of Asher, Mafsal and her suburbs, and Abdon and her suburbs.

75 And || Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and || Hammon and her suburbs, and || Kirithaim and her suburbs.

77 Vnto the rest of the children of Merari were given out of the tribe of Zebulun || Rimmon and her suburbs, || Tabor and her suburbs,

78 And on the other side Iorden by Iericho, & men on the East side of Iorden, out of the tribe of Reuben, || Bezer in the wilderness with her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Methaath with her suburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Hesbon with her suburbs, and Iazer with her suburbs.

CHAP. VII.

1 The genealogie of Issachar, 6 Benjamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

And the sonnes of Issachar were Tola and || Puaah, 2 Iasub and Tola, Vazi, and Rephaiah, and Ieriel, and Iahmai, and Iiblam, and Shemuel, heads in the households of their fathers. Of Tola were valiant men of warre in their generations, whose number was in the dayes of David two and twentie thousand and six hundred.

And the sonne of Vzzi was Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Iasiah, 6 fue men all princes.

4 And with them in their generations after the household of their fathers were bands of men of warre for bastell fixe and thirte thousand: for they had many wiues and children.

5 And their || brethren among al the families of Issachar were valiant men of warre, reckoned in all by their genealogies fourescore and seuen thousand.

6 The sonnes of Benjamin were Bela, and Becher, and 4 Iediael, 6 three.

7 And the sonnes of Bela, Ezbon, and Vzzi, & Vzziel, and Ierimoth, and Iri, fue heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirte and foure.

8 And the sonnes of Becher, Zemirah, and Iosaph, and Eliezer, and Elionai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alamech: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houses of their fathers, valiant men of warre, twentie thousand and two hundred.

10 And the sonne of Iediael was Bilhan, and the sonnes of Bilhan, Ieush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Abihahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuentene thousand and two hundred, marching in battell aray to the warre.

12 And Shuphim, & Huphim were the sonnes of || Ir, but Husim was the sonne of || another.

13 The sonnes of Naphtali, Iahziel, and Guni, and Iezei, and || Shallum 8 of the sonnes of Bilhan.

14 The sonne of Manasseh was Ashriel whom she bare vnto him, but his concubine of Aram bare Machir the 6 father of Gilead.

15 And Machir tooke to wife the sister of Huphim and Shuphim, and the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name || Peresh, and the name of his brother was Shereph: and his sonnes were Vlam and Rakem.

17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonne of Shemida were Ahian and Shechem, and Likhil, and Aniam.

20 The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and || Zebach his sonne, and his sonne Eladah, and Tahath his sonne.

21 And Zabab his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of || Gath that were borne in the land, slew them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his || brethren came to comfort him.

23 And when he went in to his wife, she conceived and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his daughter was Sherah, which built Beth-horon

c Meaning, the foure sonnes and the father.

|| Or, kinsemen.

d Called also Ashbel, Gen. 46. 21. Numb. 30. 38.

e Which were the chiefe of these there were seuen in all, as appeareth, Gen. 46. 21.

|| Or, 31. 31.

|| Or, Yemah, Job. 31. 35. || Or, Gath-rimmon.

f Who in the first verse is called also Gershon.

|| Or, Reishayah, Job. 31. 37.

|| Or, Bilhan, Job. 31. 38.

|| Or, Iermuth, Job. 31. 39.

|| Or, Kozamim, Job. 31. 39.

|| Or, Hilel, Job. 31. 40.

|| Or, Ammishad, Job. 31. 41.

|| Or, Karan, Job. 31. 42.

|| Or, Iohanan, Job. 31. 43.

|| Or, Karah, Job. 31. 44.

|| Or, 10. 8. and 31. 36.

|| Or, Phineas, 1. Who also is called Iob, Gen. 46. 13.

h That is, their number was found that great, when David numbered the people, 2 Sam. 24. 1.

|| Or, Iri. i Meaning, that he was not the sonne of Benjamin, but of Dan, Gen. 46. 23.

|| Or, of Asher. || Or, Shilem, Gen. 46. 24.

g These came of Dan of Naphtali, which were the sonnes of Bilhan, Gen. 46. 23, 24, 25.

|| Or, 10. 8. and 31. 36.

|| Or, Ierem, Numb. 26. 30.

h Meaning, the sister of Gilead.

i Which was one of the five principall cities of the Philistines, (sewe the Ephraimites, || Or, Amisphakes.

|| Or, 10. 8. and 31. 36.

Beth-horon the nether, and the vpper, and Vazen Sheerah.

15 And Rephah was his sonne, and Resheph, and Telah his sonne, and Tahan his sonne,

16 Laadan his sonne, Ammihud his sonne, Eli-shama his sonne,

17 Non his sonne, Iehoshua his sonne.

18 And their possessions & their habitations were Beth-el and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto Azzah, and the villages thereof.

19 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

20 ¶ The sonnes of Asher were Imnah, and Ithuah, and Ithuai, and Beriah, and Serah their sister.

21 And the sonnes of Beriah, Heber and Malchiel, which is the father of Birzauih.

22 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

23 And the sonnes of Iaphlet were Pasach, and [Bimhal, and Afhuath: these were the children of Iaphlet.

24 And the sonnes of Shamer, Ahi, and Roh-gah, Iehubbah, and Aram.

25 And the sonnes of his brother Helem were Zophah and Imma, and Shelesh, and Amal.

26 The sonnes of Zophah, Suah, and Harne-pher, and Shual, and Beri, and Imrah,

27 Bezer and Hod, and Shamma, and Shilshah, and Iehiran, and Beera.

28 And the sonnes of Iether, Iephunneh, and Pippa, and Ara.

29 And the sonnes of Villa, Harah, and Haniel, and Rizja.

30 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battel to the number of sixtie and twenty thousand men.

CHAP. VIII.

1 The sonnes of Benjamin, 29 And race of Saul.

Benjamin also begate Bela his eldest sonne, Abishel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Hiram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and they were caried away captiues to Monahath,

7 And Naaman, and Ahiab, and Gera, he caried them away captiues: and hee begate Uzza, and Abihud.

8 And Shaharaim begat certaine in the coun- trey of Moab, after hee had sent away Hushim and Baara his wiues.

9 He begate, I say, of Hodeh his wife, Iobab and Zibia, and Meshah and Malcham,

10 And Ieuz and Shachia, and Mirra: these were his sonnes, and chiefe fathers.

11 And of Hushim he begat Ahitub & Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham, and Shamed (which built Ono, and Lod,

and the villages thereof)

13 And Bereah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath).

14 And Ahio, Shafhak, and Ierimoth,

15 And Sebadiab, and Arad, and Ader,

16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,

17 And Zebadiab, and Meshullam, and Hizki, and Heber,

18 And Ishmerai, and Izliah, and Iobab, the sonnes of Elpaal,

19 Iakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And Adaiab, and Beraiah, and Shimrah the sonnes of Shimei,

22 And Ithpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiah,

25 Iphedeiah & Penuel the sonnes of Shafhak,

26 And Shamsherai, and Shehariah and Athaliah,

27 And Iareshiah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe fathers according to their generations, *even* princes, which dwelt in Ierusalem.

29 And at Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, *even* by their brethren.

33 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchithua, and Abinadab, and Efhbaal.

34 And the sonne of Iouathan was Merib-baal, and Merib-baal begate Micah.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz,

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne was Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had fixe sonnes, whose names are these, Aikam, Bocheru, and Ishmael, and Shear-iah, and Obadiab, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Iehush the second, and Eliphelet the third.

40 And the sonnes of Vlam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundreth and fiftie: all these were of the sonnes of Benjamin.

CHAP. IX.

1 All Israel and Iudah numbered, 10 Of the Priests and Levites, 11. 18 And of their offices.

Thus all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were caried away to Babel for their transgression.

¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, *even* Israel, the Priests, the Levites, and the Ne- thinites.

e The chiefe of the tribe of Benjamin, that dwelt in Ierusalem.

* Chap. 9. 35.

f Who in the 1. Sam. 9. 1. is called Abiel. g He is also named Ithobeth, 2. Sam. 3. 8. h He is likewise called Mephibosheth, 2. Sam. 9. 6.

a Hitherto he hath described the genealogies before they went into captiuitie, & now he describeth their historie after their returne. b Meaning, the Gibeonites which serued in the Temple, read Ioth. 9. 33

And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Isari, the sonne of Bani, of the children of Pharez, the sonne of Judah.

5 And of Shiloni, Ashai the eldest, and his sonnes.

6 And of the sonnes of Zerah, Isuel, and their brethren six hundred and ninety.

7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodouiah, the sonne of Haseruiah.

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzri, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibneiah.

9 And their brethren according to their generations nine hundred, fiftie and sixe: all these men were chiefe fathers in the householdes of their fathers.

10 ¶ And of the Priests, Jedaiah, and Jehoia-rib, and Jachin.

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the son of Meraioth, the sonne of Ahimub the chiefe of the house of God.

12 And Adaiah the sonne of Ieroham, the sonne of Passhur, the sonne of Malchiah, and Maasai, the sonne of Adiel, the sonne of Tahzerah, the sonne of Meshullam, the sonne of Meshille-mith, the sonne of Immer.

13 And their brethren the chiefe of the house-holds of their fathers a thousand, seven hundred and threescore valiant men, for the worke of the seruice of the house of God.

14 ¶ And of the Levites, Shemaiah the sonne of Hasub, the sonne of Azrikam, the sonne of Hahabiah, the sonnes of Merari.

15 And Bakkakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph.

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters were Shallum, & Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Levi vnto the Kings gate Eastward.

19 And Shallum the sonne of Core the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the worke, and office to keepe the gates of the Tabernacle: so their families were ouer the house of the Lord keeping the entry.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Mefeleemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundred and twelue, which were num-bred according to their genealogies by their townes. Dauid established these, and Samuel the Seer in their perpetuall office.

23 So they and their children had the over-sight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, which were in their townes, came at seuen dayes from time to time with them.

27 For these foure chiefe porters were in per-petual office, and were of the Levites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay rounde about the house of God, because the charge was theirs, and they cau-sed it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appoynted ouer the instruments, and ouer all the vessels of the Sanctuary, and of the house, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priests made oyntments of sweete odours.

31 And Mattithiah one of the Levites which was the eldest sonne of Shallum the Kohite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the oversight of the shewbread to prepare it euery Sabbath.

33 And these are the fingers, the chiefe fathers of the Levites, which dwelt in the chambers, and had none other charge: for they had to do in that businesse day and night.

34 These were the chiefe fathers of the Levites according to their generations, and the principal which dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gi-beon, Ieiel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Jerusalem, euen by their brethren.

39 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchidua, and Abinadab and Eshbaal.

40 And the son of Jonathan was Merib-baal and Merib-baal begate Micah.

41 And the sonnes of Micah were Piton, and Melech and Tahrea.

42 And Ahaz begate Iarah, and Iarah begat Alemeth, and Azmaneth, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his son, Azel.

44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Ismael, and Sheari-ah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X

1 The battell of Saul against the Philistines, 4 In which he dieth. 6 And his funeral also 9 The cause of Sauls death.

Then the Philistines fought against Israel and the men of Israel fled before the Philistines, and fell downe slaine in Mount Gilboa.

2 And the Philistines pursued after Saul and after his sons, and the Philistines smote Jonathan,

10r, chiefe of the families.

c That is, he was the chiefe Priest.

d To serve in the Temple, every one according to his office.

e So called because the king came into the Temple thereby, and not the common people.

f Their charge was that none should enter into whose places which were only appointed for the Priests to minister in.

10r Jonathan slain.

g They served weekly, as Ezech. 4. 10.

h Or, opening of the doors.

h Whereof the most offering was made, Levitic. 2. 3.

i Exod. 25. 30.

j But were continually occupied in singing praises to God.

k 1 Sam. 1. 9. 10r, Abigail.

l 1 Sam. 1. 4. 3. chap. 8. 33.

k Who was also called Jehoiahab, Chap. 8. 36.

l 1 Sam. 31. 3.

and Abinadab, and Malchishua the sonnes of Saul.

3 And the battel was fore against Saul, and the archers † hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, lest these vncircumcised come and mocke at me: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of † Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and rooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

13 So Saul died for his transgression that hee committed against the Lord, * *men* against the word of the Lord which he kept not, and in that he sought and asked counsel of a † familiar spirit,

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

CHAP. XL

3 After the death of Saul Dauid is anoynted in Hebron. 5 The Iebusites rebel against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made capitaine. 10 His valiant men.

Then * all Israel gathered themselves to Dauid vnto Hebron, laying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou leddest Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feed my people Israel, and thou shalt be capitaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lord. And they anoynted Dauid king ouer Israel, * according to the word of the Lord, by the hand of Samuel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where *were* the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus sayd to Dauid, Thou shalt not come in hither. Neuerthelesse Dauid tooke the tower of Zion, which is the city of Dauid,

6 And Dauid sayd, * Whosoever smiteth the Iebusites first, shall be the chiefe and capitaine. So Ioab the sonne of Zeruiah went first vp, and was capitaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 ¶ And he built the citie on euery side, from Millo euen round about: and Ioab repaired the rest of the citie.

9 And Dauid prospered, and grew: for the Lord of hostes *was* with him.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdom with all Israel, to make him King ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Ishobeam the sonne of Hachmoni, the *b* chiefe among thirtie: hee list vp his speare against three hundred, whom hee slew at one time.

12 And after him *was* Eleazar the sonne of † Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the mids of the field, and fained it, and slew the Philistims: so the Lord gaue a great victorie.

15 ¶ And three of the *d* thirtie captaines went to a rocketo Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid *was* in the hold, the Philistims garison *was* at Beth-lehem.

17 And Dauid longed, and said, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And sayd, Let not my God suffer me to do this: should I drinke the *e* blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore he would not drinke it: these things did these three mighty men.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, & he list vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their capitaine: * but hee attained not vnto the *first* three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many acts, and *was* of Kabzeel, he slew two † strong men of Moab, hee went downe also and slew a Lion in the mids of a pit in time of snow.

23 And he slew an Egyptian, a man of great stature, *euen* siue cubits long, and in the Egyptians hand *was* a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaiah the son of Iehoiada, and had the name among the three worthies.

* 2 Sam. 5. 7.

* 2 Sam. 23. 8.

b Meaning the most excellent & best esteemed for his valiantnesse: some read, the chiefe of the princes.
† Or, his vncle.

c This act is referred to Shammah, 2 Sam. 23. 11. which seemeth was the chiefe of these.
d That is, Eleazar and his two companions.

* 2 Sam. 23. 19.

e That is, this water for the which they ventured their blood.

* 2 Sam. 23. 19.

† Or, snow.

† 2 Sam. 21.

† 2 Sam. 21.

a Which was the idol of the Philistims, and from the belly downward had the forme of a fish, and vprward of a man.

* 2 Sam. 19. 23.

† Or, witch and sorcerer.

* 2 Sam. 23. 8.

* 2 Sam. 2. 1.

a This was after the death of Ishobeam, when Dauid had reigned 7 years & 6 months in Hebron, 2 Sam. 7. 5.

* 2 Sam. 16. 13.

Meaning those three which brought the water to David.
2 Sam. 23. 29.

g Called also Shemmoah,
2 Sam. 23. 25.

h He is also called Mubnagai, 2 Sam. 23. 27.

Meaning those three which brought the water to David.
2 Sam. 23. 29.

Meaning those three which brought the water to David.
2 Sam. 23. 29.

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Meaning those three which brought the water to David.
2 Sam. 23. 29.

25 Behold, he was honourable among thirtie, but hee attained not vnto the first three. * And David made him of his counsell.

26 ¶ These also were valiant men of war, Abiath the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,

27 ¶ Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkezh the Tekoite, Abiezer the Antiochite,

29 ¶ Sibbecai the Hushathite, Itai the Abihite,

30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ittai the sonne of Ribai of Gibeath of the children of Benjamin, Benaiash the Pirathonite,

32 Hurai of the riuers of Gaath, Abiel the Arbathite,

33 Azmaueh the Baharumite, Elihah the Shaalbomite,

34 The sonnes of Haffem the Grzonite, Jonathan the sonne of Shageh the Harite,

35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,

36 Hopher the Mecherathite, Ahijah the Pelonite,

37 Hemo the Carmelite, Naarai the sonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the sonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berorite, the armour bearer of Ioab, the sonne of Zeruah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zabab the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captain of the Reubenites, and thirtie with him,

43 Hanan the sonne of Maachah, and Ioshaphat the Mithnite,

44 Vzia the Afterathite, Shamai and Ieiel the sonnes of Otham the Aroerite,

45 Iediel the sonne of Shimri, and Ioha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Ioshauiah the sonnes of Elnaam, and Ichmah the Moabite,

47 Eliel and Obed, and Iazziel the Mesobaite.

CHAP. XII.

2 ¶ Who they were that went with David when he fled from Saul.
24 Their valiantnesse. 25 They that came vnto him vnto Hebron out of euery tribe to make him king.

a To take his part against Saul, who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with stings, Iudg. 20. 46.

These also are they that came to David to Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vse either right, and the left hand with stones and with arrowes and with bowes, and were of Sauls brethren, *even* of Benjamin.

3 The chiefe were Abiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Ieziel, and Peter the sonnes of Asmaueh, Berachah and Iehu the Antiochite,

4 And Ishmaiah the Obedomite, a valiant man among thirtie, and above the thirtie, & Jeremiah, and Ichaziel, and Iohanan, and Ioshabab the Oederathite,

5 Eluzai, and Terimoth, and Bealiah, and Sheariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iathobeam of Hakorehim,

7 And Ioelah, and Zebadiah the sonnes of Ieroham of Cedar.

8 And of the Gadites there separated themselves, some vnto David into the hold of the wilderness, valiant men of warre, and men of armes, and apt for battell, which could handle speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnesse.

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 ¶ Mishmanah the fourth, Jeremias the fifth,

11 Attai the sixth, Eliel the seventh,

12 Iohanan the eighth, Elzabad the ninth,

13 Jeremias the tenth, Macbannai the eleuenth.

14 These were the sonnes of Gad: captaines of the hoste: one of the least could resist an hundred, and the greatest a thousand.

15 These are they that went ouer Iorden in the 4th moneth, when he had filled ouer all his banks, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Benjamin and Iudah to the hold vnto David,

17 And David went out to meet them, and answered and sayd vnto them, If yee bee come peaceably vnto me to helpe me, mine heart shall be knit vnto you: but if you come to betray me to mine aduersaries, seeing there is no wickednes in mine hands, the God of our fathers behold it, and reburke it.

18 And the spirit came vpon Amasai, which was the chiefe of thirtie, and he sayd, Thine are wee, David, and with thee, O sonne of Ishai, Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then David receiued them, and made them captaines of the garison.

19 ¶ And of Manasse, some fell to David, when hee came with the Philistines against Saul to battell, but they helped them not: for the Princes of the Philistines by aduise ment sent him away, saying, He will fall to his master Saul for our heads.

20 As he went to Ziklag, there fell to him of Manasse, Adnah, and Iozabad, and Iediel, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasse.

21 And they helped David against s that band: for they were all valiant men, and were captaines in the hoste.

22 For at that time day by day, there came to David to helpe him, vntill it was a great host, like the host of God.

23 And these are the numbers of the captaines that were armed to battell, and came to David to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and speare, were sixe thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seven thousand and an hundred.

26 Of the children of Leui foure thousand and

¶ Or, Gedaa.

¶ Or, buckler.

c Meaning fierce and terrible.

¶ Or, Mafmanah.

d Which the E. brewes called Nifin, or Abib, containing halfe March and halfe April, when Iorden was wont to overflow his banks, Iudg. 7. 5.

e The spirit of boldnesse and courage moued him to speake thus.

f They came only to helpe David, and not to succour the philistines, which were enemies to their country.

¶ Or, the tearer of our heads.

g To wit, of the Amalekites which had barred the citie Ziklag, 1 Sam. 30. 1. 9.

h Meaning mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

¶ Or, buckler.

i Of the Levites
which came by
descent of Aaron.

k That is, the great
rest number tooke
Saul's part.

l Men of good
experience, which
knew at all times
what was to bee
done.

m Or, he himself
in array.
n Ebr heart and
brave.

o So that his
whole hoste were
three hundred
twenty and two
thousand, two
hundred twenty
and two.

p Or, fight in their
array.

q Or, with a good
courage.
r The rest of the
Israelites.

s To wit, of the
Levites which
dwelt in Be-
thlehem, 1. Sam.
13. 19.

t Meaning, might
or strength: for
Ebrewe say a
strong is of God,
in it is excel-

u His first care
was to restore re-
ligion, which had
in Saul's daies
bene corrupted
and neglected.

and sixe hundred.

27 And Iehoiada was the chiefe of them of
Aaron: and with him threethousand and seven
hundred.

28 And Zadok a yong man very valiant, and
of his fathers housholde came two and twentie
captaines.

29 And of the children of Benjamin the bre-
thren of Saul three thousand: for a great part of
them vnto that time kept the ward of the house
of Saul.

30 And of the children of Ephraim twentie
thousand, and eight hundred valiant men and
famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eigh-
teene thousand, which were appointed by name
to come and make Dauid King.

32 And of the children of Issachar which were
men that had understanding of the times, to
knowe what Israel ought to doe: the heades of
them were two hundred, and all their brethren
were at their commandement.

33 Of Zebulun that went out to battell, expert
in warre, and in all instruments of warre, fiftie
thousand, which could set the battell in array:
they were not of a double heart.

34 And of Naphtali a thousand captaines, and
with them with shield and speare seven and thir-
tie thousand.

35 And of Dan expert in battell, eight and
twenty thousand and sixe hundred.

36 And of Asher that went out to the battell
and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reu-
benites, and of the Gadites, and of the halfe tribe
of Manasseh with all instruments of war to fight
with, an hundred and twenty thousand.

38 All these men of warre that could lead
an armie, came with vp right heart to Hebron
to make Dauid king, ouer all Israel: and all the
rest of Israel was of one accord to make Dauid
King.

39 And there they were with Dauid three
daies, eating and drinking: for their brethren
had prepared for them.

40 Moreover, they that were neere them vn-
till Issachar, and Zebulun, and Naphtali brought
bread vpon asses, and on camels, and on mules
and on oxen, *even* meat, floure, figges, and raisins,
and wine and oyle, and beecus and sheepe abun-
dantly: for there was ioy in Israel.

CHAP. XIIII.

7 The Arke is brought againe from Kirjath-earim to Ierusalem.
9 Vzza dieth because he toucheth it.

AND Dauid counsell'd with the captaines of
thousand and of hundred, and with all the
gouernours.

2 And Dauid said to al the Congregation of
Israel, If it seeme good to you, and that it proce-
deth of the Lord our God, wee will send to and
fro vnto our brethren, that are left in all the land
of Israel (for with them are the Priests and the
Leuites in the cities and their suburbs) that they
may assemble themselves vnto vs.

3 And we will bring againe the Arke of our
God to vs: for we fought not vnto it in the daies
of Saul.

4 And all the Congregation answered, Let
vs doe so: for the thing seemed good in the eyes
of all the people.

5 So Dauid gathered all Israel together
from Shihor in Egypt, euen into the entring of
Hamath, to bring the Arke of God from Kir-
jath-earim.

6 And Dauid went vp and all Israel to Baal-
lath in Kirjath-earim, that was in Iudah, to
bring vp from thence the Arke of God the Lord
that dwelleth betwene the Cherubims, where
his Name is called on.

7 And they caried the Arke of God in a new
cart out of the house of Abinadab: and Vzza and
Ahio guided the cart.

8 And Dauid and all Israel played before God
with all their might, both with songs and with
harps, and with viols, and with tymbrels, & with
cymbals, and with trumpets.

9 And when they came vnto the threshing
floore of Chidon, Vzza put forth his hand to
hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled a-
gainst Vzza, and he smote him, because he layed
his hand vpon the Arke: so he died there before
God.

11 And Dauid was angry, because the Lord had
made a breach in Vzza, and he called the name
of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying,
How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to
him into the citie of Dauid, but caused it to turne
into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house
of Obed Edom, *euen* in his house three moneths:
and the Lord blessed the house of Obed Edom,
and all that he had.

CHAP. XIII.

1 Hiram sendeth wood and workmen to Dauid. 4 The names
of his children. 8 14 By the counsell of God he goeth against
the Philistines, and ouercometh them. 15 God fighteth for
him.

Then sent Hiram the king of Tyrus messen-
gers to Dauid, and Cedar trees, with masons
and carpenters to build him an house.

2 Therefore Dauid knewe that the Lord had
confirmed him king ouer Israel, and that his
kingdome was lift vp on hie, because of his people
Israel.

3 Also Dauid tooke moe wiues at Ierusa-
lem, and Dauid begate moe sonnes and daugh-
ters.

4 And these are the names of the children
which he had at Ierusalem, Shammua, and Sho-
bab, Nathan and Salomon,

5 And Ithar, and Elishua, and Elphaler,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and Beeliada, and Eli-
phaler.

8 But when the Philistims heard that Dauid
was anointed King ouer Israel, all the Philistims
came vp to seeke Dauid, and when Dauid heard,
he went out against them.

9 And the Philistims came, and spread them-
selves in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying,
shal I go vp against the Philistims, and wilt thou
deliuer them into mine hand? and the Lord said
vnto him, Goe vp: for I will deliuer them into
thine hand.

11 So they came vp to Baal perazim, and Da-
uid smote them there: and Dauid said, God hath
diuided

* 1. Sam. 6. 10.
[Or, Nihil.
b That is, from
Gibea, where the
inhabitant of Ki-
riath-earim had
placed it in the
house of Abina-
dab, 2. Sam. 6. 3.
[Or, Baale, read
2. Sam. 6. 2.
c The sonnes of
Abinadab.
d That is, before
the Arke where
God shewed him-
self: so that the
signe is taken for
the thing signified,
which is common
to all sacraments
both in the olde
& new Testament.
e Called also Na-
chou, 2. Sam. 6. 6.
f Before the Arke
for vsurping that
which did not ap-
pertaine to his vo-
cation: for this
charge was giuen
to the Priests,
Num. 4. 15 for that
here all good in-
tentions are con-
demned, except
they bee comman-
ded by the word
of God.

g Who was a Le-
uite, and called
Gittite, because
he had dwelt at
Gath.

* 2. Sam. 5. 13.
† Ebr. cor.

a Because of Gods
promise made to
the people of Is-
rael.

b Elphaler and No-
gah are not men-
tioned, 2. Sam. 5.
14. so there are but
eleuen and here
thirteen.
[Or, Eliada.

e That is the valley of dimissions, because the enemies were dispersed like wasps.

divided mine enemies with mine hand, as waters are divided: therefore they called the name of that place, *Bail-perazim*.

12 And there they had left their gods: and David said, Let them be even burnt with fire.

13 Again the Philistims came and spread themselves in the valley.

14 And when David asked againe counsel at God, God said to him, Thou shalt not go up after them, but turne away from them, that thou mayest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry trees, then go out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So David did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of David went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 David prepareth an house for the Arke. 4 The number and order of the Levites. 16 The fingers are chosen out among them. 25 They bring againe the Arke with ioy. 29 David dancing before it, as directed of his wife Michal.

And David made him houses in the citie of David, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then David said, None ought to carry the Arke of God, but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And David gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which he had ordained for it.

4 And David assembled the sonnes of Aaton, and the Levites.

5 Of the Sonnes of Kohath, Vziel the chiefe, and his brethren sixe score.

6 Of the sonnes of Merari, Asai the chiefe, and his brethren two hundred and twenty.

7 Of the sonnes of Gershon, Joel the chiefe, and his brethren an hundred and thirty.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and his brethren fourscore.

10 Of the sonnes of Uzziel, Aminadab the chiefe, and his brethren an hundred and twelue.

11 And David called Zadok and Abiathar the Priests, and of the Levites, Vziel, Asai and Joel, Shemaiah, and Eliel, and Amminadab.

12 And he said vnto them, Ye are the chiefe fathers of the Levites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after due order.

14 So the Priests and the Levites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Levites bare the Arke of God vpon their shoulders with the bars as Moses had commanded, according to the word of the Lord.

16 And David spake to the chiefe of the Levites, that they should appoint certaine of their brethren to sing with instruments of musick, with viols and harpes, and cymbals, that they might make a sound, and lift vp their voice with ioy.

17 So the Levites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushiiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Izziel, & Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maasiah, and Mattithiah, & Elipheleh, and Mikueah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan, were fingers to make a sound with cymbals of brasie.

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maasiah and Benaiah with viols on Alamoth.

21 And Mattithiah, and Elipheleh, and Mikueah, and Obed Edom, and Ieiel, and Azariah, with harpes vpon Sheminith Tenazzeah.

22 But Chenaniah the chiefe of the Levites had the charge bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom and Ieiah were porters for the Arke.

25 So David and the Elders of Israel and the captains of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioy.

26 And because that God helped the Levites that bare the Arke of the Couenant of the Lord, they offered seven bullockes and seven rammes.

27 And David had on him a linnen garment, as all the Levites that bare the Arke, and the fingers, & Chenaniah that had the chiefe charge of the fingers: and vpon David was a linnen Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and sound of cornet, and with trumpets, & with cymbals, making a sound with viols and with harpes.

29 And when the Arke of the couenant of the Lord came into the citie of David, Michal the daughter of Saul looked out at a window, & saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 David ordaineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalm to be sung in praise of the Lord.

So they brought the Arke of God, & set it in the midst of the Tabernacle: that David had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord.

These instruments and other ceremonies, which they observed, were instructions of their infancie, which continued to the coming of Christ.

Which were inferior in dignitie.

This was an instrument of musick, or a certaine tune, wherunto they accustomed to sing Psalms. k This was the right time, ouer the which he that was most excellent had charge. l To wit, to appoint Psalms, and songs to them that sang.

m With Berechiah and Elkanah, verse 23. n Sam. 6. 13.

That is, gaue them strength to execute their office. o Besides the bullocke and the fat beest which David offered at euery first pace, p Sam. 6. 13. p Read 2 Sam. 6. 14.

It was so called because it put the Israelites in remembrance of the Lords couenant made with them. * 2 Sam. 6. 16.

* 2 Sam. 6. 17.

A Hee called vpon the name of God, desiring him to prosper the people, and giue good successe to their beginnings.

That was in the place of the citie, called Zion. m Sam. 5. 7. n Num. 4. 3. 10.

From the house of Obed Edom. m Sam. 6. 10, 13.

Or Harp.

Who was the sonne of Uzziel, the fourth sonne of Kohath, Exod. 6. 28, 29. and Num. 3. 20. d The third sonne of Kohath, Exod. 6. 28.

Prepare your selues and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle. * Chap. 13. 10. f According to the law appointed in the law.

2 Sam. 13. 19.

3 And hee dealt to every one of Israel both man & woman, to every one a cake of bread, and a piece of flesh, and a bottell of wine.

Towit, Gods benefits toward his people.

4 And hee appointed certaine of the Levites to minister before the Arke of the Lorde, and to rehearse and to thanke and praise the Lord God of Israel :

5 Asaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benajah, and Obed Edom, euen Ieiel with instruments, viols, and harpes, and Asaph to make a sound with cymbals,

6 And Benaiah and Iahaziel Priestes, with trumpets continually before the Arke of the Couenant of God.

7 Then at that time Dauid did appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lord, and call vpon his Name : declare his works among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his wonderfull works.

10 Reioyce in his holy Name : let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord and his strength : seeke his face continually.

12 Remember his marueilous works that hee hath done, his wonders, and the iudgements of his mouth,

13 O seed of Israel his seruant, O the children of Iakob his chosen.

14 Hee is the Lord our God : his iudgements are throughout all the earth.

15 Remember his Couenant for euer, and the word, which he commanded to a thousand generations :

16 * Which hee made with Abraham, and his othe to Izhak :

17 And hath confirmed it to Iakob for a law, and to Israel for an euerlasting Couenant,

18 Saying, To thee will I giue the land of Canaan, the lot of your inheritance.

19 When ye were few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people.

21 He suffered no man to doe them wrong, but rebuked Kings for their sakes, saying,

22 Touch not mine anoynted, and doe my Prophets no harme.

23 * Sing vnto the Lord all the earth : declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull works among all people.

25 For the Lord is great and much to be praised, and he is to be feared about all gods.

26 For all the gods of the people are idols, but the Lord made the heauens.

27 Praise and glory are before him : power and beauty are in his place.

28 Giue vnto the Lord, ye families of the people : giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name : bring an offering, and come before him, and worship the Lord in the glorious Sanctuary.

30 Tremble yee before him all the earth, surely the world shal be stable, and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is : let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord : for hee commeth to iudge the earth.

34 Praise the Lord for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and glory in thy praise.

36 Blessed be the Lord God of Israel for euer and euer : and let all people say, So be it, and praise the Lord.

37 ¶ Then he left there before the Arke of the Lords Couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day :

38 And Obed Edom and his brethren, threescore and eight : and Obed Edom the sonne of Ieduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priestes were before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offrings vnto the Lord vpon the burnt offering altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them were Heman, and Ieduthun, and therest that were chosen (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were Heman & Ieduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musick : and the sonnes of Ieduthun were at the gate.

43 And all the people departed, euery man to his house : and Dauid returned to blesse his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 and prayeth vnto God.

Now after ward when Dauid dwelt in his house, hee sayd to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lordes Couenant remaineth vnder burlines.

3 Then Nathan sayd to Dauid, Doe all that is in thine heart : for God is with thee.

4 And the same night euen the word of God came to Nathan, saying,

5 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build mee an house to dwell in :

6 For I haue dwelt in no house since the day that I brought out the children of Israel vnto this day, but I haue bene from tent to tent, and from habitation to habitation.

7 Wherefoerer I haue walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commanded to feede my people) saying, Why haue ye not built mee an house of cedar trees ?

8 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoate, and from following the sheepe, that thou shouldst be a prince ouer my people Israel.

3. And

To restore all things to their estate.

Hee esteemeth this to be the chiefest felicity of man. He willeth all the people both in heart and mouth to consent to these prayes.

With Zadok and the rest of the Priestes. Declaring that after our duty to God we are chiefly bound to our own house, for the which as for all other things we ought to pray vnto God, and instruct our families to praise his Name.

3 Sam. 7. 2. a Well built & faire. b That is, in tents covered wth skins. c As yet God had not reciled to the Prophet what he purposed concerning Dauid : therefore seeing God fauoured Dauid, he spake what he thought. d After that Nathan had spoken to Dauid. e That is, in a tent which remoued to and fro. f Meaning, where soeuer his Arke went, which was a signe of his presence. g. Of a shepheard of sheepe I made thee a shepheard of men : so that thou couldest not to this dignitie through thine own merits, but by my pure grace.

For gotten the
land.

Make them
sure that they
shall not remoue.
The house of
Israhel.

Will give thee
great polity.

That is vnto
the coming of
Christ: for then
these figures
should cease.
Which was
said.

He went into
reuerent where the
Arche was, shewing
what we ought to
doe when we re-
uerse any benefite
of the Lord.
Or, remained.
Meaning to this
happie effect.
Then had pro-
mised a kingdom
that shall continue
to me and my po-
sterity, and that
Christ shall pro-
ceed of me.
Freely and ac-
cording to the
purpose of thy
will, without any
meriting.

That is he shew-
eth himselfe to be
desire to be their
God, by deli-
uering them from
dangers and pre-
serving them.
Thou hast de-
clared vnto me by
Nathan the Pro-
phet.
I knowe, I knowe
And canst not
take promise.

And I have bene with thee whither soeuer
thou hast walked, and have destroyed all thine e-
nemies out of thy sight, and have made thee a
name, like the name of the great men that are in
the earth.

Also I will appoint a place for my people
Israel, and will plant it, that they may dwell in
their place, and mooue no more: neither shall the
wicked people vex them any more, as at the
beginning.

And since the time that I commaunded
Iudges ouer my people Israel, And I will subdue
all thine enemies: therefore I say vnto thee, that
the Lord will build thee an house.

And when thy dayes shall be fulfilled to go
with thy fathers, then will I raise vp thy seed after
thee, which shall be of thy sonnes, and will establish
his kingdome.

He shall build mee an house, and I will sta-
blish his throne for euer.

I will be his father, and hee shall be my
sonne, and I will not take my mercy away from
him, as I tooke it from him that was before
thee.

But I will establish him in mine house, and
in my kingdome for euer, and his throne shall be
established for euer.

According to all these words, and accord-
ing to all this vision. So Nathan spake to Dauid.

And Dauid the King went in and said
before the Lord, and said, Who am I, O Lord God;
and what is mine house, that thou hast brought
me hitherto?

Yet thou esteeming this a small thing, O
God, hast also spoken concerning the house of thy
seruant for a great while, and hast regarded mee
according to the estate of a man of high degree,
O Lord God.

What can Dauid desire more of thee for the
honour of thy seruants? for thou knowest thy ser-
uant.

O Lord, for thy seruants sake, euen accord-
ing to thine heart hast thou done all this great
thing to declare all magnificence.

Lord, there is none like thee, neither is there
any God besides thee: according to all that wee
haue heard with our eares.

Moreover what one nation in the earth is
like thy people Israel, whose God went to re-
deeme them, to be his people, and to make thy
selfe a Name, and so doe great and terrible things
by calling out Nations from before thy people,
whom thou hast deliuered out of Egypt?

For thou hast ordeined thy people Israel to
be thine owne people for euer, and thou Lord art
become their God.

Then fore now Lord, let the thing that thou
hast spoken concerning thy seruants, and concern-
ing his house, be confirmed for euer, and doe as
thou hast said.

And let thy Name be stable and magnified
for euer, that it may be said, The Lord of hostes
God of Israel, is the God of Israel, and let the
house of Dauid thy seruants be established before
thee.

For thou, O my God, hast reuiled vnto
the eare of thy seruants, that thou wilt build him
an house: therefore thy seruants hath bene bold
to pray before thee.

Therefore now Lord (for thou art God,
and hast spoken this goodnesse vnto thy seruants)

Now therefore it hath pleased thee to blesse
the house of thy seruants, that it may bee before
thee for euer: for thou, O Lord, hast blessed it, and
it shall be blessed for euer.

CHAP. XVIII.

The battle of Dauid against the Philistines, 2. And against
Moab, 3. Zobah, 3. Aram, 12. And Edom.

And after this, Dauid smote the Philistines,
and subdued them, and tooke Gath, and
the villages thereof out of the hand of the Philis-
tines.

And he smote Moab, and the Moabites be-
came Dauids seruants, and brought gifts.

And Dauid smote Hadarezer King of
Zobah vnto Hamath, as hee went to stablish his
border by the river Perath.

And Dauid tooke from him a thousand cha-
rets, and ten thousand horsemen, and twenty
thousand footemen, and destroyed all the cha-
rets, but hee reserued of them an hundred charets.

Then came the Aramites of Damascus to
succour Hadarezer King of Zobah, but Dauid
slew of the Aramites two and twenty thousand.

And Dauid put a garison in Aram of Da-
mascus, & the Aramites became Dauids seruants
and brought gifts: and the Lord preferred Da-
uid wheresoever he went.

And Dauid tooke the shields of gold that
were of the seruants of Hadarezer, and brought
them to Ierusalem.

And from Tibhath, and from Chun (cities
of Hadarezer) brought Dauid exceeding much
brasse, wherewith Salomon made the brazen Sea,
and the pillars and the vessels of brasse.

Then Tou King of Hamath heard how
Dauid had smitten al the hosts of Hadarezer King
of Zobah:

Therefore he sent Hadoram his sonne to
king Dauid, to salute him, and to reioyce with
him, because hee had fought against Hadarezer,
and beaten him: for Tou had warre with Hadare-
zer, who brought all vessels of gold and silver and
brasse.

And king Dauid did dedicate them vnto the
Lord, with the silver and golde that hee brought
from all the nations, from Edom, and from Mo-
ab, and from the children of Ammon, and from
the Philistines, and from Amalek.

And Abisai the sonne of Zeruiah smote
of Edom in the salt valley eightene thousand.

And he put a garison in Edom, and all the
Edomites became Dauids seruants: and the Lord
preferred Dauid wheresoever he went.

So Dauid reigned ouer all Israel, and exe-
cuted iudgement and iustice to all his people.

And Iobab the sonne of Zeruiah was ouer
the hosts, and Iehoshaphat the sonne of Ahilud
Recorder;

And Zadok the sonne of Ahitub, and Abi-
melech the sonne of Abiathar were the Priestes,
and Shausa the Scribe;

And Benaiah the sonne of Iehoiada was
ouer the Cherethites and the Pelishites: and the
sonnes of Dauid were chiefe about the King.

CHAP. XIX.

Nathan King of the children of Ammon doeth great injuries to
the seruants of Dauid. He prepareth an armie against
Dauid, 15. and his ouercome.

After this also Nahath the King of the chil-
dren of Ammon died, and his sonne reigned
in his stead.

3 And

Which 2 Sam.
8. 1. is called the
bridle of bon-
dage, because it
was a strong
cowne, and kept
the countrey
round about in
subjection.

Or, gaped tribute.
Or, Hadarezer.
Or, Supplantes.

2 Sam. 8. 4.

Or, Damascus.

But it is, in all
things what he
enterprised.

Which 2 Sam.
8. 8. are called Be-
tahn and Berethai.
2 King. 7. 13.
Iera. 52. 30.

Called also Io-
ram. 2 Sam. 8. 10.

Because the E-
domites and the
Syrians toynd
their power to-
gether, it is sayd,
2 Sam. 8. 13. that
the Aramites were
spoyled.

Which is vn-
derstood that Iob-
ab slew twelue
thousand as is in
the title of the
threecore Psal.
and Abisai the
rest.

Or, Strial.

2 Sam. 8. 17. 18.
Reade 2 Sam.
8. 18.

2 Sam. 10. 3.

a Because Nahash received Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malicious quer interpret the purpose of the godly in the worst sense. *c* They shaued off the halfe of their beards, 2. Sam. 10. 4. *d* To put them to shame and villeny, whereas the ambassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments and beards, they thus dishonoured them, to make them odious to others. *e* Or, had made themselves to be abhorred of Dauid. 2. Sam. 10. 6. *f* Which were true in all. *g* Which was a curse of the tribe of Reuben beyond Iorden.

h That is, Enphrates.

i Also Iordan.

j He declares that where the cause is iust, the courage cannot be valiant, and that in good causes men ought to be courageous, and commeth the successe to God.

k That is, Enphrates.

l That is, Enphrates.

m That is, Enphrates.

n That is, Enphrates.

2 And Dauid said, I will shew kindeesse vnto Hanun the sonne of Nahash, because his father shewed kindeesse vnto mee. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meet them (for the men were exceedingly ashamed) and the King said, Tarry at Iericho, vntill your beards be grown: then returne.

6 ¶ When the children of Ammon saw that they stank in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer, to hire them charets and horsemen out of Aram Naharaim, and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirty thousand charets, and the king of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselves in the field.

10 When Ioab sawe that the front of the battell was against him before and behinde, then he chose out of all the choise of Israel, and set himselfe in aray to meet the Aramites.

11 And the rest of the people hee deliuered vnto the hand of Abishai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I wil succour thee.

13 Bee strong, and let vs shew our selues valiant for our people, & for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai his brother, and entered into the city: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seven thousand charets, and fourty thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 2 The Ammonites furnished. 3 The Philistines are stricken ouercome with their giants.

And when the yeere was expired, in the time that kings goe out a warfare, Ioab carried out the strength of the army, and destroyed the country of the children of Ammon, and came and besieged Rabbah (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 ¶ Then Dauid tooke the crowne of their king from off his head, and found it the weight of a talent of gold with precious stones in it: and it was set on Dauids head, and hee brought away the spoile of the citie exceeding much.

3 And hee caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid & all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gezer with the Philistines: then Sibbechai the Hushathite slew Sippai of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistines: and Elhanan the sonne of Iair slew Lahmi the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by fixes, euen foure and twenty, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Ichonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hands of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbered. 2 And there die Ieremie thousand men of the pestilence.

And Satan stood vp against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid sayd to Ioab, and to the rulers of the people, Goe, and number Israel from Beer sheba euē to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundred times to many as they bee, O my lord the king: are they not all my lords seruants? wherefore doth my lord require this thing? why should he be a cause of trepasse to Israel?

4 Neuerthelesse, the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were eleuen hundred thousand men that drew sword, and Iudah was foure hundred and seuentie

thousand

For this place, reade 2. Sam. 10. 18

2. Sam. 11. 1.

a Which was the chiefe city of the Ammonites. 2. Sam. 12. 29.

b Which mounteth about the value of seven thousand and seuen hundred weight.

c 2. Sam. 21. 18. Or, Goliath. 2. Sam. 21. 18. Or, Saph. Or, Rabbah, or the giant.

c Reade 2. Sam. 21. 19.

d Meaning, that he had sixe apiece on hands and feet.

a He tempted Dauid, in setting before his eyes his excellencie and glory, his power and victories, reade 2. Sam. 24. 1.

b That is, from South to North.

c It was a thing indifferent and viall to number the people, because hee did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared. e In Samuel is mention of thirty thousand more: which was either by ioyning to them some of the Beniamites which were mixed with Iudah, or as the Hebrewes write, here the chiefe and princes are left out.

thousand men that drew sword.

6 But the Levites and Benjamin counted hee not among them: for the Kings word was abominable to Iosab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then David said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remooue the iniquitie of thy servant: for I haue done very foolishly.

Or, Repb

9 And the Lord spake vnto Gad Davids Seer, saying,

10 Goe and tell David, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to David and said vnto him, Thus sayth the Lord, Take to thee

for sinners bee.

12 Either three yeeres famine, or three moeths to bee destroyed before thine aduersaries, and the sword of thine enemies: || to take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy through all the coastes of Israel: now therefore aduise thee what word I shall bring againe to him that sent me.

13 And David said vnto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

2 Reade 2. Sam.

24. 16.

3 When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.

Or, Aruauah,

15 ¶ And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord behelde, and repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of || Ornan the Iebusite.

16 And David lift vp his eyes, and sawe the Angel of the Lord stand betweene the earth and the heauen, with his sword drawn in his hande and stretched out toward Ierusalem. Then David and the Elders of Israel which were clothed in sacke, fell vpon their faces.

17 And David said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which directeth God to spare the, and to punish him and his.

i If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

18 ¶ Then the Angel of the Lord commanded Gad to say to David, that David should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So David went vp according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about and saw the Angel, and his foure sonnes that were with him, hid themselves, and Ornan threshed wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floore, and bowed himselfe to David with his face to the ground.

k Thus he did by the commandment of God, as verse 18. for else it had bene abominable, except he had either Gods word, or reuelation.

22 And David said to Ornan, Giue mee the place of thy threshing floore, that I may builde an altar therein vnto the Lord: giue it mee for sufficient money, that the plague may bee stayed from the people.

23 Then Ornan said vnto David, Take it to

thee, and let my lord the king doe that which seemeth him good: for I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King David said to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So David gaue to Ornan for that place six hundred shekels of gold by weight.

26 And David built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and hee answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time when David saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moyses had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon.)

30 And David could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

2 David prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing hee himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

And David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

l That is, as much as it is worth: for hauing enough of his owne and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God m Reade 2. Sam. 24. 24.

n God declared that he heard his request, in that he sent downe fire from heauen: for els they might vse no fire in sacrifice but of that which was referred still vpon the altar, Leuit. 6. 12. and came downe from heauen, Leuit. 9. 24. 25 appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

a That is, the place wherein he will be worshipped.

3 And David commanded to gather together the strangers that were in the land of Israel, and hee set malons to hew and polish stones to build the house of God.

b Meaning, cunning men of other nations which dwelt among the Iewes.

4 David also prepared much yron for the nailes of the doores and of the gates, and for the ioyning, and abundance of brasse passing weight,

c To wit, which weighed little shekels of gold, 2. Chron. 3. 9.

5 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to David.

6 And David said, Salomon my sonne is yong and tender, and wee must build an house for the Lord, magnificall, excellent & of great fame and dignitie throughout all countreys: I wil therefore now prepare for him. So David prepared very much before his death.

7 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

8 And David said to Salomon, My sonne, I purposed with my selfe to build an house to the Name of the Lord my God.

2. Sam. 7. 13.

d This declareth how greatly God detesteth the shedding of blood,

9 But the word of the Lord came to mee, saying, Thou hast shed much blood, & hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

e Seeing David for this cause is stayed to build the Temple of the Lord, albeit hee enterprised no warre but by Gods commandement and against his enemies.

10 Behold, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 Hee

2 Sam. 7. 13.
1 King. 5. 5.

He sheweth
that there can be
no profitie, but
when the Lord is
with vs.
These are onely
the meanes where-
by Kings gouerne
their subiects a-
right, and where-
by the Realmes
doe prosper and
flourish.

For David was
poore in respect of
Salomon.

For masons and
carpenters.

That is, goe a-
bout it quickly.

The nations
round about.

For els he knew
that God would
plague them, and
not prosper their
labour, except
they sought with
all their hearts to
set forth his glory.

1 King. 1. 30.

For, to haue care o-
uer.

Heb. 1 made, mea-
ning David.
Chap. 6. 1.
1 King. 6. 17.

For, Libni, Chap.
6. 17.

10 He shal build an house for my Name, and
he shall be my sonne, and I will be his father, and
I will establish the throne of his kingdome vpon
Israel for euer.

11 Now therefore my sonne, the Lord shall be
with thee, and thou shalt prosper, and thou shalt
build an house to the Lord thy God, as he hath
spoken of thee.

12 Onely the Lord giue thee wisdom, and
vnderstanding, and giue thee charge ouer Israel,
euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heed
to obserue the statutes and the iudgements, which
the Lorde commaunded Moses for Israel: bee
strong and of good courage: feare not, neither be
afraid.

14 For behold, according to my pouertie
haue I prepared for the house of the Lord an hun-
dred thousand talents of gold, and a thousand
thousand talents of siluer, and of brasle and of
iron passing weight: for there was abundance: I
haue also prepared timber and stone, and thou
mayest prouide more thereto.

15 Moreover thou hast workmen with thee y-
nough, shewers of stone, and workmen for tim-
ber, and all men expert in euery worke.

16 Of gold, of siluer, and of brasle, & of iron
there is no number: Vp therefore, and be doing,
and the Lord will be with thee.

17 David also commaunded all the princes of
Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and
hath giuen you rest on euery side? for he hath gi-
uen the inhabitants of the land into mine hand,
and the land is subdued before the Lord, and be-
fore his people.

19 Now let your hearts and your soules to
seek the Lorde your God, and arise, and builde
the Sanctuary of the Lord God to bring the Arke
of the Covenant of the Lord, and the holy vessels
of God into the house built for the Name of the
Lord.

CHAP. XXIII.

1 David being old, ordeined Salomon King. 2 He coun-
saileth the Leuites to be numbered, 3 And assigneth them to their offices.
4 Aaron and his iouers are for the hie Priest. 5 The iouers
of Moses.

So when David was old and full of dayes, hee
made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of
Israel with the Priestes and the Leuites.

3 And the Leuites were numbred from the
age of thirtie yeere and aboue, and the number
according to their summe was eight. and thirtie
thousand men.

4 Of these foure and twentie thousand were
set to aduance the worke of the house of the
Lorde, and fixe thousand were ouer-seers and
iudges.

5 And foure thousand were porters, and foure
thousand praised the Lord with instruments
which he made to praise the Lord.

6 So David diuided offices vnto them, to wit,
to the sonnes of Leui, to Gershom, Kohath, and
Merari.

7 Of the Gershonites were Laadan & Shimei.
8 The sonne of Laadan, the chiefe was Iehiel,
and Zetham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Ha-
ziel, and Haram, three: these were the chiefe fa-
thers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zi-
na, Ieush, and Beriah: these foure were the sonnes
of Shimei.

11 And Iahath was the chiefe, and Zizah the
second, but Ieush & Beriah had not many sonnes:
therefore they were in the families of their father,
counted but as one.

12 The sonnes of Kohath were Amram, Iz-
har, Hebron and Vzziel, foure.

13 The sonnes of Amram, Aaron and Moses:
and Aaron was separated to sanctifie the most
holy place, he and his sonnes for euer to burne in-
cense before the Lord, to minister to him, and to
bless in his Name for euer.

14 Moses also the man of God and his chil-
dren were named with the tribe of Leui.

15 The sonnes of Moses were Gershom, and
Eliezer.

16 Of the sonnes of Gershom was Shebuel
the chiefe.

17 And the sonne of Eliezer was Rahabiah the
chiefe: for Eliezer had none other sonnes: but
the sonnes of Rahabiah were very many.

18 The sonne of Izhar was Shelomith the
chiefe.

19 The sonnes of Hebron were Ieriah the first,
Amariah the second, Iahaziel the third, and Ieka-
niam the fourth.

20 The sonnes of Vzziel were Michiah the first
and Issiah the second.

21 The sonnes of Merari were Mahli and
Mushi. The sonnes of Mahli, Eleazar and Kishi.

22 And Eleazar died, and had no sonnes, but
daughters, and their brethren the sonnes of Kishi
tooke them.

23 The sonnes of Mushi were Mahli, and Eder,
and Ierimoth, three.

24 These were the sonnes of Leui according to
the house of their fathers, euen the chiefe fathers
according to their offices, according to the num-
ber of names, and their surname that did the worke
for the seruice of the house of the Lord from the
age of twentie yeeres and aboue.

25 For David said, The Lord God of Israel
hath giuen rest vnto his people, that they may
dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare
the Tabernacle and all the vessels for the seruice
thereof.

27 Therefore according to the last words of
David, the Leuites were numbred from twentie
yeere and aboue.

28 And their office was vnder the hand of the
sonnes of Aaron, for the seruice of the house of
the Lord in the courts, and chambers, and in the
purifying of all holy things, and in the worke
of the seruice of the house of God,

29 Both for the shewbread, and for the fine
floure, for the meate offering, and for the vneleu-
ened cakes, and for the fried things, and for that
which was roasted, and for all measures and cise,

30 And for to stand euery morning, to giue
thanks and to praye the Lord, & likewise at euen,

31 And to offer all burnt offerings vnto the
Lord in the Sabbaths, in the moneths, and at the
appointed times, according to the number, and
according to their custome, continually before the
Lord,

32 And that they should keepe the charge of
the Tabernacle of the Congregation, & the charge
of the holy place, and the charge of the sonnes

10r. Zina.

2 Eod. 2. 2.

and 6. 10.

Debr. 5. 4. 5.

2 That is, to serue

in the most holy

places, and to con-

secrate the holy

things.

b They were bur-

of: he o de of the

Leuites, and not of

the P iests as

Aarons sonnes.

2c. 10d. 1. 12.

and 8. 3.

c The Scripture

veth to cal chiefe

or the 6 ft borne,

although he be

alone, and th. 20 be

none borne altes,

Mat. 1. 35.

d Meaning, their

cousins.

e David did chuse

the Leuites twise,

first at the age of

thirty, as vs se 3.

and againe after

ward at 20 as the

necessity of the

office did requires

at the beginning

they had no charge

in the Temple

before they were

fine and twenty

yeere old and had

none after fiftie.

Numb 4. 3.

f In washing and

cleansing al the

holy vessels.

of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIII.

David appoints officers to the sonnes of Aaron.

These are also the divisions of the sonnes of Aaron: The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

But Nadab and Abihu died, before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

And David distributed them, even Zadok of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministrations.

And there were found moe of the sonnes of Eleazar by the number of men, then of the sonnes of Ithamar, and they divided them, to wit, among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers of the house of God were of the sonnes of Eleazar, and of the sonnes of Ithamar.

And Shemaiah the sonne of Nethaneel the Scribe of the Levites, wrote them before the king, and the princes, & Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Levites, one family being reserved for Eleazar, and another reserved for Ithamar.

And the first lot fell to Iehoiarib, and the second to Iedaiah,

The third to Harim, the fourth to Seorim,

The fifth to Malchiah, the sixth to Miamin,

The seventh to Hakkoz, the eighth to Abiiah,

The ninth to Ieshua, the tenth to Shecaniah,

The eleventh to Eliafhib, the twelfth to Iakim,

The thirteenth to Huppa, the fourteenth to Ieshbeab,

The fifteenth to Bilgah, the sixteenth to Immer,

The seventeenth to Hezir, the eighteenth to Hapizzier,

The nineteenth to Pethahiah, the twentieth to Iehzekel,

The one and twentieth to Iachin, the two and twentieth to Gamul,

The three and twentieth to Deliah, the four and twentieth to Maaziah.

These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder the hand of Aaron their father, as the Lord God of Israel had commanded him.

And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedaiah,

Of Rehabiah, even of the sonnes of Rehabiah, the first Ishaiiah,

Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

And his sonnes, Ieriah the first, Amariah the second, Iahaziel the thirde, and Iekameam the fourth,

The sonne of Vzziel was Michah, the sonne

of Michah was Shamir,

The brother of Michah was Ishaiiah, the sonne of Ishaiiah, Zechariah,

The sonnes of Merari, were Mahli and Musi, the sonne of Laaziah, was Beno,

The sonnes of Merari, of Iahaziah were Beno, and Shoham, and Zaccur and Ibri.

Of Mahli came Eleazar, which had no sonnes.

Of Kish the sonne of Kish was Ierahmeel,

And the sonnes of Musi were Mahli, and Eder, and Ierimoth: these were sonnes of the Levites after the household of their fathers.

And these also cast lots with their brethren the sonnes of Aaron before King David, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Levites, even the chiefe of the families against their younger brethren.

CHAP. XXV.

The fingers are appointed, with their places and lots.

David and the captaines of the armie separated for the ministerie the sonnes of Afaph, and Heman, and Ieduthun, who should sing prophecies with harpes, with viols, and with cymbales, and their number was even of the men for the office of their ministerie, to wit,

Of the sonnes of Afaph, Zaccur, and Ioseph, and Nethaniah, and Aharelah the sonnes of Afaph were vnder the hand of Afaph, which sang prophecies by the commission of the King.

Of Ieduthun, the sonnes of Iuduthun, Gedaliah, and Zeri, and Ieshaiah, Ashabiah and Matithiah, fixe, vnder the hands of their father: Ieduthun sang prophecies with an harpe, for to give thanks and to praise the Lord.

Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Ioshebekashah, Mallothi, Hothir, and Mahazioth.

All these were the sonnes of Heman, the Kings Seer in the wordes of God to lift vp the horn: and God gave to Heman fourteen sonnes and three daughters.

All these were vnder the hand of the Lord with cymbals, viols and harps, for the service of the house of God, and Afaph, and Ieduthun, and Heman were at the Kings commandement.

So was their number with their brethren that were instructed in the songs of the Lorde, even of all that were cunning, two hundred four-score and eight.

And they cast lots, charge against charge as well small as great, the cunning man as the scholer.

And the first lot fell to Ioseph, which was of Afaph, the second, to Gedaliah, who with his brethren and his sonnes were twelue.

The third, to Zaccur, he, his sonnes and his brethren were twelue.

The fourth, to Izri, he, his sonnes and his brethren were twelue.

The fifth, to Nethaniah, he, his sonnes and his brethren were twelue.

The sixth, to Bukkiah, he, his sonnes and his brethren were twelue.

The seventh, to Iesharelah, he, his sonnes and his brethren were twelue.

The eight, to Ieshaiah, he, his sonnes and his brethren were twelue.

16 The

*Leuit. 10. 4, 6.
num. 3. 4.
and 26. 60.

a While their father yet liued.

b Or, confus.

c Ebr. heads.

b This lot was ordered to take away all occasion of enuie or grudging of one against another.

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1. 5.

d By the dignitie that God gave to Aaron.

e Which was the second sonne of Merari.

f That is, euery one had that dignitie, which fell vnto him by lot.

a The fingers were divided into 24. courses, so that euery course or order contained twelue, and in all there were 288. as verse 7.

† Ebr. hands.

b Whereof one is not here numbered.

c Meaning, Psalms and songs to praise God.

Or, Prophet.

Or, power meaning of the king.

Or, government.

† Ebr. hand.

d Who should be in euery company and course.

e Without respect to age or cunning.

f So that he serued in the first turne and the rest euery one as his turne followed orderly.

(Or, the Levites.)

Or, course / turns. a This A not the no mstitution, ther of the called alfo aph, Chap 8. 9. 19. an alaph.

b In giuing many child c Or like th thers house ning, word and valiant

Or, sufficien

d And mee some in the of the porce

Or, courses.

Or, courses. e According their turnes the one as th ther,

16 The ninth, to Mattaniah, *he*, his sonnes and his brethren twelue.

17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.

18 The eleuenth, to Azareel, *he*, his sonnes and his brethren twelue.

19 The twelfth, to Ashabiah, *he*, his sonnes and his brethren twelue.

20 The thirteenth, to Shubael, *he*, his sonnes and his brethren twelue.

21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelue.

22 The fifteenth, to Ierimoth, *he*, his sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, *he*, his sonnes and his brethren twelue.

24 The seuenteenth, to Ioshebekathah, *he*, his sonnes and his brethren twelue.

25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.

26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.

27 The twentieth, to Eliathah, *he*, his sonnes and his brethren twelue.

28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelue.

29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethren twelue.

30 The three and twentieth, to Mahazioth, *he*, his sonnes and his brethren twelue.

31 The foure and twentieth, to Romamti-czer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordained, every man to the gate, which he should keepe, 20 And ouer the treasure.

CONCERNING the diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of ^a Asaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediel the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fifth, Iehohanan the sixth, and Eliehoenai the seuenth.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, & Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seuenth, Peul-that the eight: for God had ^b blessed him.

6 And to Shemaiah his sonne, were sonnes borne that ^c ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elihu also, and Shemachiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren mighty and strong to serue, *euē* threescore and two of Obed Edom.

9 And of Meshelemiah sonnes and brethren, eighteen mightie men.

10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Hofah were thirteene.

12 Of these were the diuisions of the porters, of the chiefe men, *hauiing* the charge ^e against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for every gate.

14 And the lot on the Eastside fell to ^{||} Meshelemiah: then they cast lots for Zechariah his sonne ^f a wise counsellor, and his lot came out Northward:

15 To Obed Edom Southwarde, and to his sonnes the house of ^g Asuppim:

16 To Shuppim and to Hofah Westward with the gate ^h of Salzecheth by the paved street that goeth vpward, ward ouer against ward.

17 Eastward were sixe Leuites, and Northward foure a day, and Southward foure a day, and toward Asuppim ⁱ two and two.

18 In ^k Parbar toward the West were foure by the paved street, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites, Abihah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershummi and Iehieli.

22 The sonnes of Iehieli were Zethan and Ioel his brother, appointed ouer the treasures of the house of the Lord.

23 Of the ^l Amramites, of the Izharites, of the Hebronites and of the Ozielites.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.

25 And of his ^{||} brethren which came of Eliezer, was Rehabiah his sonne, and Ieshaiah his sonne, and Ioram his sonne, and Zickri his sonne, and Shelomich his sonne.

26 Which Shelomich and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had ^m dedicated.

27 (For of the battels and of the spoyles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and who-soeuer had dedicate *any thing*, it was vnder the hand of Shelomich, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse ⁿ without ouer Israel, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuitie, a thousand and seuen hundred were officers for Israel beyond Iorden Westward in all the businesse of the Lord, and for the seruice of ^o the king.

31 Among the Hebronites was Iediah the chiefe, *euē* the Hebronites by his generations according to the families. And in the fortieth yere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.

32 And his ^p brethren men of actiuitie, two thousand and seuen hundred chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter *pertaining* to ^q God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

THE children of Israel also after their number *ten* the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued

^{||} Or, Meshelemiah.

^f One expert and meete to keepe that gate.

^g This was an house, where they vied to resort to consult of things concerning the Temple, as a conuocation house.

^h Whereat they vied to cast out the filth of the city.

ⁱ Meaning, two one day, and two another.

^k Which was an house wherein they kept the instruments of the Temple.

^l These also had charge ouer the treasures.

^{||} Or, confins.

^m According as the Lord commanded, Num. 31. 28.

ⁿ Meaning, of things that were out of the city.

^o That is, for the kings house.

^p To wit, the confins of Iediah.

^q Both in spiritual and temporall things.

^{||} Or, counsellor.

^a This Asaph was not the notable musician, but another of that name called also Asaph, Chap. 6. 33. 37 & 9. 19. and also Isaph.

^b In giuing him many children.
^c Or like their fathers house, meaning, worthy men, and valiant.

^{||} Or, ministers.

^d And meete to serue in the office of the porter ship.

^{||} Or, confins.

^{||} Or, confins.
^e According to their turnes as well the one as the other.

4 *Elr. divisions, or bands.*
a Which executed their charge and office, which is meant by choosing in, and going out.

served the King by diuers courses, which came in and went out, moneth by moneth throughout all the monthes of the yeere: in every course were foure and twentie thousand.

2 Ouer the first course for the first moneth was Ishobeam the sonne of Zabdiel: and in his course were foure and twenty thousand.

3 Of the sonnes of Peres was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and this was his course, & Mikloth was a captain, and in his course were foure and twentie thousand.

5 The captain of the third host for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twenty thousand.

6 This Benaiah was mightie among thirty and about the thir tie, and in his course was Amizabab his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twenty thousand.

8 The fift for the fift moneth was prince Shammuth the Izrahite: & in his course were foure and twenty thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkeiah the Tekone: and in his course were foure and twenty thousand.

10 The seventh for the seventh moneth was Helez the Pelonite of the sonnes of Ephraim: and in his course were foure and twenty thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course were foure and twenty thousand.

12 The ninth for the ninth moneth was Abi-ezer the Anegothite of the sonnes of Iemini: and in his course were foure and twenty thousand.

13 The tenth for the tenth moneth was Maharish the Nerophathite of the Zarhites: & in his course were foure and twenty thousand.

14 The eleventh for the eleventh moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course were foure and twenty thousand.

15 The twelfth for the twelfth moneth was Heldai the Nerophathite, of Othniel: & in his course were foure and twenty thousand.

16 Moreover the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachab:

17 Ouer the Leuites, Haphabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Terimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah, ouer the halfe tribe of Manasseh, Joel the sonne of Pedajah:

21 Ouer the other halfe of Manasseh in Gilead, Iddo the son of Zechariah: ouer Benjamin, Laasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham. These are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twenty yeere olde and vnder, because the

Lord had said that hee would increase Israel like vnto the starres of the heauens.

24 And Ioab the sonne of Zeruiah began to number: but hee finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of King Dauid.

25 And ouer the Kings treasures was Azmameh the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towers was Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:

28 And ouer the olive trees and mulberry trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioash:

29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleyes was Shaphat the sonne of Adlai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Meronathite:

31 And ouer the sheepe was Izrah the Hagarene: all these were the rulers of the substance that was King Dauids.

32 And Iehonathan Dauids vncle a man of counsell & of vnderstanding (for he was a scribe) and Iehiel the sonne of Hachmoni were with the Kings sonnes.

33 And Ahithophel was the Kings counsellor, and Hushai the Archite the Kings friend.

34 And after Ahithophel was Iehosada the sonne of Benaiah and Abiathar: and captain of the Kings army was Ioab.

CHAP. XXVIII.

Breaketh Dauid was forbidden to build the Temple, because hee was a man of blood, and the people so persecuted him, as hee could not abide to dwell in the Lord.

Now Dauid assembled all the princes of Israelie princes of the tribes, and the captains of the bands that serued the King, and the captains of thousands, & the captains of hundredths, and the rulers of all the substance and possession of the king, and of his sons, with the eunuchs, and the mightie, and all the men of power, vnto Ierusalem.

2 And King Dauid stood vp vpon his feete, and sayd, Heare ye me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the covenant of the Lord, and for a footstool of our God, and haue made ready for the building,

3 But God sayd vnto me, Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet the Lord God of Israel chose me before all the house of my father, to bee King ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of Iudah is the house of my father, and among the sonnes of my father hee delited in me to make me King ouer all Israel)

5 So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And hee sayd vnto mee, Salomon thy sonne,

* Chap. 27.
e And the commandment of the King was abominable to Ioab, Chap. 27. 6.
f The Ebrewees make both these bookes of Chronicles but one, and at this verse make the middes of the booke, as touching the number of verses.

g That is, a man learned in the word of God. h To be their schoolemasters and teachers. i After that Ahithophel had hanged himselfe, 1. Sam. 17. 23. Iehosada was made counsellor.

10. chiefe strum. Gen. 37. 36.

a Where the Arke should remaine & remove no more to and fro. * Psal. 99. 5. * 1. Sam. 7. 5. 11. 16 ap. 22. 8.

b According to the prophetic of Iakob, Gen. 49. 1.

* 17. 18. 9. 7.

b That is, Dodai lieutenant.

* 1. Sam. 23. 26. 23. 23.

10. 2. 2. 2. 2.

c Meaning, besides these twelue captaines.

d Which is beyond Iordan into the parts of Iudah: also one captain was ouer the Reubenites and the Gadites.

e If hee to keep and de theroff doeth

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17. 23.

1. Sam.

17. 23.

1. Sam.

17. 23.

1. Sam.

17. 23.

he shall build mine house & my court: for I have chosen him to be my sonne, & I will be his father.
7 I will stablish therefore his kingdom for ever, if he endeavour himselfe to doe my commandements, and my iudgements, as ^cthis day.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this good land, and leaue it for an inheritance for your children after you ^efor ever.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing mind: *For the Lord searcheth all hearts, & vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee, but if thou forsake him, hee will cast thee off for ever.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: bee strong therefore and doe it.

11 Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy seate,

12 And the paterne of all that he had in his mind for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priestes, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 Hee gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of silver by weight, for all manner vessels of all manner of seruice.

15 The weight also of golde for the candlesticks, and gold for their lamps, with the weight for every candlesticke, and for the lamps thereof, and for the candlestickes of silver by the weight of the candlesticke, and the lamps thereof according to the vse of every candlesticke.

16 And the weight of the gold for the tables of shewbread, for every table, and silver for the tables of silver,

17 And pure gold for the fleshhooks, and the bowles, and plates, & for basens gold in weight for every basen, and for silver basens, by weight for every basen,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of the chariot of the Cherubs that spread themselves, and covered the Arke of the covenant of the Lord:

19 All, said he, by writing sent to me by the hand of the Lord, which made mee vnderstand all the workmanship of the paterne.

20 And Dauid sayde to Salomon his sonne, Bee strong and of a valiant courage, and doe it: feare not, nor be afraide: for the Lord God, is with thee: hee will not leaue thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

Behold also the companies of the Priestes and the Leuites for all the seruice of the house of God, even they shall bee with thee for the whole worke, with every free heart that is skilfull in any manner of seruice. The princes

also and all the people will be wholly at thy commandement.

CHAP. XXIX.

The offering of Dauid and of the princes for the building of the Temple. 10 Dauid gaue thanks to the Lord. 20 He exhorted the people to doe the same. 22 Salomon is crowned king. 28 Dauid dieth, and Salomon becometh reigned in his stead.

Moreover, Dauid the king sayde vnto all the Congregation, God hath chosen Salomon mine onely sonne, yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

Now I haue prepared with all my power for the house of my God, gold for vessels of gold, and silver for them of silver, and brasie for things of brasie, yron for things of yron, and wood for things of wood, and onyx stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance.

Moreover, because I haue delighted in the house of my God, I haue of mine owne gold and silver, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuary,

Euen three thousand talents of gold of the gold of Ophir, and seuen thousand talents of fined silver to ouerlay the walles of the houses.

The golde for the things of golde, and the silver for things of silver, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

So the princes of the families, and the princes of the tribes of Israel, and the capitaines of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

And they gaue for the seruice of the house of God, six thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brasie, and one hundred thousand talents of yron.

And they with whom precious stones were found, gaue them to the treasure of the house of the Lord by the hand of Iehiel the Gerssunnite.

And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a perfect heart. And Dauid the king also reioyced with great ioy.

Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for ever and ever.

Thine, O Lord, is greatnesse and power, and glory and victorie, and prayse: for all that is in heaven & in earth is thine: thine is the kingdom, O Lord, and thou excellest as head ouer all.

Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, & in thine hand it is to make great, and to give strength vnto all.

Now therefore, our God, we thanke thee, and prayse thy glorious name.

But who am I, and what is my people, that wee should bee able to offer willingly after this sort: for all things come of thee: and of thine owne hand we haue giuen thee.

For wee are strangers before thee, and sojourners like all our fathers: our dayes are like the shadowe vpon the earth, and there is none abiding.

Lib. at all the words.

And therefore it ought to be excellent in all points.

His great zeale toward the furtherance of the Temple made him to spare no expences, but to bestow his owne peculiar treasure.

He sheweth what he had of his owne store for the Lords house.

Hee was not onely liberal himselfe, but prouoked others to set forth the worke of God.

For so offers.

Meaning, them that had any.

That is, with a good courage and without hypocrisie.

Psal. 133. v.

Which daddeth reucale thy selfe to our father Iacob.

We gaue thee nothing of our owne, but that which we haue received of thee: for whether the gifts be corporall or spirituall, we receive them all of God, and therefore must give him the glory.

And therefore haue this land bene lent to vs for a time.

Lib. waiting for them to returne.

c If he continue to keepe my law and depart not therefrom, as he doeth hitherto.

d To wit, of Canaan.

e He declareth that nothing can separate them from the commodity of this land, both for themselves and their posteritie, but their finnes and iniquities.

f Sem. 16. 7. psal. 7. 9. ier. 11. 30. and 30. 12. f Meaning for his Arke.

g Put it in execution.

h That is, the ten candlestickes, 1. king. 7. 49.

i That is, the ten candlestickes, 1. king. 7. 49.

for coverings.

i Meaning of the mercy seat which covered the Arke, which was called the chariot, because the Lord declared himselfe there.

k For all this was left in writing in the booke of the Law, Exod. 25. 40. which booke the king was bound to put in execution, Deut. 17. 19.

l That is, every one will be ready to helpe thee with those gifts that God hath giuen him.

16 O Lord our God, all this abundance that we have prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also my God, that thou triest the heart, and hast pleasure in righteousness: I have offered willingly in the brightness of mine heart all these things: now also have I seen thy people which are found here, to offer unto thee willingly with joy.

18 O Lord God of Abraham, Isaac, and Israel our fathers, keep this for ever in the purpose, and the thoughts of the heart of thy people, and prepare their hearts unto thee.

19 And give unto Salomon my sonne a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared.

20 And David said to all the congregation, Now bless the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the King.

21 And they offered sacrifices unto the Lord, and on the morrow after that day, they offered burnt offerings unto the Lord, a thousand young bullocks, a thousand rams, and a thousand sheep, with their drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eat and drinke before the

Lord the same day with great joy, and they made Salomon the son of David king the second time, and anointed him prince before the Lord, and Zadok for the high Priest.

23 So Salomon came on the throne of the Lord, as king in steade of David his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king David submitted themselves unto king Salomon.

25 And the Lord magnified Salomon in dignity, in the sight of all Israel, and gave him so glorious a kingdom, as no king had before him in Israel.

26 Thus David the sonne of Isai reigned over all Israel.

27 And the space that he reigned over Israel was fortie yeere: seven yeere reigned hee in Hebron, and thirte and thirte yeere he reigned in Jerusalem.

28 And he died in a good age, full of daies, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of David the king, first and last, behold they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer, together with all his reign and his power, and the times that went over him, and over Israel, and over all the kingdomes of the earth.

This declareth that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gave the chiefe government of all things.

1. King 2. 71.

The booke of Nathan and Gad are thought to have bene lost in the captivitie, p Meaning the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGUMENT.

This second booke, continued briefly in effect that, which is comprehended in the two booke of the Kings: that is from the crowne of Salomon to the destruction of Jerusalem, and the carrying away of the people captivitate into Babylon. In this storie are certein things declared, and set forth more copiously then in the booke of the Kings, and therefore serve greatly to the understanding of the Prophets. But three things are here chiefly to be considered. First, that the golly kings, when they saw the plague of God prepared against their country for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plague removed. The second, how it was a thing that greatly offendeth God, that such as feare him, and possess his religion, should come to amitie with the wicked. And thirdly, how the good rulers ever loved the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise, the wicked hated his ministers, despised them, and for the true religion and word of God, set up idolatrie, and served God according to the fables of men. Thus have we briefly the chief events from the beginning of the world to the building againe of Jerusalem, which was the two and thirtieth yeere of Davids, and contains in the whole, three thousand, five hundred, threescore and eightene yeere, and sixe moneths.

CHAP. I.

1 The offering of Solomon to God. 2 How he prepared to God to build him an house. 3 The manner of the offering and the sacrifice, 15 And the prayer.



Then Salomon the sonne of David was confirmed in his kingdom: and the Lord his God was with him; and magnified him highly.

And Salomon spoke unto all Israel, to the captains of thousands, and of hundreds, and to the judges, and to all the governors in all Israel, and to the chiefe fathers.

So Salomon and all the Congregation with him went to the high place that was at Gibeon:

for there was the Tabernacle of the Congregation of God which Moses the servant of the Lord had made in the wilderness. But the Arke of God had David brought up from Kirjath-sephaim, when David had made preparation for it: for he had pitched a tent for it in Jerusalem.

Moreover the brasen altar, that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

And Salomon offered there before the Lord upon the brasen altar that was in the Tabernacle of the Congregation, seven a thousand burnt offerings offered he upon it.

7 The time might did God appear unto Salomon, and said unto him, Aske what I shall

be called, because that God thereby shewed certein signes to the congregation of his presence.

Which was for the burnt offerings. Exod 27. 1. 1. King 3. 1. 3.

1. King 3. 4.

1. Sam. 26. 7. Chap. 23. 9.

It continues them in this good mind, that they may serve thee willingly.

1. That is, the witnesses to the King.

In Meaning, all kind of licour, which they mingled with their sacrifices, as wine, etc.

1. King 2. 1. 1.

1. King 2. 1. 1.

1. King 2. 1. 1.

1. King 2. 1. 1.

1. King 2. 1. 1.

1. King 2. 1. 1.

1. King 2. 1. 1.

1. King 2. 1. 1.

1. King 2. 1. 1.

shall giue thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue me now wisdom and knowledge, that I may go out and go in before this people: for who can iudge this thy great people?

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom, and knowledge that thou mightest iudge my people, ouer whom I haue made thee King,

12 Wisdom and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee there shall be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charrets and horsemen: and he had a thousand and foure hundred charrets, and twelue thousand horsemen, whom he placed in the charret cities, and with the King at Ierusalem.

15 And the king gaue silver and gold at Ierusalem as stones, & gaue cedar trees as the wild figtrees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and fine linen: the Kings merchants receiued the fine linen for a price.

17 They came vp also and brought out of Egypt some charret, worth fixe hundred shekels of silver, that is an horse for a hundred and fiftie: and thus they brought horses to all the Kings of the Hittites, and to the Kings of Aram by their meanes.

CHAP. II.

1 The number of Salomon workemen to build the Temple.
2 Salomon sendeth to Hiram the King of Tyre for wood and workemen.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdome.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hewe stones in the mountaine, and three thousand, and sixe hundred to ouersee them.

3 And Salomon sent to Hiram the King of Tyre, saying, As thou hast done to Dauid my father, and didst send him cedar trees to build him an house to dwell in, so doe to me.

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and euening, on the Sabbath daies, and in the new moeths, & in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is he then that can bee able to build

him an house, when the heauen and the heauen of heauens cannot containe him? who am I then that I should build him an house? but I doe it to burne in cense before him.

7 Send me now therefore a cunning man that can worke in gold, in silver, and in brasse, and in yron, and in purple, and in crimosin & blue silke, and that can graue in grauen work with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send me also cedar trees, fure trees and Algummim trees from Lebanon: for I knowe that thy seruants can skill to hewe timber in Lebanon: and beholde, my seruants shall bee with thine,

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

10 And behold, I will giue to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

11 Then Hiram King of Tyre answered in writing which he sent to Salomon, Because the Lord hath loued his people, hee hath made thee King ouer them.

12 Hiram said moreover, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a wise sonne, that hath discretion, prudence and vnderstanding to builde an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wife man, and of vnderstanding of my father Hiram,

14 The sonne of a woman of the daughters of Dan: and his father was a man of Tyre, and he can skill to worke in gold, in silver, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linen and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we wil cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in rafter by the sea to Iapho, so thou mayest cary them to Ierusalem.

17 And Salomon numbred all the strangers that were in the land of Israel after the numbring that his father Dauid had numbred them: and they were found an hundred and three and fiftie thousand, and sixe hundred.

18 And he set seuentie thousand of them to the burden, & fourescore thousand to hewe stones in the mountaine, and three thousand & sixe hundred ouersers to cause the people to worke.

CHAP. III.

1 The temple of the Lord, and the porch are builded with other things thereto belonging.

So Salomon began to build the house of the Lord in Ierusalem, in mount Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Ornan the Iebusite.

2 And hee beganne to build in the second

b That is, to doe that seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maistie deserueth.

c Some take it for brasse, or the wood called Ebenum, others for coral.

d Or, Algummim.

e b. Carim.

d Of Bath reade 1. King. 7. 26. it is called also Ephah, but Ephah is a measure drie things, as Bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise and of vnderstanding albeit it appeareth that this Hiram had the true knowledge of God.

f It is also written that he was of the tribe of Naphtali, 1. King. 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

Or, Joppa.

1. King. 6. 1.

a Which is the mountaine where Abraham thought to haue sacrificed his son, Gen. 22. 2.

2. Sam. 24. 16, 17.

b According to the whole length of the Temple, comprehending the most holy place with the rest.
c It contained as much as did the breadth of the Temple: *1 Kin 6:3*
d From the foundation to the top.
e For in the book of the Kings mention is made from the foundation to the first stage.
f Some think it is the place which is called Fern.

• 1974.6.24

F Which separated the Temple from the most holy place.
g A man one way measure cubits long, but the half cubit could not be the case, for it was held in the responsibility of the chapter. A measure to carry one cubit 17 and an half.
h For every pillar an hundred, grade 1 King. 7. 26.

a. A great vessel of brass, so-called, because of the great quantity of water, which it contained, 1. King. 7. 21.
b. Meaning under the beam of a vessel as 1. King. 7. 24.
c. In the length of every cubit were ten heads or knobs

17 And he set up the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

1. The stars of brass. 2. The molten sea. 3. The candlestick. 4. The
candelabrum. 5.

And vnder¹ it was the fashion of oxen, which
did compasse it round about, & renne in a rubite
do vnder the same; & the rowe of oxen

28 And the hookes, and the basins, and the
spoones, and the Ashpens of pure gold: the entry
also of the house, and doores thereof within, *even*
of the most holy place: and the doores of the
house *even* of the Temple *even* of gold.

The things dedicated by David are put in the Temple. 2 The Ark is brought into the Temple. 3a What was within it. 3b This day was established.

So *was all the work finished that Salomon,
 made for the house of the Lord, and Salomon
 brought

That is, covered
with plates of
gold.

brought in the things that Dauid his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the couenant of the Lorde from the citie of Dauid, which is Zion.

3 And al the men of Israel assembled vnto the king at the feast: it was in the seuenth moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the couenant of the Lorde vnto his place, into the Oracle of the house, into the most Holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboute.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

10 Nothing was in the Arke, saue the two Tables, which Moses gaue at Horeb, where the Lorde made a couenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified and did not waite by course.

12 And the Leuites the fingers of all sorts, of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols, and harps at the East end of the Altar, and with them an hundred and twentie Priestes blowing with trumpets.

13 And they were as one, blowing trumpets, and singing, and made one sound to bee heard in praying and thanking the Lorde, and when they lift vp their voyce with trumpets, and with cymbals, and with instruments of musicke, and when they praised the Lorde, singing, For he is good, because his mercy lasteth for ever) then the house, euen the house of the Lorde was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lorde had filled the House of God.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lorde. 14 We praye vnto God for that thou should pray in the Temple.

Then Salomon said, The Lorde hath said that he would dwell in the darke cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for ever.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there)

4 And he said, Blessed be the Lorde God of Israel, who spake with his mouth vnto Dauid my father, & hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 And it was in the heart of Dauid my father to build an house vnto the Name of the Lorde God of Israel,

8 But the Lorde sayde to Dauid my father, Whereas it was in their heart to build an house vnto my Name, thou diddest well, that thou wast so minded.

9 Notwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lorde hath performed his word that he spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel as the Lorde promised, & haue built an house to the Name of the Lorde God of Israel.

11 And I haue set the Arke there, wherein is the couenant of the Lorde, that he made with the children of Israel.

12 ¶ And the king stood before the altar of the Lorde, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen scaffold, and set it in the middes of the court, of five cubits long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and stretched out his handes toward heauen)

14 And said, O Lorde God of Israel, there is no God like thee in heauen nor in earth, which keepeth couenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

16 Therefore now, Lorde God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their waies, to walke in my Law, as thou hast walked before mee.

17 And now, O Lorde God of Israel, let thy word bee verified, which thou spakest vnto thy seruant Dauid.

18 (It is true in deed, that God wil dwell with man on earth: behold, the heauens, and the heauens of heauens are not able to containe thee: how much more unable is this house which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lorde my God, to heare the cry and prayer which thy seruant prayeth before thee.

20 That thine eyes may be open toward this house day and night, euen toward the place, wherof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

a Reside 1 Sam. 6.11.

b What the things were dedicate and brought into the Temple.

c Called in Hebrew Shulamin, containing part of September and part of October. 1 King. 8.2. which moneth the lewes called the first month, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, we make March euer the first, as be it wrong doe.

d Or, without the Oracle.

e For Aarons rod and Manas were taken thence before it was brought on this place.

f Were prepared to serue the Lorde

g They agreed all in one voice.

h This was the effect of their songs, Psal. 118.7. and 136.1.

i 1 King 8.11. a After that he had seene the glory of the Lorde in the cloude.

Or, power.

Or, Temple.

1 Sam. 7.3.

† Euen as it was in thine heart.

b Meaning the two Tables, which in is contained the effect of the couenant that God made with our fathers.

c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1 King. 8.23.

d Both to give thanks for the great benefits of God bestowed vpon him, and also to pray for the perseverance and prosperitie of his people.

e 2. Mor. 9.8. Or, in effect, or by thy power.

† Euen as thou shalt not becau of.

1 King 8.27.

c That when ye declare in effect that thou hast a continuall care ouer this place,

1 Kings 8. 1. 1. By retaining any thing from him, or els by denying that which he hath left him to keepe, or do him any wrong. 1 Kings 8. 1. Meaning to give him that which he hath desired.

10. people

10. toward the place.

10. the house

10. the house

10. Hee declared that the prayers of his people could not be heard, not of any but of them which pray to God with a true faith and to obedience. 1. Hee forsook that before God there is no ception of person, but all people that feare him and walke in right conscience, is accepted. Acts 10. 34. 1. Meaning that none ought to enterpriue any way, but at the Lords commandement, but in which he will by his word. 1. The meaning of the manner of the

11. Then hear thou in heaven their prayer and their supplication, and judge their cause.

12. When a man shall sinne against his neighbour, and he layeth him on to curse him to swear, and the swearer shall come before thee after in this house.

13. Then hear thou in heaven, and doe, and judge thy servants, in recompensing the wicked to bring his way upon his head, and in iustifying the righteous, to giue him according to his righteousness.

14. And when thy people Israel shall be overthrown before the enemy, because they have sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplication before thee in this house,

15. Then hear thou in heaven, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

16. When heauen shall be shut vp, and there shall be no raine, because they have sinned against thee, and shall pray in this place, and confesse thy Name, and curse from their sinne, when thou dost smite them,

17. Then hear thou in heaven, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

18. When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be gralopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague or any sickness,

19. Then what prayer and supplication soeuer shall be made of any man, or of all thy people Israel, when every one shall know his owne plague, and his owne disease, and shall brech forth his hand toward this house,

20. Hear thou then in heauen, thy dwelling place, and be mercifull, and giue every man according vnto all his wayes, as thou dost know his heart (for thou onely knowest the hearts of the children of men)

21. That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

22. Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a faire countrey for thy great Names sake, and thy mighty hand, and thy stretched out arme, when they shall come and pray in this house,

23. Hear thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

24. When thy people shall goe out to battell against their enemy, by the way that thou shalt send them, and they pray to thee, in the way toward this citie, which thou hast chosen, toward this house, which I haue built to thy Name,

25. Then hear thou in heauen their prayer and their supplication, and judge their cause.

26. If they sinne against thee (for there is no man that sinneth not), and thou beeing angry with them, and deliver them vnto the enemies, and they take them and carry them away captiue vnto a land farre or neere,

27. If they turne againe to their heart in the land whither they be carried in captiues, and turne and pray vnto thee in the land of their captivity, saying, We haue sinned, we haue transgressed and haue done wickedly,

28. If they turne againe to thee with all their heart, and with all their soule in the land of their captivity, whither they haue carried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and toward the house which I haue built for thy Name,

29. Then hear thou in heauen, in the place of thine habitation, their prayer and their supplication, and judge their cause, and be mercifull vnto thy people, which haue sinned against thee.

30. Now my God, I beseech thee, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place.

31. Nowe therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with saluation, and let thy Saints reioyce in goodness.

32. O Lord God, refuse not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1. The first commandment the sacrifice, 2. The glory of the Lords sheweth in the Temple, 3. He breatheth his prayer, 17. and prayeth in words, but not in silence.

And when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house.

2. So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3. And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped, and prayed the Lord saying, For he is good, because his mercy lasteth for ever.

4. Then the King, and all the people offered sacrifices before the Lord.

5. And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6. And the Priests waited on their offices, and the Levites with the instruments of musike of the Lord, which king Dauid had made to prayse the Lord, because his mercy lasteth for ever: when Dauid prayed God by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

7. Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, because the brazen altar which Salomon had made, was not able to receiue the burnt offering, and the meate

1 Kings 8. 44. eccles. 7. 22. 1. John 1. 8.

10. people

10. the house

10. the house

1. Hee by this declared that he was pleased with Salomons prayer.

1. Kings 8. 63. 63.

1. Kings 8. 63. 63.

5 The feast of the Tabernacles which was kept in the seventh month. 6 They assembled to adore the word of God after that they had remained seven days in the booths or Tabernacles. 7 They had leave to depart the two and twentieth day. 8 King S. 66. but they went not away till the next day. 9 King S. 67. 10 Num. 29. 11

11 I will come the pestilence to visit and destroy the her that burn the spirit of the enemy and find mine in due season.

12 Chap. 4. 13

13 Which thing desireth that God had more respect to their situation, then to the advancement of his own glory: and whereas men abuse those things which God hath appointed to set forth his praise he doth withdraw his graces thence.

14 Chap. 5. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

meats offering, and the fat. 8 And Salomon made a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entering in of Hamath vnto the river of Egypt.

9 And in the eight day they made a solemne assembly: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the three and twentieth day of the seventh month, he sent the people away into their tents, joyous and with glad heart, because of the goodnes that the Lord had done for David and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he professed in his house.

12 And the Lord appeared to Salomon by night, and said to him: I have heard thy prayer, and have chosen this place for my selfe to bee an house of sacrifice.

13 If I shut the heaven that there be no raine, or if I commaund the grasshopper to deuoure the land, or if I send pestilence among my people;

14 If my people, among whom my Name is called vpon, doe humble themselves, and pray and seeke my presence, and turne from their wicked wayes, then will I heare in heauen and bee mercifull to their sinne, and will heale their land.

15 Then mine eyes shall be open, and mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements;

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if yee turne away, and forsake my statutes and my commandments which I haue set before you, and shall goe and serue other gods, and worshipping them;

20 Then will I plucke them vp out of my land, which I haue giuen them, and this house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most high, shall be an affrontment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord GOD of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them: and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII

23 The cities that Salomon built. 24 People that were made tributaries vnto him. 25 His sacrifices. 26 His strength in Ophir.

AND after twentie yere when Salomon had built the house of the Lord, and his own house,

2 Then Salomon built the cities that Hiram gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wil dernes, and repaired all the cities of flore which he built in Hamath.

5 And he built Beth-horon the vpper, and Beth-horon the nether, cities defended with wals, gates and barres.

6 Also Basath, and all the cities of flore that Salomon had, and all the charer cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Ierusalem, and in Lebanon, and throughour all the land of this dominion.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes and the captaines of his charers, and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen two hundred and fiftie that bare rule ouer the people.

11 Then Salomon brought vp the daughter of Pharaoh out of the cite of David, into the house that he had built for her: for he said, My wife shall not dwel in the house of David king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch.

13 To offer according to the commandment of Moses || every day, in the Sabbaths and in the new moones, and in the solemne feasts, three times in the yere, that is, in the feast of the Vntleavened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of David his father, and the Leuites in their watches, for to praise and minister before the Priests every day, and the porters by their courses, at every gate: for so was the commandment of David the man of God.

15 And they declined not from the commandment of the king, concerning the Priests, and the Leuites touching al things, and touching the treasures.

16 Now Salomon had made provision for all the worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfite.

17 Then went Salomon to Etion-geber, and to Eloch by the sea side in the land of Edom.

18 And Hiram sent him by the handes of his seruants, ships and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence foure hundredth and fiftie talents of gold, and brought them to king Salomon.

b That is, which Hiram gaue againe to Salomon because they pleased him not: and therefore called them Cabul, that is, diet or filth, 1. King. 9. 13. c Meaning of munitions and treasures for the war. d That is, he repaired and fortified them: for they were built long before by Sheraiah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24. e Reade 1. Kin. 7. 23.

f 1. Kin. 7. 23. euen so to tribute.

g For in all thine were 3300. but here he meaneth of them that had the principall charge, reade 1. Kin. 7. 23.

h Chap. 4. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i 1. Chron. 24. 10.

k Both North matter and all for the workmanship. l Meaning the red sea. m Which is thought to mount to three millions and the hundredth thousand crownes, for here is mention made of thirtie thousand threescore of, which are spoken of, 1. King. 9. 25.

CHAP. IX.

1. The name of Sheba commeth as for Salomon, and bringeth
2. His great wisdom. 3. The time of his reign. 4.

And when the Queene of Sheba heard of the fame of Salomon, she came to proue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours, and much gold, and precious stones: and when she came to Salomon, she commended with him of all that was in her heart.

And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not vnto her.

Then the Queene of Sheba gave the wisdom of Salomon, and the hooft that he had built.

And the meates of his table, and the fixing of his seruants, and the order of his wayters, and their apparel, & his butlers & their apparel, and his burnt offerings which he offered in the house of the Lord, and he was greatly glorified.

And he said to the King, I was a true word which I heard in mine owne land of thy sayings, and of thy wisdom.

Howbeit, I beleued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisdom was not told me: for thou exceedest the fame that I heard.

Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

Blessed be the Lord thy God, which loued thee, to set thee on his throne as king, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for ever, therefore hath hee made thee king over them, to execute iudgement and iustice.

Then shee gaue the King fourscore talents of gold, and of sweet odours exceeding much, and precious stones: neither was there such sweet odours yee, as the Queene of Sheba gaue vnto King Salomon.

And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought Algumim wood and precious stones.

And the King made of the Algumim wood staves in the house of the Lord, and in the kings house, and harpes and viols for singers: and there was no such seme before in the land of Iudah.

And king Salomon gaue to the queene of Sheba every pleasant thing that shee asked, besides for that which shee had brought vnto the King: so she returned and went to her own country, with the and her seruants.

Also the weight of gold that came to Salomon in one yeere, was fixe hundred threescore and five talents of gold.

Besides that which chapmen and merchants brought, and all the kings of Arabia & the princes of the country brought gold & silver to Salomon.

And king Salomon made two hundred talents of beaten gold, and fixe hundred shekels of beaten gold went to one talent.

And three hundred shekels of beaten gold: three hundred shekels of gold went to one shekel, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuorie and outlaid it with pure gold.

18 And the throne had fixe steps, with a footstool of gold: fastened to the throne, and staves on either side on the place of the seate, and two lions standing by the staves.

19 And twelue lions stood there on the fixe steps on either side: there was not the like made in any kingdome.

20 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for silver was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of Tarshish, and brought golde, and silver, yuorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of silver, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had foure thousand stables of horses, and charets, and twelue thousand horsemen, whom he bestowed in the chareit cities, and with the king at Ierusalem.

26 And he reigned ouer all the kings from the River euen vnto the land of the Philistines, and to the border of Egypt.

27 And the king gaue silver in Ierusalem, as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiah the Shilonite, and in the visions of I Teodo the Seer against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel for tie yeeres.

31 And Salomon slept with his fathers, and they buried him in the citie of David his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

1. The rising of Rehoboam. 2. His fallowethend counsel.

3. The people rebeld.

Then Rehoboam went to Shechem: for to Shechem came all Israel to make him king.

And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

Thy father made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his fore yoke that he put vpon vs, lighter, and we will serue thee.

And he said to them, Depart yet three daies, then come againe vnto me. And the people departed.

And king Rehoboam took counsell with the

1 That is, the steps and the footstool were fastened to the throne.
2 Upon the pomels or knops.

1 Which count ry of the best writers is thought to be Cilicia, reade 1 King. 10. 22.

m That is, ten horses in euery stable, which in all amount to fourtie thousand, as 1 King. 4. 26. 1 Or, Ammon.

n The abundance of these temporal treasures in Salomons kingdome is a figure of the Spiritual treasures which the elect shall enjoy in the heauens vnder the true Salomon Christ.

1 Or, Iddo.
2 That is, which prophesie against him.
3 1 King. 11. 42. 43

2 1 King. 12. 7.
a After the death of Salomon.

b That is, handled vs rudely, it seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

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the olde men that had stood before Salomon his father, while he yet lived, saying, What counsell giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

8 But hee left the counsell of the ancient men that they had giuen him, and tooke counsell of the young men that were brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answer this people, which haue spoken to mee, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My least part shall be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grievous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and King Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grievous, but I will increase it: my father chastised you with rods, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the ordinance of God, that the Lord might performe his saying, which he had spoken by Ahijah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, What portion haue we in Dauid? for we haue none inheritance in the sonne of Isai. O Israel, every man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was || ouer the tribute, and the children of Israel stoned him with stones, that hee died: then King Rehoboam made speede to get him vp to his chariot, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he build. 21. Not both eighteen wiues, and three score concubines, and by them eight & twenty sonnes, and therefore daughters.

And when Rehoboam was come to Ierusalem, hee gathered of the house of Iudah and Benjamin nine score thousand chosen men of warre to fight against Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and to all Israel that are in

Iudah and Benjamin, saying,

4 Thus saith the Lord, Yee shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maretha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aialon, & Hebron, which were in Iudah and Benjamin, strong cities.

11 And he repaired the strong holds and put captaines in them, and store of vitaille, and oyle and wine.

12 And in all cities he put shields and speares, and made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priestes and the Leuites that were in all Israel, returned vnto him out of all their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: for Ieroboam and his sonnes had cast them out from ministring in the Priestes office vnto the Lord.

15 And he ordeined him Priestes for the hie places, and for the deuils & for the calves which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mighty, three yeeres long: for three yeeres they walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ithai,

19 Which bare him sonnes, Ieush, and Semaiah, and Zaphan.

20 And after her he tooke Maakah the daughter of Absalom which bare him Abihail, and Arthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom above all his wiues and his concubines: for he tooke eighteen wiues and threescore concubines, and begate eight and twentie sonnes, and threescore daughters.

22 And Rehoboam made 8 Abiahs the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countries of Iudah and Benjamin vnto euery strong citie: and hee gave them abundance of vitaille, and he desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 2 Shemaiah reprooueth him. 4 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reignes end death. 16 Abiahs his sonne succeedeth him.

And when Rehoboam had established the Kingdome and made it strong, hee forsooke the Law of the Lord, and all Israel with him.

1 For the most part they follow the views of their people, that for the most part they follow the views of their people.

2 Therefore.

Or, repayed them and made them strong to be more able to resist Ieroboam.

Or, strong hold.

21. le. food.

21. Chap. 13. 21.

1. Kings. 13. 21. Meaning idly. 1. Kings. 13. 21.

2 Which were zealous of true religion, and feared God.

1 So long as they feared God, and set forth his mouth, they prospered.

Called also Abiam, who reigned three yeeres. 1. Kings. 15. 2.

Hee gave him selfe to haue many wiues.

For when the Lord had established Rehoboam Kingdome, 1. Kings. 15. 2. For such is the inconstancie of the people.

Steps Role ed to pom. 24.

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ug. 12. 7. er the death amon.

hat is handled edly, it se- that God ened their ts, so that they murmured not cause: ch declare the inconsan- of the people.

2 Therefore in the fifth year of King Rehobam, Shishak the king of Egypt came up against Jerusalem (because they had transgressed against the Lord) with twelve hundred chariots, and three score thousand horsemen, and the people were without number, that came with him from Egypt, even the Libians, Sukkims, and the Ethiopians.

3 And he took the strong cities which were of Judah and came unto Jerusalem.

4 Then came Shemaiah the Prophet to Rehobam, and said to the princes of Judah, that were gathered together in Jerusalem, because of Shishak and his host, Thus saith the Lord, Ye have forsaken me, therefore also have I left you in the hands of Shishak.

5 Then the princes of Israel, and the king humbled themselves, and said, The Lord is just.

6 And when the Lord saw that they humbled themselves, the words of the Lord came to Shemaiah, saying, They have humbled themselves, therefore I will not destroy them, but I will send them deliverance shortly, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

7 Nevertheless they shall be his servants: so shall they know my service, and the service of the kingdom of the earth.

8 Then Shishak king of Egypt came up against Jerusalem, and took the treasures of the house of the Lord, and the treasures of the king's house: he took even all, and he carried away the shields of gold, which Solomon had made.

9 In the third year of King Rehobam made shields of brass, and committed them to the hands of the chief of the guard, that waited at the doore of the king's house.

10 And when the king entered into the house of the Lord, the guard came and bore them and brought them again unto the guard chamber.

11 And because he humbled himself, the wrath of the Lord turned from him, that he would not destroy all together. And also in Judah the things prospered, as now.

12 So King Rehobam was strong in Jerusalem, and reigned: for Rehobam was one and forty years old, when he began to reign, and reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mother's name was Naamah an Ammonitess.

13 And he did evil: for he prepared not his heart to seek the Lord.

14 This also is written in the book of Shemaiah the Prophet, and also the story, in rehearsing the genealogies: and there was war always between Rehobam and Ieroboam.

15 And Rehobam slept with his fathers, and was buried in the city of David, and Abijah his sonne reigned in his stead.

CHAP. XIII.

1 In the eighth year of King Ieroboam, Abijah the son of Rehobam king of Judah came against him, and fought with him at the hill of Parvaim: and Ieroboam slew him.

2 In the ninth year of King Ieroboam, Abijah the son of Rehobam king of Judah came against him, and fought with him at the hill of Parvaim: and Ieroboam slew him.

3 He reigned three years in Jerusalem: his mother's name also was Naamah the daughter of Achish of Gath, and there was war between

Abijah and Ieroboam.

4 And Abijah let the battell in array with the armie of valiant men of warre, even foure hundred thousand chosen men. Ieroboam also set the battell in array against him with eight hundred thousand chosen men which were strong and valiant.

5 And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me.

6 Ought you not to know that the Lord God of Israel hath given the kingdom over Israel to David for ever, even to him and to his sonnes by a commandment of the Lord?

7 And Ieroboam the sonne of Nebat the servant of Solomon the sonne of David is risen up, and hath rebelled against his lord.

8 And there are gathered to him a valiant man, and wicked, and made themselves strong against Rehobam the sonne of Solomon: for Rehobam was a weak child, and he could not resist them.

9 Now therefore ye thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonnes of David, and ye be a great multitude, and the golden calves are with you which Ieroboam made you for gods.

10 Have ye not driven away the Priests of the Lord, the sonnes of Aaron, and the Levites, and have made you Priests like the people of other countreyes? whose ever cometh to consecrate with a young bullock, and seven rams, the same may be a Priest of them that are no gods.

11 But we belong unto the Lord our God, and have not forsaken him, and the Priests the sonnes of Aaron minister unto the Lord, and the Levites in their office.

12 And they burnt unto the Lord every morning, and in evening burnt offerings and sweet incense, and the bread is laid in order upon the pure table, & the candlesticks of gold with the lamps thereof, to burne every evening: for wee keepe the watch of the Lord our God: but ye have forsaken him.

13 And behold, this God is with us as a captain, and his Priests with the sounding trumpets to cry an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

14 But Ieroboam caused an ambushment to compass, and came behinde them, when they were before Judah, and the ambushment behinde them.

15 Then Judah looked, and beheld, the battell was before and behinde them, and they cryed unto the Lord, and the Priests blew with the trumpets.

16 And the men of Judah gave a shout: and even as the men of Judah shouted, God smote Ieroboam, and also Israel before Abijah and Judah.

17 And the children of Israel fled before Judah, and God delivered them into their hand.

18 And Abijah and his people slew a great slaughter of them, so that there fell downe wounded of Israel five hundred thousand chosen men.

19 So the children of Israel were brought vnder at this time, and the children of Judah prevailed, because they stayed upon the Lord God of their fathers.

20 And Abijah pursued after Ieroboam, and tooke

d Which was one of the tops of mount Ephraim. e And therefore whose ever doeth virtue it aske it from that stocke, transgresseth the ordinance of the Lord. Thus like an hypocrite he alledgeth the word of God for his advantage.

f That is, perpetual, because the thing which is false, is preferred from corruption: he meaneth also that it was made solemnly and confirmed by offering of sacrifices, where as they vied last according as was ordained, Num. 18. 19.

g King 11. 26. This word in the Chaldee tongue is Racha, which our Saviour vith, Math. 5. 33. f the children of Babel.

h Meaning, in heart and courage. i Or, faint b arise.

k Levit. 26. 36. l King 12. 31. chap. 11. 14.

m He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beasts sufficient to serve their turne.

n As it was appointed in the Law, Exo. 29. 39. i Because their cause was good and approved by the Lord, they doubted not of the successe and victory.

o Contemning the good counsell which came of the Spirit of God, he thought to have over come by deceit.

p He sheweth that the stay of all kingdoms and subuersion of victories depend upon our trust and confidence in the Lord.

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q The strength of the Lord and our confidence in him. r Of his word and children.

s He meaneth Ierobam and Benjamin. t Or, Abijah.

the daughters.

tooke cities from him, *even* Beth-el and the villages thereof, and Ieshmah with her villages, and Ephron with her villages.

20 And Ieroboam recovered no strength againe in the dayes of Abiiah; but the Lord plagued him, and he died.

21 So Abiiah waxed mighty, and married foure- teene wiues, and begate two and twentie sonnes, and sixteen daughters.

22 Therest of the actes of Abiiah and his manners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIII.

3 *Asa destroyed idolatry, and commaunded his people to serue the true God. 11 He prayeth vnto God when he should goe to fight. 13 He slaueth the soldiers.*

SO * Abiiah slept with his fathers, and they buried him in the citie of Dauid, and Asa his son reigned in his stead: in whose dayes the land was quietten yeere.

1 And Asa did that was good and right in the eyes of the Lord his God.

2 For he tooke away the altars of the strange gods, and the high places, and brake down the images, and cut downe the groues,

3 And commaunded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the Commandement.

4 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the kingdome was quiet before him.

5 He built also strong cities in Iudah because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

6 Therefore hee said to Iudah, Let vs build these cities, and make walles about, and towers, gates, and barres, while the lande is before vs: because wee haue fought the Lord our God, wee haue sought him, and hee hath giuen vs rest on euery side: so they built and prospered.

7 And Asa had an armie of Iudah that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.

8 And there came out against him Zerah king of Ethiopia, with an host of ten hundred thousand, and three hundred charets, and came vnto Marehshah.

9 Then Asa went out before him, and they set the barrell in aray in the valley of Zephathah, beside Marehshah.

10 And Asa cried vnto the Lord his God, and said, Lord, it is nothing with thee to helpe with many, or with no power: but thou art our God: for we rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God: let not man preuaile against thee.

11 So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

12 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians were ouerthrowen: so that there was no life in host was ouerthrowen: so that there was no life in them: for they were destroyed before the Lord and before his host: & they caried away a mightie great spoile.

13 And they smote all the cities round about Gerar: for the fear of the Lord came vpon

them, and they spoiled all the cities, for there was exceeding much spoile in them.

14 Yea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

1 *The exhortation of Azariah. 8 Asa purgeth his countrey of idolatry. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 Hee deposeth his mother for her idolatry.*

Then the Spirit of God came vpon * Azariah the sonne of Obed.

2 And he went out to meet Asa, and said vnto him, O Asa, and all Iudah and Benjamin, heare ye mee. The Lord is with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Nowe for a long season Israel hath bene without the true God, and without Priests to teach, and without law.

4 But whosoever returned in his affliction to the Lord God of Israel, and sought him, he was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Bee ye strong therefore, and let not your hands bee weake: for your worke shall haue a reward.

8 And when Asa heard these words, and the prophetic of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Benjamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Ierusalem in the third moneth, in the fiftieth yeere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the spoile which they had brought, *even* seven hundred bullockes, and seven thousand sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And whosoever will not seeke the Lord God of Israel, shall be slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loud voyce, and with shouting, and with trumpets, and with cornets.

15 And all Iudah reioiced at the other: for they had sworn vnto the Lord with all their heart, and sought him with a whole desire, and hee was found of them. And the Lord gaue them rest round about.

16 And King Asa deposed * Maachah his mother from her regencie, because she had made an idole in a groue: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidon.

a Who was called Obed, as his father was, verse 8.

b For the space of twelve yeeres vnder Rehoboam, & three yeeres vnder Abiiah, religion was neglected, and idolatry planted.

c He sheweth, that notwithstanding the wickednes of tyrants and their rage, yet God hath his whom he heareth in their tribulation, as hee deliuered him from Zerah king of the Ethiopians, Chap. 14. 9, 13. and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shall not be frustrate.

e Called Shinar, containing part of May and part of Iune.

f Which they had taken of the Ethiopians.

g These were the words of their conuenance, which commaunded all idolaters to be put to death, according to the Lawe of God, Deut. 17. 2, 3.

h So long as they serued him aright, so long did hee preserve and prosper them.

i King. 15. 13. Or grandmother: & her in the lawe, that hee lacked zeale, for hee ought to haue disced both by the commandment, as verse 13 and by the Law of God: but hee gaue place to foolish pittie, and would as if hee were a for to make the Law.

17 But

^b Which party cause through lack of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. ⁱ Because that God was called the God of Israel, by reason of his promise to Iacob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people. ^m In respect of his predecessors.

17 But the high places were not taken away out of Israel: yet the heart of Asa was perverse all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate silver and gold and vessels.

19 And there was no warre vnto the fiftie and thirtieth yeere of the reigne of Asa.

CHAP. XVI.

^a Asa for fure of Bascha King of Israel, and rob a covenant with Ben-hadad king of Aram. ^b Asa is represented by the Prophet, as when hee putted in prison, ^c He putted his trust in the Physicians. ^d His death.

IN the fiftie and thirtieth yeere of the reigne of Asa, came Bascha king of Israel vnto Asa against Iudah, and built Ramah, to let none passe out or goe in to Asa king of Iudah.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, & of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

There is a covenant betwene mee and thee, and betwene my father and thy father: behold, I haue sent thee silver and gold: come, & breake thy league with Bascha king of Israel, that hee may depart from me.

4 And Benhadad hearkened vnto king Asa, and sent the captains of the armies which he had, against the cities of Israel. And they smote Lion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Bascha heard it, he left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Iudah, and carried away the stones of Ramah, and the timber thereof, wherewith Bascha did build, and he built therewith Geba and Mizpah.

7 And at that same time Hanani the Seer came to Asa king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, theefore is the host of the king of Aram escaped out of thine hand.

8 The Ethiopians, and the Lubims, were they not a great hoste with charrets and horsemen, exceeding many, yet because thou didst rest vpon the Lord, hee defeated them into thine hand.

9 For the eyes of the Lord beholde all the earth, to shew himselfe strong with them that are of perfit heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a prison: for he was displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And beholde the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 And Asa in the nine and thirtieth yeere of his reigne was diseased in his feete, and his disease was extreme: yet hee sought not the Lord in his disease, but to the physicians.

13 So Asa slept with his fathers, and died in the one and fortieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the city of Dauid, and layed him in the bed, which they had filled with sweete odours, and diuers kindes of spices made by the arte of the Apocheuarie: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

^a Iehoshaphat trusting in the Lords promise in riches and honour. ^b Hee abolished idolatrie, and caught the people to bee taught. ^c Hee remained prince of Ierusalem, as the ministers, and men of warre.

AND Iehoshaphat his son reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the first wayes of his father Dauid, and sought not Bascha.

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And hee lift vp his heart vnto the wayes of the Lord, and he tooke away moreouer the high places and the groves out of Iudah.

7 And in the third yeere of his reigne hee sent his princes, Ben-hai, and Obadiah, and Zechariah, and Nathaniel, and Michai, that they should teach in the cities of Iudah.

8 And with them Leuitee Shemariah, and Nehemiah, and Zebadiah, and Adoniah, and Tobiah, and Tob-adoniah, Lemue, and with them Elisama and Iehoram Priests.

9 And they taught in Iudah, & had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, & taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the land that were round about Iudah, and they sought not against Iehoshaphat.

11 And some of the Philistines brought Iehoshaphat gifts and tribute silver, and the Arabians brought him flockes, ten thousand and seven hundred rammes, and seven thousand and seven hundred hee goats.

12 So Iehoshaphat prospered and grewe vp on high, and he built in Iudah palaces and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah, were captains of thousandes, Adnah the captaine, and with him of valiant men three hundred thousand.

15 And at his hand Iehohanan a captaine, and with him two hundred and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which willingly offered himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and

^a Who signed after bladd the sonne of Ieroboam. ^b Hee desired to winne riches and riches: as was a vice of Ieroboam, because hee sought to be rich. ^c Or, Demas. ^d He thought to repulse his adversary by an unlawful manner, that hee by taking the house of Ieroboam, hee might destroy the house of Ieroboam, and so might destroy the house of Ieroboam.

^e In the Prophet. ^f Chap. 14. 9. ^g 2. Mac. 9. 2. ^h 1. 2. 2. ⁱ 1. 2. 2. ^j 1. 2. 2. ^k 1. 2. 2. ^l 1. 2. 2. ^m 1. 2. 2. ⁿ 1. 2. 2. ^o 1. 2. 2. ^p 1. 2. 2. ^q 1. 2. 2. ^r 1. 2. 2. ^s 1. 2. 2. ^t 1. 2. 2. ^u 1. 2. 2. ^v 1. 2. 2. ^w 1. 2. 2. ^x 1. 2. 2. ^y 1. 2. 2. ^z 1. 2. 2.

^a God plagued his rebellion, and hereby declareth that it is foolish to begin well, except we be conuerted to the Lord, that we may see the glory of Gods glory, and put our whole trust in him. ^b Hee thought that it was in vaine to seeke to the physicians, except we first seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after the Lord of the Physicians, and manerly follow Gods worke.

^a That is, his vertues: meaning, before hee had committed with Bascha, and against Ierusalem. ^b Sought not hee at strange gods. ^c Hee gaue himself wholly to serve the Lord.

^d He knew it was in vaine to profess religion, except such were appointed which could instruct the people in the same, and had authority to put away all idolatry.

^e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage against them.

^f As in 2. Sam. 21.

^g Or, next to him.

^h Meaning, which was a Nazarite, Num. 6.

and with him armed men with bowe and shielde two hundredth thousand.

18 And at his hand Iehozabad, and with him an hundredth and fourecore thousand armed to the warre.

19 These 8 waited on the king, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Four hundredth Prophets counsell Ahab to goe to warre. 16 Michaiah is a gainst them. 23 Zidkiah smiteth him. 29 The king putteth him in prison. 39 The effect of his prophesie.

And Iehoshaphat had riches and honour in abundance, but he was ioyned in an affinitie with Ahab.

2 And after certaine yeeres hee went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that he had with him, and enticed him to goe vp vnto Ramoth Gilead.

3 And Ahab king of Israel saide vnto Iehoshaphat king of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat saide vnto the king of Israel, Aske counsell, I pray thee, at the wordes of the Lord this day.

5 Therefore the King of Israel gathered of Prophets foure hundredth men, and sayde vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they saide, Go vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat saide, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel saide vnto Iehoshaphat, There is yet one man, by whom we may ask counsell of the Lord, but I hate him: for hee doeth not prophesie good vnto mee, but alway euil: it is Michaiah the sonne of Imla. Then Iehoshaphat saide, Let not the king say so.

8 And the king of Israel called an eunuch, & saide, Call quickly Michaiah the sonne of Imla.

9 And the king of Israel and Iehoshaphat King of Iudah sate either of them on his throne clothed in their apparell: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the Prophets prophesied before them.

10 And Zidkiah the son of Chenaanah made him hornes of yron, and saide, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michaiah saide, As the Lord liueth, whatsoeuer my God saith, that will I speake.

14 So hee came to the king, and the King saide vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shal I leaue off? And he saide, I Goe ye vp, and prosper, and they shall be deliue-

red into your hand.

15 And the King saide vnto him, How oft shall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he saide, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord saide, These haue no master: let them returne every man to his house in peace.

17 And the King of Israel saide to Iehoshaphat, Did I not tell thee, that hee would not prophesie good vnto me, but euil?

18 Again hee saide, Therefore heare yee the word of the Lord: I sawe the Lord sit vpon his throne, and all the hostes of heauen standing at his right hand, and at his left.

19 And the Lord saide, Who shall I perswade Ahab King of Israel, that he may goe vp, and fall at Ramoth Gilead? And one spake and saide thus, and another saide that.

20 Then there came forth a spirit and stood before the Lord, and saide, I will perswade him. And the Lord saide vnto him, Wherein?

21 And he saide, I will goe out, and bee a false spirit in the mouth of all his Prophets. And hee saide, Thou shalt perswade, and shalt also preuaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 The Zidkiah the sonne of Chenaanah came neere and smote Michaiah vpon the cheek, and saide, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah saide, Behold, thou shalt see that day when thou shalt goe from chamber to chamber to hidethee.

25 And the King of Israel saide, Take yee Michaiah, and carie him to Amon the gouernour of the citie, and to Ioash the Kings sonne.

26 And say, Thus saith the King, Put this man in the prison house, and feede him with bread of affliction and with water of affliction vntil I returne in peace.

27 And Michaiah saide, If thou returne in peace, the Lord hath not spoken by me. And hee saide, Heare all ye people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel saide vnto Iehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel chaunged himselfe, and they went into the battell.

30 And the King of Aram had commaunded the captaines of the charretts that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charrets saw Iehoshaphat, they saide, It is the King of Israel: and they compassed about him to fight. But Iehoshaphat cried, and the Lord helped him and mooued them to depart from him.

32 For when the captaines of the charrets saw that hee was not the King of Israel, they turned backe from him.

33 Then a certaine man drew a bow mightily, and smote the King of Israel betweene the ioynts of his brigandine: Therefore he saide to his charretman, Turne thine hand, and carie me out of the hoste: for I am hurt.

g That is, they were as his ordi- nary guard.

1 Kings 22.3. a For Ioram Ie- Ioshaphats sonne married Ahabes daughter. b That is, the third yeere, 1. King 22.2.

c To reconerit out of the hands of the Syrians.

d Heare the ad- uise of some Pro- phet, to know whether it be Gods will. e Which were the Prophets of Baal, signifying that the wicked esteeme none but flatterers, and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to doe their duty, though the wicked magistrates cannot abide them to speake the truth. g Meaning that he ought not to refuse to heare a- ny that was of God. h That is, in their maiestie and royal apparell.

i Read 1. king. 22.11.

k Thinking, that whereas foure hundredth pro- phets had agreed in one thing, that he being but one man and in least estimation, durst not gainsay it. l He saide this by derision of the false prophets, as the King well per- ceined.

m He prophesied how the people should be disper- sed, and Ahab daine.

n Meaning, his Angels. o That is, the Lord.

p To them that will not beleue the truth, God sendeth strong delu- sion, that they should beleue lyes. 1. Thes. 2. 14. q By this cruelty, his ambition and hypocrisie was dis- couered: thus the hypocrites boast of the Spi- rit which they haue not and de- clare their malice against them im- agining the true Spirit is. r Keepe him strictly in prison, and let him feele hunger and thirst. 10r, Michaiah.

s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threat- neth by his word.

t Hee yed to the Lord by acknow- ledging his fault in going with this wicked king to warre against the word of the Lord by his Prophets, and also by deli- uering mercie for the same. u Euen in his propli- cy he is not without sin. 10r, Ieremie had beene guilty.

the more they
gloried in
proudly.

And the more they increased their day, and the more they gloried in his charact against the nations untill euen, and died in the time of the sunne going downe.

CHAP. XIX.

¶ And Iehoshaphat was rebuked by the Prophet, he called against the people to the hearing of the Lord. ¶ He appointed Judges and ministers. ¶ And exhorteth them to fear the Lord.

¶ He is in power.

¶ And Iehoshaphat the King of Iudah returned safe to his house in Ierusalem.

¶ And Iehu the sonne of Hani the Seer went out to meeke him, and shid to king Iehoshaphat, Wouldst thou helpe the wicked, and loue them that hate the Lorde? therefore for this thing the wrath of the Lorde is vpon thee.

¶ Neuertheles good things are found in thee, because thou hast take away the groves out of the land, and hast prepared thine heart to seeke God.

¶ ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

¶ And he set iudges in the land throughout all the strong cities of Iudah, cite by cite.

¶ And said to the iudges, Take heede what ye doe: for ye execute not the iudgements of man, but of the Lorde, and he will be with you in the cause and iudgement.

¶ Wherefore now let the feare of the Lorde be vpon you: take heede, and doe it: for there is no iniquitie with the Lorde our God, neither respect of persons, nor receiving of reward.

¶ Moreover in Ierusalem did Iehoshaphat set of the Levites, and of the Priests & of the chiefe of the families of Israel, for the iudgement and cause of the Lorde: & they returned to Ierusalem.

¶ And he charged them, saying, Thus shall ye doe in the feare of the Lorde faithfully, and with a perfect heart.

¶ ¶ And in every cause that shal come to you of your brethren that dwell in their cities, betwene blood and blood, betwene law and precept, statutes and iudgements, ye shall iudge them and admonish them that they trespass not against the Lorde, that a wrath come not vpon you and vpon your brethren. Thus shall ye doe and trespass not.

¶ And behold, Amariah the Priest shall be the chiefe ouer you in al matters of the Lorde, and Zebadiah the sonne of Ishmael, aruler of the house of Iudah, shall be for all the Kings affairs, and the Levites shall be officers before you, be of courage, and doe it, and the Lorde shall be with the good.

¶ ¶ If they would not execute iudice aright, shall be chiefe officer of the pub. l. They shall hate the handling of inferiour causes, l. God will asist them that doe iudice.

CHAP. XX.

¶ Iehoshaphat & the people pray vnto the Lord. ¶ The morning victory that the Lord gave him against his enemies. ¶ His might and victorie.

¶ After this also came the children of Moab, and the children of Ammon, & with them of the Ammonites against Iehoshaphat to battell.

¶ Then there came that tolde Iehoshaphat, saying, There cometh a great multitude against thee from beyond the Sea, out of Aram: behold, they be in Hatzon Tamar, which is En-gedi.

¶ And Iehoshaphat feared, and let him selfe be perceyue by the earch, they were the iudgements of the Lord, he called the Lord, and the Lord destroyed the strong cities so, Iudice.

a He sheweth that the wrath and iudgement of God is overall such that support the wicked, and rather they not in deed that they are enemies to all such as hate the Lord.

¶ He sheweth from the Lord.

b He visited all his country, and brought his people from Idumay to the knowledge of the true God.

c Both to punish you, if you do iniquity, or to punish you if you do the contrary.

d He will declare by the iudgements of the people.

e He will declare by the iudgements of the people.

f He will declare by the iudgements of the people.

g He will declare by the iudgements of the people.

h He will declare by the iudgements of the people.

i He will declare by the iudgements of the people.

k He will declare by the iudgements of the people.

l He will declare by the iudgements of the people.

m He will declare by the iudgements of the people.

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o He will declare by the iudgements of the people.

p He will declare by the iudgements of the people.

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w He will declare by the iudgements of the people.

x He will declare by the iudgements of the people.

y He will declare by the iudgements of the people.

z He will declare by the iudgements of the people.

aa He will declare by the iudgements of the people.

ab He will declare by the iudgements of the people.

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ae He will declare by the iudgements of the people.

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ah He will declare by the iudgements of the people.

ai He will declare by the iudgements of the people.

aj He will declare by the iudgements of the people.

ak He will declare by the iudgements of the people.

al He will declare by the iudgements of the people.

am He will declare by the iudgements of the people.

¶ And Iehoshaphat & the people pray vnto the Lord. ¶ The morning victory that the Lord gave him against his enemies. ¶ His might and victorie.

¶ And Iudah gathered themselves together to take counsell of the Lord: they came out of all the cities of Iudah to Ierusalem.

¶ And Iehoshaphat stood in the Congregation of Iudah & Ierusalem in the house of the Lord before the new court.

¶ And sayd, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

¶ Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

¶ And they dwelt therein, and have built thee a Sanctuary therein for thy Name, saying,

¶ ¶ If euill come vpon vs, as the sword of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

¶ And now, behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldst not let Israel goe, when they came out of the land of Egypt: but they turned aside from thee, and destroyed them not.

¶ Behold, I say, they reward vs in coming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

¶ O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cometh against vs, neither doe we know what to do: but our eyes are toward thee.

¶ And all Iudah stood before the Lorde with their yong ones, their wives, and their children.

¶ And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Isiel, the sonne of Matthanah, a Leuite of the sonnes of Asaph, was there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

¶ And he sayd, Hearken ye all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lorde vnto you, Feare you not neither be afraid for this great multitude: for the battell is not yours, but Gods.

¶ To morrow go ye downe against them: behold, they come vp by the cleft of Ziz, and ye shall find them at the ende of the brooke before the wilderness of Ieruel.

¶ Ye shall not neede to fight in this battell: stand still, moue not, and behold the saluation of the Lorde towards you: O Iudah, and Ierusalem, feare ye not, neither be afraid: to morrow goe out against them, and the Lorde will be with you.

¶ ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lorde, worshipping the Lorde.

¶ And the Levites of the children of the Kohathites & of the children of the Korathites stood vp to praise the Lorde God of Israel with a loude voyce on high.

¶ And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and sayd,

¶ This declareth what the feare of the godly is, which is as a prick to stir e them to prayer, and to depend on the Lord, whereas it moueth the wicked either to seeke after worldly means and policies, or els to fall into despair.

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and able on his mercy, which he will continue toward his, forasmuch as he hath enuoyed them and begun to shew his graces toward them.

¶ 1 King 3. 37.

chap. 6. 18.

e Meaning warre which cometh by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou declarest thy presence and favour.

¶ Dent 3. 9.

whom 17. 1.

g We only put our trust in thee and wait for our deliverance from heauen.

h That is, before the Ark of the Covenant.

i Which was moued by the Spirit of God to prophesie.

k They fight against God and not against you, therefore he will fight for you.

¶ 1 Sam. 17. 14.

for deliverance.

¶ 1 Sam. 17. 14.

for deliverance.

¶ 1 Sam. 17. 14.

for deliverance.

¶ 1 Sam. 17. 14.

for deliverance.

¶ 1 Sam. 17. 14.

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¶ 1 Sam. 17. 14.

for deliverance.

¶ 1 Sam. 17. 14.

for deliverance.

¶ 1 Sam. 17. 14.

for deliverance.

¶ 1 Sam. 17. 14.

Hear ye me O Iudah and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleeue his Prophets and ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lord, and them that should praise him that is in the beautiful Sanctuary, in going forth before the men of armes, and saying, Praise yee the Lord, for his mercy lasteth for euer,

22 And when they began to shoute, and to prayse, the Lord layd ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat & his people came to take away the spoyle of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, til they could carry no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then every man of Iudah and Ierusalem returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with vioules, and with harps, and with trumpets, even vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on every side.

31 And Iehoshaphat reigned ouer Iudah, and was fise and thirty yeere old, when he began to reigne: and reigned fise and twenty yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, & departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which is mentioned in the booke of the kings of Israel.

35 Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And hee ioynd with him, to make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then blisse the sonne of Dadaiah of Ma-

reshah prophesied against Iehoshaphat, saying, Because thou hast ioynd thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

Iehoshaphat dieth. Iehoram succeedeth him, 4 which killeth his brethren. Hee was brought to idolatry, 11 and seduceth the people. 16 Hee is oppressed of the Philistines. 18 His miserable end.

Iehoshaphat then slept with his fathers, and was buried with his fathers in the city of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, & Shephatiah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the Eldest.

4 And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Iehoram was two and thirtie yeere olde, when he began to reigne, and hee reigned eight yeeres in Ierusalem.

6 And he walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the covenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

8 In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charrets with him: and he rose vp by night, and smote Edom, which had compassed him in and the captaines of the charrets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 Moreouer hee made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from Elijah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance.

15 And thou shalt be in great diseases in the disease of thy bowels, vntill thy bowels fall out for the disease, day by day.

16 So the Lord stirred vp against Iehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians.

Thus Iehoram would not be his to ioyne with idolaters and wicked men.

Reade Chap. 17, how by Israel, is meant Iudah.

a Kings 8, 16. b Because the wicked liue euil in feare, & also are ambitious, they become cruel, and spare not to murder them, whom by nature they ought most to cherish and defend. c Meaning of Iudah and Benjamin. d So that we see how it cannot be that we should ioyne with the wicked and serue God.

e Sam. 7, 14, 16. f King 2 & 4 and 9. g King 8, 19. chap 8, 16.

Reade 1. King. 8, 22.

f Meaning, idolatry, because that the idolater breaketh promise with God, as doeth the adulterer with her husband. g Some thinke that this was Elihu, so called, because he had the spirit in abundance, as had Elihu.

h Wee see this example daily practised vpon that that fall away from God, and become idolaters and murderers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

Called also Ahaziah, as Chap. 22. 1. or Azariah, ver. 6. following. 1 That is, as some write, he was not regarded, but despised for his wickedness & idolatry: so that his sonne reigned 23. yeeres (his father yet living) without honour, and after his fathers death he was confirmed to reign, ch. 22. 3.

Meaning, the Philistines.

Reads Chap. 22. 10. e That is after the death of his father, & the son Ahabs daughter, who was the sonne of Omri.

e He sheweth that he must needs follow that the rulers are such as their counsellors be, and that there cannot be a good King, that suffereth wicked counsellors.

f Hereby we see how nothing can come to any but by Gods providence & as he hath appointed, and therefore he can fetch all means to serve to his will.

g This was the last plague of God because he layed his life with Gods enemies: yet God to declare the worthines of Iehoshaphat his grand father, moved him to give him the honour of buriall.

And they came upon him, and brake through, & carried away all the furniture that was found in the Kings house and his sonnes also, and his wives, so that there was not a sonne left him, time 1 Iehoshaphat the youngest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, even after the ende of two yeeres, his guts fell out with his disease: so he died of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, and lived without being desired: yet they buried him in the cite of David, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigned after Iehoram. 2 Iehoram king of Israel killed Athaliah. 3 Athaliah put to death all the Kings daughters. 4 Justly reaped.

ANd the inhabitants of Ierusalem made Ahaziah his youngest sonne King in his stead: for the armie that came with the Arabians to the campe had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and fourtie yeere olde was Ahaziah when hee began to reigne, and hee reigned one yeere in Ierusalem. And his mothers name was Athaliah the daughter of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 And hee returned to bee healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Athaliah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slew him and buried him, because said they, He is the sonne of Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the Kingdome.

10 Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and destroyed all the Kings seede of the house of Iudah.

11 But Iehoshaphat the daughter of the king, tooke Iosiah the sonne of Ahaziah, and slewe him from among the Kings sonnes, that should bee

slaine, and put him and his notice in the side chamber: so Iehoshaphat the daughter of King Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And hee was with them hid in the house of God six yeeres, whiles Athaliah reigned over the land.

CHAP. XXIII.

1 Joash the sonne of Ahaziah is made King. 2 Athaliah is put to death. 3 The temple of Baal is destroyed. 4 Iehoiada appointed ministers in the Temple.

ANd in the seventh yeere Iehoiada waxed bold, and tooke the captaines of hundredths, to wit, Azariah the sonne of Iehoram, and Iehoshaphat the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adajab, and Elisaphar the sonne of Zichri in covenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a covenant with the King in the house of God: and he sayd vnto them, Behold, the Kings sonne must reigne, as the Lord hath sayd of the sonnes of David.

4 This is it that ye shal doe, The third part of you that come on the Sabbath of the Priests, and the Leuites, shal be porters of the doores.

5 And another third part toward the Kings house, and another third part at the gate of the foundation, and all the people shal be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the Priests, and the Leuites that minister, they shal goe in, for they are holy: but all the people shal keepe the watch of the Lord.

7 And the Leuites shal compasse the King round about, and every man with his weapon in his hand, and he that entrench into the house, shal be slaine, and bee you with the King, when hee commeth in, and when he goeth out.

8 So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke every man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest delivered to the captaines of hundredths speares, and shields, and bucklers which had bene king Davids, and were in the house of God.

10 And he caused all the people to stand (every man with his weapon in his hand) fro the right side of the house, to the left side of the house by the altar & by the house round about the king.

11 Then they brought out the Kings sonne, and put vpon him the crowne and gave him the testimonie, and made him King. And Iehoiada and his sonnes anointed him, and said, God save the King.

12 But when Athaliah heard the noise of the people running and praising the king, shee came to the people into the house of the Lord.

13 And when shee looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the king, and all the people of the land reioyced, and blew the trumpets, and the singers with instruments of musique, and

i Meaning, in the chamber, where the Priests & Leuites sleepe, which keepe their courses weekly in the Temple. k To wit, of Iudah.

l King, 1. 2. a. Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah & Benjamin: reade why they are called Israel, Chap. 15. 17.

c 2 Sam. 7. 13, 14. 1 King. 4. Chap. 21. 7.

d Which was the chiefe gate of the Temple toward the East.

e Meaning, to make any tumult, or to hinder their enterprise.

f Which had finished their course on the Sabbath, & so the other part entered to keepe their turne.

g Meaning, the most holy place where the Arke stood.

h That is, the booke of the Law, or as former read, they put vpon him his royall apparel.

i For saw the king standing.

h Declaring her
vile impietie,
which having vn-
justly and by mat-
ter warped the
crowne, would
kill haue defeated
the true possessor,
and therefore cal-
led true obedience
treason.

i To ioyne with
her partie, and to
maintaine her au-
thoritie.

k That they
would onely serue
him and renouace
all idolatrie.

l According to
their couenant
made to the Lord.

m As the Lord
commanded in
his Law, both for
the perion and
also the cite.

Deut. 19.9. and 19.
for charge.
* Num. 33.3.

n Which was the
principall gate,
that the King
might see scene
of all the people.

o For where a ty-
rant and an idola-
ter reigneth, there
can bee no quiet-
nesse for the pla-
gers of God are
ouer among such
people.

p Which was the
principall gate,
that the King
might see scene
of all the people.

q Joash repaired the
house of the Lord.
17 After the death
of Jehoiaha he suffered to idolatrie.

21 He himselfe to death
vnto the Prophet. 25 Joash is killed of his owne seruants.
27 After his reigne Amasiah.

r Who was a
faithfull counsellor
and gouerned
him by the word
of God.

s For, gaue him two
mines.

t Hee meaneth
not the ten tribes,
but onely the two
tribes of Iudah
and Benjamin.

u For he was the
high Priest.
* 2. Sam. 23.13.

v The Scripture
doeth terme her
thus, because the
was a cruel mur-
derer, and blas-
phemous idola-
trous.

* 2. King. 13.9.

and they that could sing praye: then Athaliah
rent her clothes, and said, ⁶ Treason, treason.

14 Then Jehoiaha the Priest brought out the
captaines of hundreds that were gouernours of
the host, & said vnto them, Haue her forth of the
ranges, and he that followeth her, let him die by
the sword: for the Priest had said, Slay her not in
the house of the Lord.

15 So they laied hands on her: and when shee
was come to the entring of the horsigate by the
kings house, they slew her there.

16 ¶ And Jehoiaha made a ^k couenant be-
tweene him, and all the people, and the king, that
they would be the Lords people.

17 And all the people went to the house of
Baal, and ^l destroyed it, and brake his altars, and
his images, and slew ^m Mattan the priest of Baal
before the altars.

18 And Jehoiaha appointed officers for the
house of the Lord, vnder the ^{||} hands of the Priests
and Leuites, whom Dauid had distributed for the
house of the Lord, to offer burnt offerings vnto
the Lord, ⁿ as it is written in the Law of Moses,
with reioycing and singing by the appointment
of Dauid.

19 And he set porters by the gates of the house
of the Lord, that none that was vnclene in any
thing, should enter in.

20 And hee tooke the captaines of hundreds,
and the noble men, and the gouernours of the
people, and all the people of the land, and he cau-
sed the king to come downe out of the house of
the Lord, and they went thorow ⁿ the hig gate of
the kings house, and set the king vpon the throne
of the kingdome.

21 Then all the people of the land reioyced,
and the cite was quiet ^o after that they had slaine
Athaliah with the sword.

CHAP. XXIII.

q Joash repaired the house of the Lord. 17 After the death
of Jehoiaha he suffered to idolatrie. 21 He himselfe to death
vnto the Prophet. 25 Joash is killed of his owne seruants. 27
After his reigne Amasiah.

Joash ^r was seuen yeere olde when hee beganne
to reigne, and hee reigned fortie yeere in Ieru-
salem: and his mothers name was Zibiah of Be-
er-sheba.

2 And Joash did vprightly in the sight of the
Lord all the dayes of ^s Jehoiaha the Priest.

3 And Jehoiaha ^t tooke him two wiues, and
he begate sonnes and daughters.

4 ¶ And after ward it came into Joash minde
to renew the house of the Lord.

5 And hee assembled the Priestes and the Le-
uites, and said to them, Goe out vnto the cities of
Iudah, and gather of all ^u Israel money to repaire
the house of your God, from yeere to yeere, and
haste the thing, but the Leuites hastened not.

6 Therefore the king called Jehoiaha the
^v chiefe, and said vnto him, Why hast thou not
required of the Leuites to bring in out of Iudah
and Ierusalem ^w the taxe of Moyses the seruant
of the Lord, and of the Congregation of Israel, for
the Tabernacle of the testimonie?

7 For ^x wicked Athaliah, and her children
brake vp the house of God and all the things that
were dedicated for the house of the Lord, did they
bestow vpon Baalim.

8 Therefore the king commanded, ^y and they
made a chest, and set it at the gate of the house
of the Lord without.

9 And they made proclamation thorow Iu-
dah and Ierusalem, to bring vnto the Lord ^z the
taxe of Moyses the seruant of God, ^{aa} layd vpon Is-
rael in the wilderness.

10 And all the princes and all the people re-
ioyced, and brought in, & cast into the chest, vn-
till they had finished.

11 And when it was time, ^{ab} they brought the
chest vnto the Kings officer by the hand of the
Leuites: and when they saw that there was much
silver, then the Kings Scribe, and one appointed
by the high Priest came and emptied the chest,
and tooke it, and carried it to his place againe:
thus they did day by day, and gathered silver in
abundance.

12 And the king and ^{ac} Jehoiaha gaue it to such
as did the labour and worke in the house of the
Lord, and hired masons and carpenters to repaire
the house of the Lord: ^{ad} they gaue it also to wor-
kers of yron and bras, to repaire the house of the
Lord.

13 So the workemen wrought, and the worke
famed through their hands: and they restored
the house of God to his state, and strengthened it.

14 And when they had finished it, they
brought therest of the silver before the king and
Jehoiaha, and hee made thereof ^{ae} vessels for the
house of the Lord ^{af} vessels to minister, both
morters and incense cups, and vessels of gold, and
of silver: and they offered burnt offerings in the
house of the Lord continually all the dayes of Je-
hoiaha.

15 ¶ But Jehoiaha waxed old and was full of
daies, and died. An hundred and thirtie yeere old
was he when he died.

16 And they buried him in the cite of Dauid
with the ^{ag} kings, because he had done good in Is-
rael, and toward God and his house.

17 ¶ And after the death of Jehoiaha, came
the ^{ah} princes of Iudah, and did reuerence to the
king, and the king hearkened vnto them.

18 And they left the house of the Lord God of
their fathers, and serued grones and idols: and
wrath came vpon Iudah and Ierusalem, because
of this their trespass.

19 And God sent Prophets among them, to
bring them againe vnto the Lord: and they
^{ai} made protestation among them, but they would
not heare.

20 And the Spirit of God came vpon Zecha-
riah the sonne of Jehoiaha the Priest, which stood
^{aj} about the people, and said vnto them, Thus
saith God, Why transgresse yee the commande-
ments of the Lord? surely yee shall not prosper:
because yee haue forsaken the Lord, hee also hath
forsaken you.

21 Then they conspired against him, & stoned
him with stones at the ^{ak} commandement of the
king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the
kindnesse which Jehoiaha his father had done to
him but slew his sonne. And when hee died, hee
said, The Lord ^{al} looke vpon it and require it.

23 ¶ And when the yeere was out, the host of
Aram came vp against him, & they came against
Iudah and Ierusalem, and destroyed all the prin-
ces of the people from among the people, and
sent all the spoyle of them vnto the king of Da-
mascus.

24 Though the armie of Aram came with a
small companie of men, yet the Lord deliuered
Ieholada, &c.

e Such as were
faithfull men, whom
the king had ap-
pointed for that
matter.

f Signifying that
this thing was
done by aduice &
counsel, and not
by any one mans
affection.

g For the wicked
kings his predeces-
sors, and Athaliah
had destroyed the
vessels of the Tem-
ple, or turned
them to the vse
of their idoles.

h Signifying that
they could not ho-
nor him too much
who had so excel-
lently learned in
the worke of the
Lord, and in the
affaires of the com-
mon wealth.

i Which were flat-
terers, and knew
now that the king
was destitute of
him who did
watch ouer him as
a father, and there-
fore brought him
to most vile idola-
trie.

k Theyooke hea-
uen and earth and
all creatures to
witness, that ex-
cept they returned
to the Lord, hee
would most grie-
uously punish their
infidelitie and re-
bellion, Neth. 9.

l In a place about
the people, to the
intent that hee
might be heard.

m There is no rage
so cruel, & bestly,
as of them whose
hearts God hath
hardened, & which
delice more in fu-
perstition and ido-
latry then in true
seruice of God, and
pure simplicitie of
his word.

n Reuenge my
death and require
my blood at your
hands: or he spea-
keth this by pro-
phesie, because he
knew that God
would doe it. This
Zecharie is also
called the sonne
of Barachie, Matth.
23.35. because his
prognitors were
Iddo, Barachiah,
Jehoiaha, &c.

o That is, repro-
ved and checked
him and handled
him rigorously.

p Meaning Za-
chariah, which was
one of Iehoiada's
sonnes, and a Pro-
phet of the Lord.

q That is, concei-
ving his sonnes,
&c.
r That is, the in-
spiration.

* Chap. 14. 9.

a Meaning, in re-
spect of his prede-
cessors albeit he
had his imperfec-
tion.

* Deut. 17. 16.
b That is, for the
childe is punished,
except he be re-
garded.

c So many as were
able men to beare
weapons, and goe
to the warre.

d That is, out of
the tribe of Judah,
which had separa-
ted themselves be-
fore, and from
God and their
true King.

e And therefore to
thinke to have
help of them
whom the Lord
hath removed, is to
cast off the helpe
of the Lord.

f If thou wilt not
give credit to my
words.

g Hee sheweth
that if we depend
only upon God,
we shall neede
to be troubled
with these wor-
thy persons, for he
will give us all
things which shall
be necessary if we
shew our faith.

And when they were departed from him, (for they left him in great diseases) his owne servants conspired against him for the blood of the children of Iehoiada the Priest, and slew him on his bed, and he died, and they buried him in the ciste of David: but they buried him not in the sepulchres of the kings.

25 And when they were departed from him, (for they left him in great diseases) his owne servants conspired against him for the blood of the children of Iehoiada the Priest, and slew him on his bed, and he died, and they buried him in the ciste of David: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabab the sonne of Shimrath an Ammonite, and Iehozabad the sonne of Shimrith a Moabite.

27 But his sonnes, and the summe of the race gathered by him, and the foundation of the house of God behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

Amaziah puteth them to death which slew his father. 10 Hee sendeth backe them of Edom. 11 Hee overthroweth the Edomites, &c. Hee fighteth with the Edomites, &c. Hee fighteth with the Edomites, &c.

Amaziah was five and twentie yeere old when he began to reigne, and he reigned nine and twentie yeere in Jerusalem: & his mothers name was Iehozabab of Jerusalem.

2 And hee did vprightly in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdome was established vnto him, he slew his servants, that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his owne sinne.

5 And Amaziah assembled Iudah, & made them captaines over thousands, and captaines over hundreds according to the houses of their fathers, thoroughout all Iudah and Benjamin: and hee numbered them from twenty yeere olde and above, and found among them three hundred thousand chosen men, to goe forth to the warre, and to handle speare and shield.

6 He hired also an hundred thousand valiant men out of Israel for an hundred talents of silver.

7 But a man of God came vnto him, saying, O King, let not the armie of Israel go with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

8 If not, goe thou on, doe it, make thy selfe strong to the battell, but God shall makethee fall before the enemy: for God hath power to helpe, and to cast downe.

9 And Amaziah saide to the man of G O D, What shall wee doe then for the hundred talents, which I have given to the hoste of Israel? Then the man of God answered, The Lord is able to give thee more then this.

10 So Amaziah separated them, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and

spoote of the children of Seir, a thousand.

12 And after a thousand did the children of Iudah take alive, and carried them to the top of a rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wrath with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou fought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as he talked with him, he saide vnto him, Haue they made thee the Kings counsellor? cease thou: why should they smite thee? And the Prophet ceased, but sayde, I knowe that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 Then Amaziah King of Iudah took counsell, and sent to Iosiah the sonne of Iehozabab, the sonne of Iehu King of Israel, saying, Come, I let vs see one another in the face.

18 But Iosiah King of Israel sent to Amaziah King of Iudah, saying, The chistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beaste that was in Lebanon went and trode downe the chistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why dost thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliuer them into his hand, because they had fought the gods of Edom.

21 So Iosiah the King of Israel went vp: and he and Amaziah King of Iudah sawe one another in the face at Beth-shemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled every man to his tents.

23 But Iosiah the King of Israel tooke Amaziah King of Iudah, the sonne of Iosiah, the sonne of Iehozabab, in Beth-shemesh, and brought him to Jerusalem, and brake downe the wall of Jerusalem, from the gate of Ephraim to the corner gate, foure hundred cubites.

24 And hee tooke all the gold and the silver, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the Kings house, & the children that were in hostage, and returned to Samaria.

25 And Amaziah the sonne of Iosiah King of Iudah liued after the death of Iosiah sonne of Iehozabab King of Israel, fifteen yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the Kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, he wrought treason against him in Jerusalem: and when hee was fled to Lachish, they sent to Lachish after him, and

h For the Idume-
ans whom David
had brought to
Ierusalem, rebelled
vnder Iehoram
Iehoiaphats
sonne.

i In the 2 Kings
14. 7. this rocke
is called the ciste
Sela.

k That is, the hun-
dred thousand of
Israel.

l Thus where he
should haue giuen
the praise to God
for his benedict
and great victorie,
he fell from God,
and did most vil-
ly dishonour him.
m Hee prouoketh
that whosoever
cannot see him-
selfe nor his wor-
shippers, from God,
but an idol.

n Meaning, the
King.
o So hard it is for
the carnall man to
be admonished of
his fault, that he
contemneth, moc-
keth, and threat-
neth him that war-
neth him: yea, im-
prisoneth him and
putteth him to
death. 23 Chap. 14.
10. and 18. 26. and
29. 37.

p That is, let vs
trie the matter
hand to hand:
for he was offend-
ed, that the armie
of the Israelites,
whom hee had in-
wages, and dismis-
sed by the coun-
sell of the Prophet,
had destroyed cer-
taine of the cities
of Iudah.

q King. 14. 9.

r Thus God oft
times plaigneth by
those mean where-
in men most trull,
to teach them to
hate their recour-
se only to him: and
to shew his iudge-
ments, moueth
their hearts to fol-
low that which
shall be their de-
struction.

s Meaning, the
successors of O-
bed Edom: for
the house bore the
name of the chiefe
father.

t 2 Kings. 14. 19.

Slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1. 5 Vzziah sleeping the Lord, prospereth in his enterprise. 16 Hee was rich in peace, and prospereth the Priests office. 19 The Lord plague him. 20 The Priests drive him out of the Temple, and exclude him out of the Lords house. 21 His buriall, and his successour.

Then all the people of Iudah took Vzziah, which was sixteene yeere olde, and made him king in the stead of his father Amaziah.

2 Hee built Eloth, and restored it to Iudah after that the king slept with his fathers.

3 Sixteene yeere olde was Vzziah, when hee began to reigne, and he reigned two & fifty yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of Zechariah (which vnderstood the visions of God) and when as he fought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims & brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gaue gifts to Vzziah, and his name spread to the entering in of Egypt: for he did most valiantly.

9 Moreouer Vzziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the turning, and made them strong.

10 And he built towers in the wilderness, and digged many cisternes: for he had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in Carmel: for he loued husbandry.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hande of Iezel the Scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole number of the chiefe of the families of the valiant men were two thousand and sixe hundred.

13 And vnder their hand was the armie for warre, three hundred & seven thousand, and sixe hundred that fought valiantly to helpe the king against the enemies.

14 And Vzziah prepared them throughout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very artificiall engins in Ierusalem, to be vpon the towers and vpon the corners, to shooe arrowes and great stones: and his name spread farre abroad, because God did helpe him marueilously till he was mighty.

16 But when he was strong, his heart was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the king, and

said vnto him, It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: goe forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lorde beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, he was leprous in his forehead, & they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.

21 And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an house apart, because he was cut off fro the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first and last, did Ishaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the kings: for they said, He is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

1 Iotham reigne, and ouercometh the Ammonites. 8 His reigne and death. 9 Aha his sonne reigne in his stead.

Iotham was five and twenty yeere old when he began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

2 And hee did vprightly in the sight of the Lorde, according to all that his father Vzziah did, save that he entred not into the Temple of the Lord, and the people did yet corrupt their wayes.

3 Hee built the hie gate of the house of the Lord, and hee built very much on the wall of the castle.

4 Moreouer he built cities in the mountaines of Iudah, and in the forrests he built palaces and towers.

5 And hee fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundred talents of siluer, and ten thousand measures of wheate, and ten thousand of barley: this did the children of Ammon giue him both in the second yeere and the third.

6 So Iotham became mightie, because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham and all his warres and his wayes, loe, they are written in the booke of the kings of Israel, and Iudah.

8 He was five and twentie yeere old, when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, & they buried him in the city of David: and Aha his sonne reigned in his stead.

CHAP. XXVIII.

1 Aha an idolater is giuen into the hands of the Syrians, and the king of Israel. 9 The Prophet reprehendeth the Israels crime. 18 Iudah is molested with enemies. 23 Aha is smitten by the Syrians, and hee is slain.

* Num. 11. 3. k Though his zeale seemed to be good, and also his intention, yet because they were not governed by the word of God, hee did wickedly, and was therefore both iustly resisted, and also punished.

* 2. King 17. 5. l According to the commandment of the Lord, Leuit. 13. 46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

* 2. King. 15. 33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatry.

c Which was fire. Gore cubites hie, and was for the height called Ophel: it was at the East gate, & mention is made of it, Chap. 3. 4.

d He sheweth that all prosperitie cometh of God, who neuer faileth when we put our trust in him.

10. For the Lord
2. He was an idol-
latter like them.
3. As the idolaters
have no other child-
idolaters who are as
daughters of their
these Baalim in
house they others
which are inferior
and do not receive
the great idols.
4. For made them
pass through the
fire, chap. 13. 6.
Isa. 18. 31.
5. For a great cap-
tivity, chap. 13.
6. For I had to sub-
due them.

c Who was king
of Israel.
1. Sam. 12. 19.
2. 1. Kings 16. 31.
3. 1. Kings 16. 31.
4. 1. Kings 16. 31.
5. 1. Kings 16. 31.
6. 1. Kings 16. 31.
7. 1. Kings 16. 31.
8. 1. Kings 16. 31.
9. 1. Kings 16. 31.
10. 1. Kings 16. 31.

11. For they thought
they had over-
come them by
their own val-
lances, & did not
consider that God
had delivered
them into their
hands, because
they had despised
him.
12. May not God
do well with you
for your names
be high, as these
men for their
sins, for they are
greater.
13. Which tribe
was now grown
and had made an
idol.

14. God will not
suffer this sin,
which we commit
against him to be
unpunished.

15. Whose names
were rehearsed
before, verse 12.

16. Either for their
wounds or wear-
selves.
17. To them of the
tribe of Judah.
18. To Tilgath
Pileser, & those
kings that were
under his domin-
ion, 1. Kings 16. 7.

1. And he began
to reign, and reigned
nineteen years in Jeru-
salem, and did not uprightly in the sight of the
Lord, like David his father.

2. But he walked in the way of the kings of
Israel, and made open molten images for Baalim,
Moreover he burnt incense in the valley of
Ben-hinnom, and burnt his sonnes with fire, af-
ter the abominations of the heathen whom the
Lord had cast out before the children of Israel.

3. Hee sacrificed also and burnt incense in the
high places, and on hills, and under every greene
tree.

4. Wherefore the Lord his God delivered him
into the hand of the King of the Aramites, and
they smote him, and took of his many pris-
oners, & brought them to Damascus: and he was
also delivered into the hand of the king of Israel,
which smote him with a great slaughter.

5. For he forsook the Lord God of his fathers,
and served other gods, therefore the Lord God of
Israel foretold in one day, all that should come
upon him, because they had forsaken the Lord God of
their fathers.

6. And Zichri a mighty man of Ephraim slew
Maadiah the Kings sonne, and Azrikam the gov-
ernour of the house, and Elkanah the second
after the king.

7. And the children of Israel took prisoners
of their brethren, two hundred thousand of wo-
men, sonnes & daughters, and carried away much
spoile of them, and brought the spoile to Samaria.

8. But there was a Prophet of the Lords,
(whose name was Oded) and he went out before
the hosts that came to Samaria, & said vnto them,
Rehobad, because the Lord God of your fathers is
wroth with Iudah, hee hath delivered them into
your hand, and ye have slain them in a rage, that
reacheth vnto heauen.

9. And now yet purpose to keepe vnder the
children of Iudah and Ierusalem, as seruantes and
handmaidens vnto you, but are not you such, that
sinners are with you before the Lord your God?

10. Now therefore heare mee, and deliver the
captives againe, which yee haue taken prisoners
of your brethren for this fierce wrath of the Lord
against you.

11. Wherefore certaine of the chiefe of the
children of Ephraim, Azariah the sonne of Je-
hohanan, Berechiah the sonne of Meshillanpoth,
and Iehizkiah the sonne of Shallum, and Amasai
the sonne of Hallai, stood vp against them that
came from the warre.

12. And said vnto them, Bring not in the cap-
tives hither: for this shall be a sinne vpon you, in
carrying the Lord: yee intend to add more to our
sins, & to our trespass, though our trespass be
great, & the fierce wrath of God is against Israel.

13. So the army left the captives and the spoile
before the princes and all the Congregation.

14. And the men that were named by name,
rose vp, andooke the prisoners, and with the
spoile clothed all that were naked among them,
and arrayed them, and shod them, and gave them
meate, and gave them drinke, and anoynted
them, and carried all that were feeble of them vp
on asses, and brought them to Iericho the city of
Palmetrees to their brethren: so they returned
to Samaria.

15. At that time did king Ahaz send vnto
the kings of Asshur to helpe him.

16. For the Edomites came moreouer, and

slew of Iudah, and caried away captives.

17. The Philistines also invaded the cities in
the low country, and toward the South of Iu-
dah, and tooke Bechemesh, and Aialon, and Ge-
deroth, and Shochu, with the villages thereof,
and Timnah, with her villages, and Gimzo, with
her villages, and they dwelt there.

18. For the Lord had humbled Iudah, because
of Ahaz king of Israel, for he had brought ven-
geance vpon Iudah, & had grievously transgre-
ssed against the Lord.

19. And Tilgath Pileser king of Asshur came
vnto him, who troubled him and did not streng-
then him.

20. For Ahaz tooke a portion out of the
house of the Lord and out of the Kings house and
of the princes, and gaue vnto the king of Asshur:
yet it helped him not.

21. And in the time of his tribulation did hee
yet trespass more against the Lord, (this is King
Ahaz)

22. For he sacrificed vnto the gods of Damas-
cus, which plagued him, and he said, Because the
gods of the kings of Aram helped them, I will sac-
rifice vnto them, and they will helpe mee: yet
they were his ruine, and of all Israel.

23. And Ahaz gathered the vessels of the house
of God, and brake the vessels of the house of
God, and shut vp the doores of the house of the
Lord, and made him altars in euery corner of Je-
rusalem.

24. And in euery cite of Iudah hee made his
places to burne incense vnto other gods, and pro-
uoked to anger the Lord God of his fathers.

25. Concerning the rest of his acts, and all his
waies first and last, behold they are written in the
booke of the Kings of Iudah and Israel.

26. And Ahaz slept with his fathers, and they
buried him in the city of Ierusalem, but brought
him not vnto the sepulchres of the Kings of Is-
rael: and Hezekiah his sonne reigned in his stead.

C H A P. XXIX.

1. Hezekiah repaired the temple, and altered the Levites of
his seruants of Ierusalem. 2. The Levites prophesied to him
in the Temple. 3. The Levites prophesied to him in the Temple. 4. The
Levites prophesied to him in the Temple. 5. The Levites prophesied to him in the Temple.

2. Hezekiah began to reigne, when hee was five
and twentie yeere olde, and reigned nine and
twenty yeeres in Ierusalem: and his mothers name
was Abijah the daughter of Zechariah.

3. And hee did vprightly in the sight of the
Lord, according to all that David his father had
done.

4. He opened the doores of the house of the
Lord in the first yeere, and in the first month of
his reigne, and repaired them.

5. And hee brought in the Priests and the Le-
uites, and gathered them into the East streete.

6. And said vnto them, Heare me, ye Leuites:
sanctifie now yourselues, and sanctifie the house
of the Lord God of your fathers, and carry forth
the filthinesse out of the Sanctuary.

7. For our fathers haue trespassed and done e-
uill in the eyes of the Lord our God, and haue for-
saken him, and turned away their faces from the
Tabernacle of the Lord, and turned their backs.

8. They haue also shut the doores of the porch,
and quenched the lampes, and haue neither burnt
incense, nor offered burnt offerings in the Sanctu-
arie vnto the God of Israel.

9. Wherefore the wrath of the Lord hath bin
kindled against Iudah, and he hath delivered them
into the hand of Sennacherib king of Asshur, who
hath cut off the head of Iehoiachin king of Iuda-
h, and hath carried him to Babylon.

a He smote Iu-
dah, because Ahaz
forsooke the Lord
& sought helpe of
the sunne, & Be-
seide of Israel taken for
Iudah, Chap. 13. 17.

b He divided
a King, 2. Kings 18. 18.

a As he falsely
supposed.
b Thus the wic-
ked measure Gods
famous by profes-
sion & sanctuaries:
for if idolaters
prosper, they make
their idols gods,
not considering
that God punish-
eth them oft times
whom he loneth,
and giueth his e-
nemies good suc-
cesse for a time,
whom afterward
he will destroy.
1. Kings 16. 31.
2. Kings 18. 18.
3. Kings 18. 18.
4. Kings 18. 18.
5. Kings 18. 18.
6. Kings 18. 18.
7. Kings 18. 18.
8. Kings 18. 18.
9. Kings 18. 18.
10. Kings 18. 18.

a King, 18. 18.
1. Kings 18. 18.

a Which Ahaz
had shut vp, Chap.
28. 24.

b This is a notable
example for all
princes, first to e-
stablish the pure
religion of God,
and to procure
that the Lord may
be honoured and
serued aright.
c Meaning all the
idols, altars,
groves, & whatso-
euer was occupie-
d in their seruice,
and wherewith
the Temple was
polluted.
d He sheweth that
the contempt of
religion is the
cause of all Gods
plagues.

for, a mending of
the head and neck.

12br is in minor
dear.

e He proueth by
the iudgements of
God vpon those
that haue contem-
ned his word, that
there is no way to
auoid his plagues,
but by contemning
himself to his
will.
* 2 Chron. 13. 6.

for, concerning the
things of the Lord.

f From the pol-
lutions and filth
that Ahaz had
brought in.

g Which contin-
ued part of March
and part of April.

for, table where
the bread was set
in order.

h By this manner
of speech the E-
brews meane a
certain diligence
and speed to do a
thing: and when
there is no delay.
* Leuit. 4. 14.

i For without
sprinkling of
blood nothing
could be sancti-
fied. Heb. 9. 11.
cap. 24. 8.
k That is, the
King and the El-
ders, as Leuit. 4.
1: for they that
offered a burnt of-
firing, must lay
their hands vpon
it, so signifie that
they had deferred
that death, and
albeit they did
consecrate it to
God, yet it was
by sanctified, and
so on.

on Iudah and Ierusalem: and he hath made them
a // scattering, a desolation, and an hissing, as yee
see with your eyes.

9 For our fathers are fallen by the sword;
and our sonnes, and our daughters, and our wives
are in captiuitie for the same cause.

10 Now I purpose to make a covenant with
the Lord God of Israel, that he may turne away
his fierce wrath from vs.

11 Now my sonnes, bee not deceived: for the
Lord hath chosen you to stand before him; to
serue him, & to be his ministers, and to burne in-
cense.

12 ¶ Then the Levites arose, Mahath the son
of Amathai, and Ioel the sonne of Azariah of the
sonnes of the Kohathites: and of the sonnes of
Merari, Kish the sonne of Abdi, and Azariah the
sonne of Iehalelel: and of the Gershonites, Ioah
the sonne of Zimnah, and Eden, the sonne of
Ioah.

13 And of the sonnes of Elizaphan, Shimri,
and Iehiel: and of the sonnes of Alaph, Zechari-
ah, and Mattaniah,

14 And of the sonnes of Heman, Iebiel, and
Shimei: and of the sonnes of Jeduthun, Shemaiah
and Uzziel.

15 And they gathered their brethren, and san-
ctified themselves, & came according to the com-
mandement of the king, and // by the words of the
Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes
of the house of the Lord, to cleanse it, & brought
out all the vncleanness that they found in the
Temple of the Lord, into the court of the house
of the Lord: and the Levites took it, to carie it
out vnto the brooke Kidron.

17 They began the first day of the first mo-
neth to sanctifie it, and the eight day of the mo-
neth came they to the porch of the Lord: so they
sanctified the house of the Lord in eight dayes, &
in the sixteenth day of the first moneth, they made
an end.

18 ¶ Then they went in to Hezekiah the king,
and said, Wee haue cleansed all the house of the
Lord and the altar of burnt offering, with all the
vessels thereof, and the // shewbread table, with all
the vessels thereof:

19 And all the vessels which King Ahaz had
cast aside when he reigned, and transfigured, haue
we prepared and sanctified: and behold, they are
before the altar of the Lord.

20 ¶ And Hezekiah the king rose early, and
gathered the princes of the citie, and went vp to
the house of the Lord.

21 And they brought seven bullockes, and se-
uen rammes, and seven lambs, and seven he goats,
for a sinne offering for the kingdome, and for
the sanctuary, and for Iudah. And hee comman-
ded the Priests the sonnes of Aaron, so offer them
on the altar of the Lord.

22 So they slew the bullocks, and the Priests
received the blood, and // sprinkled it vpon the al-
tar: they slew also the rammes, and sprinkled the
blood vpon the altar, and they slew the lambs,
and they sprinkled the blood vpon the altar.

23 Then they brought the hee goats for the
sinne offering before the king and the Congrega-
tion, and they layd their hands vpon them.

24 And the Priests slew them, and with the
blood of them they cleansed the altar to reconcile
Israel: for the king had commanded for all Is-

rael the burnt offering, and the sinne offering.

25 He appointed also the Levites in the house
of the Lord with cymbals, with viols, and with
harpes, according to the commandement of
Dauid, and Gad the Kings Seer, and Nathan the
Prophet: for the commandement was by the
hand of the Lord, and by the hand of his Pro-
phets.

26 And the Levites stood with the instruments
of Dauid, and the priests with the trumpets.

27 And Hezekiah commanded to offer the
burnt offering vpon the altars and when the burnt
offering began, the song of the Lord began with
the trumpets, and the instruments of Dauid
king of Israel.

28 And all the congregation worshipped,
singing a song, & they blew the trumpets: all this
continued vntill the burnt offering was finished.

29 And when they had made an end of offe-
ring, the king and al that were present with him,
bowed themselves, and worshipped.

30 ¶ Then Hezekiah the king and the princes
commanded the Levites to praise the Lord with
the words of Dauid, and of Alaph the Seer. So
they praised with ioy, & they bowed themselves,
and worshipped.

31 And Hezekiah spake, and sayd, Now yee
haue consecrated your selues to the Lord: come
neere and bring the sacrifices and offerings of
praise into the house of the Lord. And the Con-
gregation brought sacrifices and offerings of prai-
ses, & every man that was willing in heart, offered
burnt offerings.

32 And the number of the burnt offerings,
which the Congregation brought, was seventy
bullockes, an hundred rammes, and two hundred
lambs: all these were for a burnt offering to the
Lord:

33 And for sanctification fixe hundred bul-
lockes, and three thousand sheepe.

34 But the Priests were too few, and were not
able to slay all the burnt offerings: therefore their
brethren the Levites did helpe them, til they had
ended the worke, & vntill other Priestes were san-
ctified: for the Levites were more vpright in
heart to sanctifie themselves then the Priestes.

35 And also the burnt offerings were many,
with the fat of the peace offerings & drinke offer-
ings for the burnt offering: so the seruice of the
house of the Lord was set in order.

36 Then Hezekiah reioiced, and al the people,
that God had made the people so ready: for the
thing was done suddenly.

CHAP. XXX.

13 The keeping of the Passouer by the kings commandment
6 Hezekiah Israel to come to the Lord, 18 He prayeth
for the people, 24 His oblation and the princes, 27 The Le-
uites bless the people.

And Hezekiah sent to al Israel and Iudah, and
also wrote letters to Ephraim & Manasseh,
that they should come to the house of Lorde
at Ierusalem, to keep the passouer vnto the Lord
God of Israel.

2 And the king and his princes and all the
Congregation had taken counsell in Ierusalem to
keepe the Passouer in the second moneth.

3 For they could not keepe it at this time, be-
cause there were not Priests enow sanctified, nei-
ther was the people gathered to Ierusalem.

4 And the king and his princes and all the
Congregation determined to keepe the Passouer
in the second moneth, as Numb. 9. 10, 11.

a Chron. 13. 6.
I This thing was
not appointed of
man, but it was
the commande-
ment of God.

m The Psalme
which Dauid had
appointed to be
sung for thankes-
giving.
n Which Dauid
had appointed to
praise the Lord
with.

o With that
Psalme whereof
mention is made,
1. Chron. 16. 8.

12br. filled your
hands.

p That is, for the
holly offerings.

q Meaning, were
more zealous to
set forward the
religion.
* Leuit. 1. 2. 3.
r He sheweth that
religion cannot
proceede except
God touch the
heart of the peo-
ple.

a Meaning all Is-
rael, whom Til-
gath Pilnezer had
not taken away in-
to the captiuitie,
King. 1. 5. 29.
b though they
ought to haue
done it in the first
moneth, as Ex. 12.
12 18 Numb. 9.
3. yet if any were
not cleane, or els
had a long iour-
ney,

et Acast was more agreeable to God than in observation of the ceremonies, and therefore he prayed unto God to pardon this fault unto the people, which did not offend of matter but of ignorance.

18 For a multitude of the people, even a multitude of Ephraim, and Manasseh, Issachar & Zebulun had not cleansed themselves, yet did assent to the Passover, but not as it was written: wherefore Hezekiah prayed for them, saying, The Lord be mercifull toward us.

3 The people destroy idolatry 3 He hath appointed Priests and
Levites, 4 And provideth for their living. 13 He ordaineth
our fears to distribute to every one his portion.

¶ And when the commaundement was spread, the children of Israel brought abundance of first fruits, of corne, wine, and oyle, and

e That their
minde might
not be entangled
with promission of
worldly things,
but that they
might wholly and
cheerfully serve
the Lord.
(or, publish)

hony, and of all the increase of the field, and the tithe of all things brought in they abundantly.

6 And the children of Israel and Judah that dwell in the cities of Judah, they also brought the tithes of bullocks & sheep, and the holy things which were dedicated with the Lord their God, and lay them on many heapes.

7 In the third month they began to lay the foundation of the house, and finished them in the seventh month.

8 And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord which made Israel.

9 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

10 And Azariah the chief Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have eaten, and have been satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them.

12 And carried in the firstfruits, and the tithes, and the dedicated things faithfully: and over them was Conaniah the Levite the chief, and Shimei his brother the second.

13 And Jehiel, and Azariah, and Nahai, and Afahel, and Iorimach, and Izabab, and Eliel, and Minachiah, and Mahath, and Benaiah were officers: by the appointment of Conaniah, and Shimei his brother, and by the commandment of Hezekiah the King, and of Azariah the chief of the house of God.

14 And bore the vaine of Imnah the Levite porter toward the East, and over the things that were willingly offered unto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at this hand were Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Sechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small.

16 Their daily portion: beside their generation, being males, from three years old and above, unto a ll that entered into the house of the Lord to their office in their charge, according to their courses.

17 Both to the generation of the Priests after the house of their fathers, and to the Levites from twenty years old and above, according to their charge in their courses.

18 And to the generation of all their children, their wives, and their sonnes, and their daughters, throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fieldes and suburbs of their cities, in every cite the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well, and vprightly, and truly before the Lord his God.

21 And in all the works that he began for the service of the house of God, both in the Law and

in the commandments, to seeke his God, hee did it with all his heart, and prospered.

CHAPTER XXXII.
Saneherib king of Assyria prepared for the way, to besiege Jerusalem, and Hezekiah strengthened the city.

1 After these things faithfully described, Saneherib king of Assyria came, and entered into Judah, and besieged the strong cities, and thought to win them for himselfe.

2 When Hezekiah saw that Saneherib was come, and that his purpose was to fight against Jerusalem, then he took counsel with his princes and his nobles, to stoppe the water of the fountaines without the cite: and they did helpe him.

3 So many of the people assembled themselves, and stoppe all the fountaines, and the cisterns that were in the mids of the countrey, saying, Why should the kings of Assyria come, and finde much water?

4 And he tooke courage, and built all the broken wal, and made vp the towers, and another wall without, and repaired Millo in the citie of David, and made many darts and shields.

5 And he set captaines of warre over the people, & assembled them to him in the broad place of the gate of the citie, and spake comfortably vnto them, saying,

6 Bee strong and courageous: feare not, neither be afraid for the king of Assyria, neither for all the multitude that is with him: for there be more with vs, then with him.

7 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Judah.

8 After this did Saneherib king of Assyria send his servants to Jerusalem, (while hee was against Lachish, and all his dominion with him) vnto Hezekiah king of Judah, and vnto all Judah that were at Jerusalem, saying,

9 Thus saith Saneherib the king of Assyria, Wherein dost thou trust, that ye will remaine in Jerusalem, saying this, We will not see.

10 Doeth not Hezekiah entise you to give away your selues vnto death by famine & by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Assyria?

11 Hath not the same Hezekiah taken away his high places, and his altars, & commanded Judah and Jerusalem, saying, Ye shal worship before one altar, and burne incense vpon it?

12 Know ye not what I and my fathers have done vnto all the people of other countreys? were the gods of the nations of other lands able to deliuer their land out of mine hand?

13 Who is he of all the gods of those nations, (that my fathers have destroyed) that could deliuer his people out of mine hande, that your God should be able to deliuer you out of mine hande?

14 Now therefore let not Hezekiah deceiue you, nor seduce you after this, saying, Another beleue ye him: for none of all the gods of any nation or kingdom was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hande.

Which they had dedicated to the Lord by a vow. For the relief of the Priests, Levites, widowers, pupils, fatherlesse, strangers, and such as were in need of reliefe. They prayed the Lord, and prayed for all prosperitie to his people.

He sheweth that this plentiful liberality is due to the abundance of the harvest, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

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He sheweth that this plentiful liberality is due to the abundance of the harvest, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

5. Heron we see that when the wicked speak of the servants of God, they care not to blaspheme God himselfe: for if they feared God, they would love his servants.
1 Their words are written.
2 King 18.20.

m Which were devised, made and authorized by man.

n This sheweth what is the best refuge in all troubles and dangers.

o To the number of an hundred, four hundred and five thousand as a strong army.

p Meaning Adramelch and Sardanapalus, the king of Assyria.

q The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

r The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

s The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

t The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

u The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

v The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

w The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

x The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

y The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

z The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

aa The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

ab The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

ac The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

ad The Lord God himselfe counted to all them that were only wait on him and committed their trust in his mercies.

16. And his servants spoke against him, saying, The Lord God, and against his servant Hezekiah.

17. Hee wrote also letters, blaspheming the Lord God of Israel, & speaking against him, saying, As the gods of the nations of other countries could not deliver their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18. Then they cried with a loud voice in the Jews speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19. Then they spake against the God of Ierusalem, against the gods of the people of the earth, saying, The works of mans hands.

20. But Hezekiah the King, and the Prophet Isaiah the sonne of Amos, prayed against this and cried to heauen.

21. And the Lord sent an Angel, which destroyed all the valiant men, and the princes, and captaines of the bolle of the king of Assur, so he returned with shame to his owne land. And when he was come into the house of his god, they that came forth of his owne house, slew him there with the sword.

22. So the Lord faw Hezekiah, and the inhabitants of Ierusalem from the hand of Sennacherib king of Assur, and from the hand of all other, and remained them on every side.

23. And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, for that he was a man of courage in the sight of all nations from thenceforth.

24. In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gave him a signe.

25. But Hezekiah did not trust according to the promise that was given him, for his heart was lif vp, and he was not true vnto the Lord.

26. Neither standing Hezekiah humbled himselfe, for that his heart was lifed vp, he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27. Hezekiah also had exceeding much riches and honour, and he was full of treasures of silver and of golde, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels.

28. And of store houses for the increase of wheat and wine and oyle, and stables for all beasts, and houses for the fables.

29. And he made him cities, and he possessed them of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30. The same Hezekiah also stopped the upper water springs of Gihon, and led them straight vnderneath toward the citie of David Westward: so Hezekiah prospered in all his works.

31. But because of the ambassadors of the princes of Babel, which came vnto him to enquire of the wonder that was done in the land, God left him to trie him, and to know all that was in his heart.

32. Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the Prophet, the sonne of Amos, in the booke of the kings of Iudah and Israel.

33. So Hezekiah slept with his fathers, and they buried him in the high place of the sonnes of Dauid, and all Iudah, and the inhabitants of Ierusalem did him honour at his death, and Manasse his sonne reigned in his stead.

buried him in the high place of the sonnes of Dauid, and all Iudah, and the inhabitants of Ierusalem did him honour at his death, and Manasse his sonne reigned in his stead.

CHAP. XXVIII.

1. Manasse was twelve years old, when he began to reign, and he reigned five and fifty years in Ierusalem.

2. And he did euill in the sight of the Lord, like the abominations of the heathen, whose the Lord had cast out before the children of Israel.

3. For he went backe and built the high places, which Hezekiah his father had broken downe, and he set up altars for Baalim, and made groves, and worshipped all the hoste of the heauen, and turned them.

4. Also hee built altars in the house of the Lord, whereof the Lord had said, In Ierusalem shall my Name be for euer.

5. And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6. And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft, and to charming, and to sorcerie, and hee used them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7. He put also the carved image, which he had made in the house of God: whereof God had said to Dauid, and to Salomon his sonne, In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8. Neither will I make the foot of Israel to remove any more out of the land, which I haue appointed for your fathers, so that they take heed, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the hand of Moses.

9. So Manasse made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10. And the Lord spake to Manasse and to his people, but they would not regard.

11. Wherefore the Lord brought vpon them the captaines of the hoste of the king of Assur, which tooke Manasse and put him in fetters, and bound him in chains, and carried him to Babel.

12. And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13. And prayed vnto him, and God was entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasse knew that the Lord was God.

14. Nowe after this hee built a wall without the citie of Dauid, on the West side of Gihon in the valley, tuen at the entry of the fish gate, and compassed about Ophel, and raised it very high, and put captaines of warre in all the strong cities of Iudah.

15. And hee tooke away the strange gods, and the

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the image out of the house of the Lord, and the altars that he had built in the mount of Sion, and in Jerusalem, and cast them out of the cite.

16 Also hee prepared the altar of the Lord, and sacrificed thereon peace offerings, & of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Neuertheless the people did sacrifice still in the high places, but vnto the Lord their God.

18 Concerning the rest of the actes of Manasseh, and his prayer vnto his God, & the words of the Seers, that spake vnto him in the Name of the Lord God of Israel, behold they are written in the booke of the Kings of Israel.

19 And his praiere and how God was intreated of him, and all his sinne, and his trespasses, and the places wherein he built high places, and set groves and images (before he was humbled) behold they are written in the booke of the Seers.

20 So Manasseh slept with his fathers, & they buried him in his owne house: and Amos his sonne reigned in his stead.

21 Amos was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 And he did euill in the sight of the Lord, as did Manasseh his father: for Amos sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amos trespassed more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amos: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIII.

1 Iosiah destroyed the idols, & altered the Temple, & the house of the Lord is found. 2 He judgeth I. Huldah the Prophetesse for faithful. 3 God beareth his prayer. 4 He maketh a covenant with God.

5 Iosiah was eight yeere old when he began to reigne, and he reigned in Ierusalem one and thirtie yeere.

6 And hee did right in the sight of the Lord, and walked in the waies of David his father, and bowed neither to the right hand nor to the left.

7 And in the eight yeere of his reigne, (when yet a childe) he began to seke after the Lord David his father: and in the twelfth yeere he began to purge Iudah, and Ierusalem from the high places, and the groves, and the carved images, and the molten images.

8 And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on high vpon them: hee brake the groves, and the carved images, and the molten images, and stamped them to powder, and cast it vpon the graves of them that had sacrificed vnto them.

9 Also hee burnt the bones of the Priests vpon their altars, and purged Iudah and Ierusalem.

10 And in the cities of Manasseh, and Ephraim and Simeon, even vnto Naphtali, with their manles they brake all round about.

11 And when he had destroyed the altars, and

had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

12 Then in the eighteenth yeere of his reigne, when he had purged the land & the temple, he sent Shaphan the sonne of Azaliah & Maasiah the gouernour of the cite, and Ioah the son of Ioahaz the Recorder to repaire the house of the Lord his God.

13 And when they came to Hilkiah the hie Priest, they deliuered money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, & of all the residue of Israel, and of all Iudah and Beniamin, and of the inhabitants of Ierusalem.

14 And they put it in the hands of them that should do the worke, and had the oversight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord to repaire and amend the house.

15 Euen to the workmen and to the builders gaue they it to buy hewed stone and timber for couples, and for beames of the houses, which the kings of Iudah had destroyed.

16 And the men did the worke faithfully, & the ouersers of them were Iahath and Obadiah the Leuites of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

17 And they were ouer the bearers of burdens, and them that see forward all the workmen in euery worke, and of the Leuites were scribes, and officers and porters.

18 And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Lawe of the Lord, given by the hand of Moses.

19 Therefore Hilkiah answered and said to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

20 And Shaphan carried the booke to the King, and brought the king word againe, saying, Al that is commended to the hand of thy seruants, that doe they.

21 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouersers, and to the hands of the workmen.

22 Also Shaphan the chanceller declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

23 And when the king had heard the wordes of the Law, hee tare his clothes.

24 And the king commanded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the son of Micah, and Shaphan the chanceller, and Asaiah the kinges seruant, saying,

25 Goe and enquire of the Lord for me, and for the remnant of Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord, that is fallen vpon vs, because our fathers haue not kept the wordes of the Lord, to do after all that is written in this booke.

26 Then Hilkiah and they that the king had appointed went to Huldah the prophetesse, the wife of Shallum the sonne of Tokai, the sonne of

Which Salomon had caused to be made.

That by ignorance they were deceived, thinking it nothing to let the altars, so that the worshipped God: but it is idollatry to worship God any other wise then he hath appointed.

Which albeit that it is not contained in the Bible, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

1. Iosiah. Because he had so horribly offended against the Lord, they did not bury him in the Sepulchres of the Kings, but in the garden of the Kings house.

2. King. 21. 33.

1. Iosiah destroyed the idols, & altered the Temple, & the house of the Lord is found. 2. He judgeth I. Huldah the Prophetesse for faithful. 3. God beareth his prayer. 4. He maketh a covenant with God.

5. Iosiah was eight yeere old when he began to reigne, and he reigned in Ierusalem one and thirtie yeere.

6. And hee did right in the sight of the Lord, and walked in the waies of David his father, and bowed neither to the right hand nor to the left.

7. And in the eight yeere of his reigne, (when yet a childe) he began to seke after the Lord David his father: and in the twelfth yeere he began to purge Iudah, and Ierusalem from the high places, and the groves, and the carved images, and the molten images.

8. And they brake downe in his sight the altars of Baalim, and he caused to cut downe the images that were on high vpon them: hee brake the groves, and the carved images, and the molten images, and stamped them to powder, and cast it vpon the graves of them that had sacrificed vnto them.

9. Also hee burnt the bones of the Priests vpon their altars, and purged Iudah and Ierusalem.

10. And in the cities of Manasseh, and Ephraim and Simeon, even vnto Naphtali, with their manles they brake all round about.

11. And when he had destroyed the altars, and

2. King. 23. 3.

Or, they returned to Jerusalem, meaning Shaphan.

For there were many portions and pieces annexed to the Temple. Meaning that they were in such credit for their fidelity, that they made none account of that which they received, as King as they.

1. Huldah & King. 22. 8.

For the King was commanded to haue continually a copy of this booke, and to read therein day and night. Deut. 17. 18.

For the word of God had bene so long suppressed and the people kept in ignorance, considering also the curse concluded therein against the transgressors. Thus the godly doe not onely lament their own sinnes, but also that their fathers and predecessors haue neglected the word of God.

the people but also to instruct the people in the work of God.

18. And there was no panic, except the time
in 1861, from the days of Samuel the Prophet
neither

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by the mouth of Jeremiah, was fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying, Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heaven given me, & he hath commanded me to build him an house in Ierusalem that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe up. I have beene, that Ierusalem and the Temple should be built againe by Cyrus his command: so called, because God vied his service for a people to deliver his Church, as God had before, promised by his Prophet above an hundred yeeres, before Cyrus was.

The prayer of Manasseh King of the Iewes.

The prayer is in the Hebrew, but is translated out of the Greek.

Thou hast promised that repentance should be the way for them to returne to thee. He speaks this in comparison of himself, and those holy fathers which have their commendation in the scriptures. In that respect of Manasseh calleth their sinnes, because vnto them they were committed.

O Lord Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed, which hast made heaven and earth with all their ornament, which hast bound the sea by the word of thy commandment, which hast shut vp the depth, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable, but thy merciful promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repeatst for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised repentance and forgiveness to them that sin against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saved. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Jacob, which have not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I have sinned above the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heavens for the multitude of mine vnrightheousnes. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither have any release. For I have provoked thy wrath, & done euill before thee. I did not thy will, neither kept I thy commandments. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knees of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for ever by reseruing euill for me, neither condemne me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercy: therefore I will praise thee for ever all the dayes of my life: for all the power of the heavens praise thee, and thine is the glory for euer and euer, Amen.

Ezra.

THE ARGVMENT.

As the Lord is very mercifull vnto his Church, and doeth not punish them, but to the intent they should see their own miseries, and bee exercised vnder the crosse, that they might condemn the world, and aspire vnto the heauen: so after that hee had visited the Iewes, and kept them now in bondage fouentie yeeres in a strange country among infidels and idolaters, hee remembered his tender mercies and their infirmities, and through his own mercy raised them up a deliverer, and rescued both the heart of the chief ruler to praise them, and also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should grow into contempt of Gods great goodness, hee kepteth them still in exercise, and raiseth domesticall enuies, which outdew as much, as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little, till their works were finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Ierusalem the sixth yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great company and much treasure, with letters to the Kings officers for all such things as should bee necessary for the Temple: and at his coming, hee redressed that which was amisse, and set the things in good order.

CHAP. I.

Cyrus suddenly against the people that were in captiuitie, & returned them to their own habitation.

Now in the first yeere of Cyrus King of Persia (that the words of the LORD, spoken by the mouth of Ieremiah might be accomplished) the Lord stirred up the spirit of Cyrus King of Persia, and hee commanded me to build him an house in Ierusalem that is in Iudah. Who is among you of all his people, with whom his God is? let him goe up to Ierusalem which is in Iudah, and build the House of the Lord.

of Persia, and hee made a proclamation thorow all his kingdome, and also by writing, saying,

Thus sayeth Cyrus King of Persia, The Lord God of heauen hath given me all the kingdomes of the earth, and he hath commanded me to build him an house in Ierusalem, which is in Iudah.

Who is hee among you of all his people with whom his God is? let him goe up to Ierusalem which is in Iudah, and build the House of the Lord.

d For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confessed to haue received of the living God.

Elia y through
poverty were not
able to returne,
the kings com-
mission was that
he should be fur-
nished with ne-
cessaries. f Which
they themselves
should send toward
the reparation of
the Temple.

g The Babylonians
and Chaldeans
gaue them these
resents: thus sa-
th the child-
dren of God
should want for
their necessities,
he would stirre vp
the heart of the
ferie infidels to
helpe them.

^a 2. King. 25. 13.
^b 2. Chron. 36. 7.
^c 1. Reg. 27. 19, 20.
^d 1. Sam. 1. 3.

h So the Chal-
deans called Zerub-
babel who was
the chiefe gover-
nour, so that the
preeminence still
remained in the
house of Dauid.
i Which serued
to kill to beasts
that were offered
in sacrifice.
k With the Iewes
that had bene
kepe captiues
in Babylon.

^a Neh. 7. 6.

^b 1. Chr. 3. 7.

^c Meaning India,
which was a pro-
vince, that is a
country which
was in subjection.

^d Zerubbabel was
chiefe captaine, &
Ieshua the hie
Priest: but Nhe-
miah a man of
great authoritie
went not now, but
came after 64.
yeres.

^e This was not
that Mordecai
which was Esters
kinsman.

^f Meaning of the
common people.
^g Or, of the Duke
of Moab.

he was
Monarch,
and many ca-
vander his
union, which
neather king
effeth to haue
of the
God.

the Lord God of Israel: he is the God, which is in
Jerusalem.

4 And euery one that remaineth in any place
(where hee sojourne) let the men of his place
relieve him with siluer and with gold, and with
sustenance, and with cattell, and with a willing
offering, for the house of God that is in Ierusa-
lem.

5 Then the chiefe fathers of Iudah & Benia-
min, and the Priests and Leuites rose vp, with all
them whose spirit God had raised to goe vp, to
build the house of the Lord which is in Ierusalem.

6 And al they that were about them, streng-
thened their hands with vessels of siluer, with
gold, with substance and with cattell, & with pre-
cious things, besides al that was willingly offered.

7 Also the king Cyrus brought forth the ves-
sels of the house of the Lord, which Nebuchad-
nezzar had taken out of Ierusalem, and had put
them in his house of his god.

8 Euen then did Cyrus king of Persia bring
forth by the hand of Mithredath the treasurer, &
counted them vnto Shefhabazzar the Prince of
Iudah.

9 And this is the number of them, thirty ba-
sins of gold, a thousand basins of siluer, nine and
twentie knives,

10 Thirty boules of gold, and of siluer boules
of the second sort, four hundred and ten, and of
other vessels, a thousand.

11 All the vessels of gold and siluer were five
thousand and four hundred. Shefhabazzar
brought vp all with them of the captiuitie that
came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

T Hese also are the sonnes of the province
that went vp out of the captiuitie (whom Ne-
buchadnezzar king of Babel had caried away vn-
to Babel) and returned to Ierusalem, and to Iu-
dah, euery one vnto his citie,

2 Which came with Zerubbabel, to wit, Ie-
shua, Nehemiah, Seraiah, Reelaiah, Mordecai,
Bilshan, Mispar, Biguai, Rehum, Baanah, The num-
ber of the men of the people of Israel was,

3 The sonnes of Parosh, two thousand, an
hundred shentie and two:

4 The sonnes of Shephatiah, three hundred
shentie and two:

5 The sonnes of Arath, seven hundred, and
shentie and five:

6 The sonnes of Pahath Moab, of the sonnes
of Ieshua, and Ioab, two thousand, eight hun-
dred and twelue:

7 The sonnes of Elam, a thousand, two hun-
dred and foure and fiftie:

8 The sonnes of Zattu, nine hundred and fife
and fourtie:

9 The sonnes of Zaccai, seven hundred and
threescore:

10 The sonnes of Bani, fixe hundred and two
and fourtie:

11 The sonnes of Bebai, fixe hundred, and
three and twentie:

12 The sonnes of Argad, a thousand, two hun-
dred and two and twentie:

13 The sonnes of Adonikam, fixe hundred,
threescore and fixe:

14 The sonnes of Biguai, two thousand, and
fife and fiftie,

15 The sonnes of Adin, foure hundred and
foure and fiftie:

16 The sonnes of Ater of Hizkiah, ninetie
and eight:

17 The sonnes of Bezai, three hundred and
three and twentie:

18 The sonnes of Iorah, an hundred and
twelue:

19 The sonnes of Hasfium, two hundred and
three and twentie:

20 The sonnes of Gibbar, ninetie and fife:

21 The sonnes of Beth-lehem, an hundred
and three and twentie:

22 The men of Netophah, fixe and fiftie:

23 The men of Anotheth, an hundred and
eight and twentie:

24 The sonnes of Azmaveth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah,
and Beeroth, seven hundred and three & fourtie:

26 The sonnes of Maramah and Gaba, fixe hun-
dred and one and twentie:

27 The men of Michmas, an hundred & two
and twentie:

28 The sonnes of Beth-el, & Ai, two hundred
and three and twentie:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundred and
fixe and fiftie:

31 The sonnes of the other Elam, a thousand,
and two hundred and foure and fiftie:

32 The sonnes of Harim, three hundred and
twentie:

33 The sonnes of Iod-hadid, and Ono, seven
hundred and fife and twenty:

34 The sonnes of Iericho, three hundred and
fife and fourtie:

35 The sonnes of Senaah, three thousand fixe
hundred and thirtie.

36 ¶ The Priests: of the sonnes of Iedaiah of
the house of Ieshua, nine hundred shentie and
three.

37 The sonnes of Immer, a thousand and two
and fiftie:

38 The sonnes of Pashur, a thousand, two hun-
dred and seven and fourtie:

39 The sonnes of Harim, a thousand and se-
uentene.

40 ¶ The Leuites: the sonnes of Ieshua, and
Kadmiel of the sonnes of Hodauiah, shentie and
foure.

41 ¶ The Singers: the sonnes of Asaph, an
hundred and eight and twenty.

42 ¶ The sonnes of the porters: the sonnes
of Shallum, the sonnes of Ater, the sonnes of Tal-
mon, the sonnes of Akkub, the sonnes of Hatita,
the sonnes of Shobai: all were an hundred and
nine and thirtie.

43 ¶ The Nethinims: the sonnes of Ziha,
the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siab,
the sonnes of Padon,

45 The sonnes of Iebanah, the sonnes of Ha-
gabab, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Sham-
lai, the sonnes of Hanan,

47 The sonnes of Giddai, the sonnes of Gahar,
the sonnes of Reaiah,

48 The sonnes of Rezai, the sonnes of Neko-
da, the sonnes of Gazzam,

49 The sonnes of Vxxab, the sonnes of Pafe-
ah, the sonnes of Besai,

e Which were of
the posteritie of
Hezckiah.

f That is, inhabi-
tants: for so this
word (some) sig-
nificth, when it is
ioined with the
names of places.

g Before, he hath
declared the two
tribes of Iudah
and Benjamin, and
now cometh to
the tribe of Levi,
and beginneth at
the Priests.

h The Leuites,

i The singers.

j The porters.

h So called, be-
cause they were
given to the Tem-
ple, to cut wood
and beare water
for the vse of the
sacrifices, and came
of the Gibeonites,
which were ap-
pointed to this
vse by Ioshua,
Iosh. 9. 33.

**i Which come of them that Sile-
mon had appointed
to do the work
of the Temple.**

Orleans is made
provision, 3 Sam.
17. 27, and 19. 31,
and because the
Priests office was
had in contempt,
their would have
changed their
estate by their
name and to by
Gods full indige-
nence shall be the
elimination of the
world and the
dignity of their
ministry.

1 Peter 1. 5. Chalde-
ans and Persians
to him that have
under the same
authority, 2 Peter 1. 12.
or Hebraic Time,
15. 30.

Which mozt
to of our money,
2. 16. 1. 1. 1. 1. 1. 1.
4. 1. 1. 1. 1. 1. 1. 1.
French crown at
2. 1. 1. 1. 1. 1. 1. 1.
the dram is the
right part of an
ounce, and the
sixth part of the
part of a mark.
o Which are cal-
led, ounces and
containe a piece
two marks; fo
1. 100. ounces make
1. 1000. li. like
which is a mark o
of the money
o 1. 1. 1. 1. 1. 1. 1. 1.
4. 1. 1. 1. 1. 1. 1. 1.
the value of the
1. 1. 1. 1. 1. 1. 1. 1.

* 1. E. 2. 1. 1.
a Called Culture
which answereth
to part of Sep-
tember and part
of October.

HAPP

And when the fourth month was come, and the children of Israel were in their cities, the people assembled themselves as one man

weeping of the people for the people shouted
with a loude cry, and the noyse was heard farre
about.

But

Spiritual Temples
which are the
members of

But

^a Meaning the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 1. King. 17. 24. & 19. 37. These professed God, but worshipped idols also; therefore were the greatest enemies to the true servants of God.

^b For they perceived what their pretence was, to wit, to erect idols in stead of true religion. ^c They made their hands weak.

^d They bribed the governors under the king to hinder their work: Thus they that halt cannot abide that God should be purely feared.

^e He was also called Artaxerxes, which is a Persian name, some think it was Cambyses Cyrus sonne, or Darius, as verse 5.

^f Called Artaxerxes, which signifies in the Persian tongue, an excellent warrior.

^g These were certain people which the Assyrians placed in Samaria in stead of the ten tribes.

^h Some thinke it was Saneherib, but rather Salmanassar.

ⁱ To wit, Ephraim: & he meaneth in respect of Babel that they dwelt beyond it.

^j Which were a certain people that caused the Iewes.

^k Meaning, the gifts that are wont to be given to Kings when they come by any country. ^l In the Chalde, We have seen the job of the palace.

PVe the adversaries of Iudah and Benjamin heard, that the children of the captivity builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will build with you: for we seeke the Lord your God as ye do, and we haue sacrificed vnto him since the time of Elar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayd vnto them, It is not for you but for vs to build the house vnto our God: for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuie, all the dayes of Cyrus King of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of ^a Ahasueros (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah & Ierusalem.

7 And in the dayes of ^b Artahshastre, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshastre king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the ^c chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahshastre the king in this sort.

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and their companions ^d Dinai, and Apharsithaie, Tarpelae, Apharsaie, Archeanaie, Babilae, Shulbanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble ^e Asnappar brought ouer, and set in the cities of Samaria, and other that are beyond the Riuer and ^f Cheenech.

11 ¶ This is the copie of the letter that they sent vnto King Artahshastre, ^g THE SER-VANTS the men beyond the Riuer and Cheenech, ^h salute thee.

12 Be it known vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Bee it known now vnto the King, that if this citie be built, & the foundations of the walles layd, they will not giue tolle, tribute, nor ⁱ custome: so shalt thou hinder the Kings tribute.

14 Now therefore because ^j wee haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue moued sedition of old time, for the which cause this citie was destroye.

16 Wee certifie the king ^k therefore, that if this citie be builded, and the foundation of the walles layd, by this means the portion beyond the Riuer shall not be thine.

17 ¶ The King sent an answer vnto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer ^l Shelam and ^m Cheech.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: why should damage grow to hurt the king?

23 When the copie of King Artahshastres letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ⁿ ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

CHAP. V.

¹ Haggai and Zechariah doe prophesie, 2 The worke of the Temple goeth forward contrary to the munde of Tatnai, 3 He let-ter to Darius.

THen ¹ Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, ² euen vnto them.

3 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them ³ were the Prophets of God, which ^a helped them.

4 ¶ At the same time came to them Tatnai which was capitaine beyond the Riuer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

5 ¶ Then said we vnto them after this maner, What are the names of the men that build this building?

6 But the ^c eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

7 The copie of the letter, that Tatnai capitaine beyond the Riuer, and Shether-boznai and his companions, Apharsithaie, (which were beyond the riuer) sent vnto King Darius.

8 They sent a letter vnto him, wherein it was written thus, ⁴ VNTO DARIUS the King, all peace.

9 Bee it known vnto the King, that we went into the prouince of Iudea, to the house of the great God, which is builded with ⁵ great stones, and beames are laid in the wals; & this worke is wrought speedily, and prospereth in their hands.

10 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

¹ Some reade for Shelam, salutation or greeting. ² Called also Cheenech, as verse 10.

ⁿ Not altogether: for the Prophets exhorted them to continue, but they used little diligence because of the troubles.

¹ Or, Haggai, ² Haggai, 1. 1. 1. 1. 1.

^a Which incouraged them to goe forward, & assured them that they were more careful to build their owne houses, then zealous to build the Temple of God. ^b That is, the enemies asked this, as verse 10. ^c His fauour and the spirit of strength.

¹ Or, Haggai.

To We asked their names also that we might certify thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the servants of the God of heaven and earth, and build the house that was built of olde and many yeeres agoe, which a great king of Israel builded and founded it.

12 But after that our fathers had prouoked the God of heauen into wrath, hee gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and hee destroyed this house and carried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, King Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, & brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto Sheshbazzar by his name, whom he had made captaine.

15 And hee said vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings treasures, which is there in Babel, whether a decree hath bin made by king Cyrus to build this house of God in Ierusalem, and let the King send his minde concerning this.

CHAP. VI.

At the commandment of Darius king of Persia after the Temple was builded and dedicated the children of Israel kept the feast of unleavened bread.

Then King Darius gaue commandment, and they made search in the libraries of the treasures, which were there layd vp in Babel.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

3 IN THE FIRST YEERE of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, let the house bee built, in the place where they offered sacrifices, and let the wall thereof be ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites.

4 Three orders of great stones, and an order of timber, and let the expences be giuen to the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the River, and Shether-bornai, and their companions Apharhatic, which are beyond the River, be ye careful from thence,

7 Suffer ye the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commandment what ye shal doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the River, there bee incontinently expences giuen vnto them, that they cease not.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it bee young bullocks, or rammes, or lambs for the burnt offerings of the God of heauen, wheate, falk, wine and oyle, according to the appointment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoever shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall bee made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings and people that put to their hand to alter, or to defile this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speede.

13 Then Tatnai the Captaine beyond the River, and Shether-bornai, and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, & they prospered by the prophesying of Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded & finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahastate king of Persia.

15 And this house was finished the third day of the moneth Adar, which was the sixt yeere of the reigne of king Darius.

16 And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rams, foure hundred lambs, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie kept the Pascheouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified altogether) and they killed the Pascheouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselves vnto them, from the filthinesse of the Heathen of the land, to seek the Lord God of Israel, did eate.

22 And they kept the feast of vnleavened bread seven daies with ioy: for the Lord had made them glad, and turned the heart of the king of Assyria vnto them, to encourage them in the worke of the house of God, even the God of Israel.

CHAP.

d To wit, Salomon.

e 1 King 6.2.

f Chron. 3.2.

g 1 King 14.13. and 15.9.

h Resde chap. 7. 3.3.

i Resde chap. 1.8.

j Meaning in the library, or places where layd the registers or records of times.

k 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

l Wherein were the actes of the Kings of Medes and Persians.

m Or, present, or offering.

n Or, sacrifice.

o Meaning, Zedubabel, to whom he giueth charge.

p Meddle not with them, neither hinder them.

q For lacke of money.

r Who hath appointed that place to haue his Name called vpon there.

s Whome God stirred vp to assure that he would give their worke good success.

t This is the twelfth moneth, and containeth part of February and part of March. And the two and fortieth after their first returne.

u Nam 3.6. and 8.9.

v Which were of the heathen & forsaken their idolatrie to worship the true God.

w Meaning, Darius who was king of the Medes, Persians, and Assyrians. 146. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. VII.

1. By the commandment of the king, Ezra and his companions come to Jerusalem. 27. He giueth thanks to God.

a The Hebrews write, that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours Roman.

b Ezra deduced his kindred, till he cometh to Aaron, to proue that he came of him. *c* He sheweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mark. 12. 38. Matthew & Luke calleth him a Lawyer or doctor of the Law, Math. 23. 2. Luke 10. 39. *d* That continued part of Iuly, and part of August. *e* Of King Darius.

f Some take this for the name of a people, some for time of continuance, meaning that the king wished him long life. *g* Which remained as yet in Babylon and had not returned with Zerubbabel. *h* For examine who lived according to the Law. *i* Whereof there were many.

k As ye know well may serue to Gods glory.

NOW after these things, in the reigne of Artahshashtes king of Persia, was Ezra the son of Seraiah, the sonne of Azariah, the sonne of Hilkiash,

The sonne of Shallum, the sonne of Zadok, the sonne of Abitub,

The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chiefe Priest.

This Ezra came vp from Babel, and was a Scribe, prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God, which was vpon him.

And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Jerusalem, in the seventh yeere of King Artahshastes.

And hee came to Jerusalem in the fifth moneth, which was in the seventh yeere of the king.

For vpon the first day of the first moneth began hee to goe vp from Babel, and on the first day of the fifth moneth came he to Jerusalem according to the good hand of his God that was vpon him.

For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

¶ And this is the copie of the letter that King Artahshastes gaue vnto Ezra the Priest and Scribe, vnto a writer of the words of the commandments of the Lord, and of his statutes ouer Israel.

ARTAHSHASTES king of kings, to Ezra the Priest and perfite Scribe of the Law of the God of heauen, and to Cheeneth.

I haue giuen commandement, that euery one that is willing in my kingdome of the people of Israel, and of the Priests and Leuites, & to goe to Jerusalem with thee, shall goe.

Therefore art thou sent of the king and his soun counsellors, to inquire in Iudah and Jerusalem, according to the law of thy God, which is in thine hand,

And to carie the siluer and the gold, which the king & his counsellors willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

And all the siluer and gold that thou canst find in all the prouince of Babel, with the offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

That thou mayest buy speedily with this siluer bullocks, rammes, lambs, with their meat offerings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

And whatsoever it pleaseth thee & thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your God.

And the vessels that are giuen thee for the seruice of the house of thy God, thou deliuer thou

before God in Ierusalem.

And the residue that shall bee needfull for the house of thy God, which shall bee meete for thee to bestow, thou shalt bestow it out of the Kinges reasure house,

And I king Artahshastes hath giuen commandement to al the treasurers which are beyond the Riuer, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

Vnto an hundred talents of siluer, vnto an hundred measures of wheate, and vnto an hundred bathes of wine, and vnto an hundred baths of oyle, and salt without writing.

Whatsoever by the commandement of the God of heauen, let it bee done speedily for the house of the God of heauen: for why should hee bee wroth against the realme of the king and his children?

And wee certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute, nor custome.

And thou Ezra (after the wisdom of thy God, that is in thine hand) set iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen all that know the Law of thy God, and teach ye them that know it not.

And whosoever will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed bee the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

And hath enclined mercy toward me, before the king and his counsellors, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God which was vpon mee, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

a The number of them that returned to Ierusalem with Ezra. 27. Hee causeth them to fast. 29. Hee admonisheth the Priests of their duties. 31. What they did when they came to Ierusalem.

THese are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king Artahshastes.

Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of David, Hatruth:

Of the sonnes of Shecaniah, of the sons of Pharoah, Zechariah, & with him the count of the males, an hundred and fiftie.

Of the sonnes of Pahath Moab, Elihoenai, the sonne of Zerahiah, & with him two hundred males.

Of the sonnes of Shecaniah, the sonne of Iahaziel, and with him three hundred males.

And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

And of the sonnes of Elam, Ieshaiah the sonne of Achaliah, and with him seuentie males.

And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

l Which was the river Euphrates, and they were beyond it in respect of Babylon. *166r. Corin. m* Reade 1. King. 7. 36. and 2. Chro. 2. 10.

n This declareth that the feare of Gods iudgements caused him to vfe this liberallitie, and not the loue that he bare to Gods glory, or affection to his people.

o He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that refused and would not obey.

p Thus Ezra gaue God thanks for that hee gaue him so good successe in his affaires by reason of the king.

q 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10r. exposition of Moab.

9 Of the sonnes of Iosh, Oshai, the sonne of Iehiel, and with him two hundred and eighty male.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundred and threescore males.

11 And of the sonnes of Bebai, Zechariah the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Argad, Iohanan the sonne of Hakkatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, *that were the last, whose names are these:* Eliphel, Iehiel, and Shemaiah, and with them threescore males.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the river that goeth toward Ahaua, and there abode wee three daies: then I viewed the people, and the Priestes, and found there none of the sonnes of Levi.

16 Therefore sent I to Eliezer, to Ariel, to Shemai, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Iochanib, and to Elnathan men of vnderstanding.

17 And I gaue them commandement to Iddo the chieftest at the place of Casiphia, and I told them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Levi the sonne of Israel, & Sherebiah with his sons and his brethren, *men* eightene.

19 Also Hashabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the Nethinims, whom David had let, and the Princes for the seruice of the Leuites, two hundred & twentie of the Nethinims, which all were named by name.

21 And there at the river, by Ahaua, I proclaimed a fast, that we might humble our selues before our God, & seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed of requiring of the king an armie and horsemen, to helpe vs against the enemies in the way, because wee had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against al them that forsake him.

23 So wee fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priestes, Sherebiah and Hashabiah, and ten of their brethren with them.

25 And weighed them the siluer and the gold, and the vessels, *even* the offering of the house of our God, which the king and his counsellors, and his Princes, and all Israel that were present had offered.

26 And I weighed vnto their hand fixe hundred and fiftie talents of siluer, and in siluer vessel, an hundred talents, and in golde, an hundred talents.

27 And twentie basons of gold of a thousand drammes, and two vessels of beating brasie very

good, and precious as gold.

28 And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the gold and the siluer are freely offered vnto the Lord God of your fathers.

29 Watch yee, and keepe them vntill ye weigh them before the chiefe Priestes and the Leuites, and the chiefe fathers of Israel in Ierusalem in the chambers of the house of the Lord.

30 So the Priestes and the Leuites received the weight of the siluer, and of the gold, and of the vessels to bring them to Ierusalem, vnto the house of our God.

31 Then we departed from the river of Ahaua on the twelfth day of the first moneth, to go vnto Ierusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as laid wait by the way.

32 And we came to Ierusalem, & abode there three dayes.

33 And on the fourth day was the siluer weighed, and the gold, & the vessel, in the house of our God, by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinchat, and with them was Iozabad the sonne of Iethua, and Noadiah the sonne of Binnui the Leuites.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and fixe rammes, seuentie and seuen lambes, and twelue hee goats for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the Kings officers, and to the captaines beyond the river: and they promoted the people, and the house of God.

CHAP. IX.

1 *Here commeth on the people that had turned themselves from God, and married with the Gentiles, & they praye vnto God.*

VHen as these things were done, the rulers came to mee, saying, The people of Israel, and the Priestes, and the Leuites are not separated from the people of the lands (as touching their abominations) *as weir*, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seed with the people of the lands, and the hand of the Princes & rulers hath bene chiefe in this trespass.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sat downe astonished.

4 And there assembled vnto mee all that feared the words of the God of Israel, because of the transgression of them of the captiuitie. And I sat downe astonished vntill the evening sacrifice.

5 And at the euening sacrifice I rose vp from mine heavinesse, and when I had rent my clothes and my garment, I fell vpon my knees and spread out mine hands vnto the Lord my God.

6 And I said, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee my God: for

b That came to goe with Bara.

c To that place of Ephraim, where Ahava the river encreth into it, looke 1. 2. 1. 2. 2. 1.

d He was the chieftest that taught there the Law of God vnto the Leuites. *His good words in their mouth.*

e Trade Chap. 43.

f Hee sheweth that the end of fasting, is to humble the bodie to the spirit, which most preceid of the heart, lively comfort, or else it is but hypocrisie. *He thought it was to commit himselfe to the protection of God, when by seeking such ordinarie means, to gaine an occasion to others to thinke he did doubt of Gods power.*

h Resid. 1. King. 7. 14.

i Resid. 1. King. 7. 14.

k This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

m 1. 2. 2. 2. 2. 2.

n From the time they came home vnder Zerubbabel vntill the coming of Ezra, they had degenerate contrarie to the Law of God, and married where it was not lawfull, Deut. 7. 3.

o That is, the gnomes are the chiefe beginners hereof.

p At one doubting whether God would conuince his benefices towards vs, or else destroy this which he had begun, 2. 2. 2. 2. 2. 2.

That is, we are
mourned in time.
They so exceede
that they cannot
grow greater.

f In giuing vs a
resting place. It is
a similitude taken
of them that re-
maine still in a
place, which smite
nailes to hang
things vpon, &c.
32. 23.

* Exod. 33. 22. and
34. 12, 15, 16. deut.
7. 23.

* Deut. 33. 6.

g Hast not vterly
cast vs downe and
destroyed vs for
our finnes, Deut.
32. 13.

h He sheweth that
God is iust in pu-
nishing his people,
and yet mercifull
in referring a re-
fidence to whom he
sheweth fauour.

* 1. 1. 2. 9. 9.
i He confessed his
finnes, & the finnes
of the people.

k Meaning, that
God would receiue
them to mercy.
Which are stran-
gers, and married
contrary to the
Law of God.

l Because God
hath giuen thee
withiustice & lea-
ding to perforce
the people herein,
and so command
them.

for our iniquities are increased ouer our head,
and our trespass is grown vnto the heauen.

7 From the dayes of our fathers haue we bene
in a great trespass vnto this day, and for our ini-
quities haue we, our kings, and our Priests bene
deliuered into the hand of the kings of the lands,
vnto the sword, into captiuitie, into a spoyle, and
into confusion of face, as appeareth this day.

8 And now for a little space grace hath bene
shewed from the Lord our God, in causing a re-
mant to escape, and in giuing vs a naile in his
holy place, that our God may light our eyes, and
giue vs a little remuining in our seruitude.

9 For though we were bondmen, yet our God
hath not forsaken vs in our bondage, but hath
inclined mercy vnto vs in the sight of the Kings
of Persia, to giue vs life, and to erect the house of
our God, & to redresse the desolate places there-
of, and to giue vs a wall in Iudah & in Ierusalem.

10 And now, our God, what shall we say, after
this? for we haue forsaken thy commandements

11 Which thou hast commanded by thy ser-
uants the Prophets, saying, * The land wherunto
ye go to possesse it, is an vncleane land, because of
the filthinesse of the people of the lands, which
by their abominations, and by their vncleannesse
haue filled it from corner to corner.

12 Now therefore shal ye not giue your daugh-
ters vnto their sonnes, neither shall ye take their
daughters vnto your sons, nor seeke their * peace
nor wealth for euer, that ye may be strong and
eate the goodnesse of the land, and leaue it for an
inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our
euill deedes, and for our great trespasses, (seeing
that thou our God hast stayed vs from being de-
uoured: for our iniquities, and hast giuen vs such
deliuerance)

14 Should we returne to breake thy com-
mandements and ioyne in affinitie with the people of
such abominations? wouldst not thou be angry
toward vs till thou haddest consumed vs, so that
there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we
haue bin referred to escape, as appeareth this day:
behold, we are before thee in our trespass: there-
fore we cannot stand before thee because of it.

CHAP. X.

VW ¹ Hiles * Ezra prayed thus, and ² confessed
himselfe weeping, and falling downe be-
fore the house of God, there assembled vnto him
of Israel a very great Congregation of men and
women and children: for the people wept with a
great lamentation.

2 Then Shechaniah the sonne of Iehiel one
of the sonnes of Elam answered, and said to Ezra,
We haue trespassed against our God, and haue ta-
ken strange wiues of the people of the land, yet
now there is ³ hope in Israel concerning this.

3 Now therefore let vs make a covenant with
our God, to put away ⁴ all the wiues (and such as
are borne of them) according to the counsell of
the Lord, and of those that feare the commande-
ments of our God, and let it be done according
to the Law.

4 Arise: for the matter belongeth vnto thee:
wee also will bee with thee: bee of comfort and
doe it.

5 ¶ Then arose Ezra, and caused the chiefe
Priests, the Leuites, and all Israel, to swear that

they would doe according to this word. So they
swore.

6 * And Ezra rose vp from before the house
of God, and went into the chamber of Iohanan
the sonne of Eliashib: he went euen thither, but
he did eat neither bread nor drinke water: for he
mourned because of the transgression of them of
the captiuitie.

7 And they caused a proclamation to goe
throughout Iudah and Ierusalem, vnto ⁸ al them
of the captiuitie, that they should assemble them-
selues vnto Ierusalem.

8 And whosoever would not come within
three daies according to the counsell of the Prin-
ces and Elders, al his substance should be forfeit,
and he should be separate from the Congrega-
tion of them of the captiuitie.

9 ¶ Then all the men of Iudah and Benjamin
assembled themselves vnto Ierusalem within three
daies, which was the twentieth day of the ninth
moneth, and all the people sate in the streets of
the house of God, trembling for this matter, and
for the ¹⁰ raine.

10 And Ezra the Priest stood vp, and said vnto
them, Ye haue transgressed, & haue taken strange
wiues to ¹¹ increase the trespass of Israel.

11 Now therefore ¹² giue praise vnto the Lord
God of your fathers, and do his wil, and separate
your selues from the people of the land, and from
the strange wiues.

12 And all the Congregation answered, and
said with a loud voyce, So will we do according
to thy words vnto vs.

13 But the people are many, and it is a raynie
weather, and we are not able to stand without,
neither ¹⁴ is the worke of one day or two: for we
are many that haue offended in this thing:

14 Let our rulers stand therefore ¹⁵ before al the
Congregation, and let al them which haue taken
strange wiues in our cities, come at the time ap-
pointed, and with them the Elders of euery city
and the iudges thereof, till the fierce wrath of our
God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne
of Asah-el, and Iahaziah the sonne of Tikuah o-
uer this matter, and Meshullam and Shabbethai
the Leuites helped them.

16 And they of the captiuitie did so, and ¹⁷ de-
parted, euen Ezra the Priest, and the men that
were chiefe fathers to the family of their fathers
by name, and sate downe in the first day of the
tenth moneth to examine the matter.

17 And vntill the first day of the first moneth
they were finishing the businesse with all the men
that had taken strange wiues.

18 And of the sonnes of the Priests there were
men found, that had taken strange wiues, to wit,
of the sonnes of Ieshua, the sonne of Iozadak, and
of his brethren, Maaseiah, Aeliezer, and Tarib, and
Gedaliah.

19 And they gaue ²⁰ their hands that they would
put away their wiues, & they that had trespassed
gaue a ratome for their trespass.

20 And of the sonnes of Immer, Honani, and
Zebadiah

21 And of the sonnes of Harim, Maaseiah, and
Eliiah, and Shemaiah, and Iehiel, and Vzriah.

22 And of the sonnes of Pashur, Elioenai,
Maaseiah, Ithmael, Nathanael, Iozabad, and E-
liah.

23 And of the Leuites, Iozabad and Shimai,
and

* 1. 1. 2. 9. 1.

† 1. 1. 2. 9. 1.

† 1. 1. 2. 9. 1.

e Which contin-
ued part of No-
uember & part of
December.

f For the season
was giuen to raine
and so the weather
was more sharpe
and cold and also
their conscience
touched them.
g Ye haue laid
one sinne vpon
another.

h Read Iech. 7. 19

i Let them be ap-
pointed to exa-
mine this matter.

k They went to
the chiefe cities
to sit on this mat-
ter which was
three moneths in
finishing.

l As a token that
they would keepe
promise and do it.

and desired God
in his heart to pro-
spere in his enter-
prise.

8 And said vnto the king, If it please the king, and if thy seruants haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the cime of the sepulchres of my fathers, that I may build it.

9 And the King said vnto mee, (the Queene also sitting by him) How long shall thy journey bee? and when wilt thou come againe? So it pleased the King, and he sent me, and I let him againe.

10 After, I said vnto the king, If it please the king, let them giue me letters to the captaines beyond the River, that they may conuey me ouer, till I come into Iudah.

11 And letters vnto Alaph the keeper of the kings parkes, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the cite, and for the house that I shall enter into. And the king gaue mee according to the good hand of my God vpon me.

12 Then came I to the captaines beyond the River, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

13 But Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

14 So I came to Ierusalem, and was there three dayes.

15 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, save the beast whereon I rode.

16 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

17 Then I went forth vnto the gate of the fountaine, and to the kings fishpoule, and there was no roume for the beast that was vnder me to passe.

18 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and coming back, I entered by the gate of the valley, and returned.

19 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

20 Afterward I said vnto them, Ye see the miserie that wee are in, how Ierusalem lieth waste, and the gates thereof art burnt with fire: come, and let vs build the wall of Ierusalem, that we bee no more a reproch.

21 Then I told them of the hand of my God, (which was good ouer me) and also of the kings words that he had spoken vnto mee. And they said, Let vs rise, and build. So they strengthened their hand to good.

22 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Gelhem the Arabian heard it, they mocked vs, and despised vs, and said, What a thing is this that yee doe? Will ye rebell against the king?

23 Then answered I them, and said to them, The God of heauen, he will prosper vs, and we his

seruants will rise vp and build: but as for you yee haue no portion, nor right, nor memoriall in Ierusalem.

God (to whom hee hath appointed this cite, onely) neither did any of your predecessors euer feare God.

CHAP. III

Then arose Eliashub the high Priest with his brethren the Priests, and they built the sheepgate: they repaired it, & set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the support did the sonnes of Semash build, which also layd the beames thereof, and set on the dorres thereof, the locks thereof, and the bars thereof.

4 And next vnto them fortified Meremoth, the sonne of Vrijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshzabeel: and next vnto them fortified Zadok, the sonne of Baiana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their lords.

6 And the gate of the old fishpoule fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodai: they layd the beames thereof, and set on the dorres thereof, and the locks thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the River.

8 Next vnto him fortified Vzziel the sonne of Harhobiah of the goldsmiths: next vnto him also fortified Hananiah the sonne of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashab the sonne of Pahath Moab fortified the second portion, and the tower of the furnaces.

12 Next vnto him also fortified Shallum the sonne of Halloeth, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Zenuah: they built it, and set on the dorres thereof, the locks thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the dorres thereof, the locks thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and covered it, and set on the dorres thereof, the locks thereof, and the barres thereof, and the wall

Y 4 vnto

Neither are ye of the number of the children of

To Ebrewe, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

The rich and mighty would not obey them, which were appointed officers in this worke, neither would they helpe them.

II. 4. 11.

Vnto the place where the Duke was wont to sit in iudgement, who gouerned the country in their absence.

Or, of Zorobabel.

Or, of the Jews.

Or, of the Jews.

k Meaning, to re-
fist their enemies,
if need required.

10. In what place *thirfari* ye heare the sound
of the trumpet, ^k reioit yee thither vnto vs: our
God shall fight for vs.

21 So wee laboured in the worke, and halfe of
them held the speeres, from the appearing of the
morning, till the starres came forth.

22 And at the same time sayd I vnto the peo-
ple, Let every one with his seruant lodge within
Ierusalem, that they may be a watch for vs in the
night, and labour in the day.

23 So neither I, nor my brethren, nor my ser-
uants, nor the men of the ward (which followed
me) none of vs did put off our clothes, *sauv* every
one put them off for washing,

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remem-
bereth it. 12 He tooketh out the portion of others that had ruled
before, lest he should grieve the people.

NOW there was a great cry of the people, and
of their wiues ^a against their brethren the
Iewes.

1 For there were that said, We, our sonnes and
our daughters are many, therefore wee take vp
^b come, that we may eate and liue.

3 And there were that said, We must gage our
lands, and our vineyards, and our houses, and take
vp come for the famine.

4 There were also that said, We haue borrow-
ed money for the kings ^c tribute vpon our lands
and our vineyards.

5 And nowe our flesh is as ^d the flesh of our
brethren, and our sonnes as their sonnes: and loe,
wee bring into subiection our sonnes and our
daughters, as seruants, and there be of our daugh-
ters *now* in subiection, and there is no power ^e in
our hands: for other men *haue* our lands and our
vineyards.

6 Then was I very angry when I heard their
cry and these words.

7 And I thought in my minde, and I rebuked
the princes, and the rulers, and sayd vnto them,
You lay ^f burthens euery one vpon his brethren:
and I set a great ^g assembly against them.

8 And I sayd vnto them, Wee (according to
our abilitie) haue redeemed our brethren the
Iewes, which were sold vnto the heathen: and wil
you sell your brethren againe, or shall they bee
^h sold vnto vs? Then held they their peace, and
could not answer.

9 I sayd also, That which ye do, is not good.
Ought yee not to walke in the feare of our God,
for the ⁱ reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants
do lend them money and come: I pray you, let vs
leane off this ^j burden.

11 Restore, I pray you, vnto them this day
their lands, their vineyards, their oliues, and their
houses, and *remit* the hundredth part of the siluer
and of the corne, of the wine, and of the oile: that
ye exact of them.

12 Then said they, We will restore it, and will
not require it of them: we will doe as thou hast
sayd. Then I called the Priests, and caused them
to sweare, that they should doe according to this
promise.

13 So I shooke my lappe, and sayd, So let God
smite out euery man that will not performe this
promise, from his house, and from his labour: euen
thus let him be shaken out and emptied. And all
the Congregation said, Amen, & praised the Lord:
and the people did according to this promise.

14 And from the time that the King gaue me
charge to be gouernour in the land of Iudah,
from the twentieth yeere, euen vnto the two and
thirtieth yeere of King Artahshaste, *that is*,
twelue yeere, I, and my brethren haue not eaten
the ^m bread of the gouernour.

15 For the former gouernours that were be-
fore mee, had bene chargeable vnto the people,
and had taken of them bread and wine, besides
fortie shekels of siluer: yea, and their seruants
bare rule ouer the people: but so did not I, be-
cause of the feare of God.

16 But rather I fortified a portion in the worke
of this wall, and we bought no land, & all my ser-
uants came thither together vnto the worke.

17 Moreover there were at my table an hun-
dredth and fiftie of the Iewes, and rulers, which
came vnto vs from among the heathen that are
about vs.

18 And there was prepared daily an ox, and
fixe chosen sheepe, and birds were prepared for
me, and ⁿ within ten dayes wine for all ^o in abun-
dance. Yet for all this I required not the bread of
the gouernour: for the bondage was grievous vn-
to this people.

19 Remember me, O my God, in goodnes, ac-
cording to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdom, and reuolte to his ad-
uersaries. 12 He is not discouraged by the false Prophets.

AND when Sanballat, and Tobiah, and Gessem
the Arabian, & the rest of our enemies heard
that I had built the wall, and that there were no
more ^a breaches therein (though at that time I had
not set vp the doores vpon the gates).

2 Then sent Sanballat and Gessem vnto mee,
saying, Come thou that we may meet together in
the villages in the plaine of Ono: & they thought
to doe me euill.

3 Therefore I sent messengers vnto them, say-
ing, I haue a great worke to do, & I cannot come
downe: ^b why should the worke cease, whiles I
leave it and come downe to you?

4 Yet they sent vnto mee foure times after
this sort. And I answered them after the same
manner.

5 Then sent Sanballat his seruant after this
sort vnto me the fift time, with an open letter in
his hand,

6 Wherein was written, It is reported among
the heathen, and ^c *Gashmu* hath saide it, that thou
& the Iewes thinke to rebell, for the which cause
thou buildest the wall, & thou wilt be their king:
according to these ^d words.

7 Thou hast also ordeined ^e the Prophets to
preach of thee at Ierusalem, saying, There is a King
in Iudah: and now according to these wordes it
shall come to the kings cares: come now there-
fore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done
according to these wordes that thou sayest: for
thou findest them of thine owne heart.

9 For all they afayed vs, saying, Their hands
shall be weakened from the worke, and it shall not
be done: now therefore ^f encourage thou me.

10 ¶ And I came to the house of Shemaiah
the sonne of Delaiah the sonne of Mehetabeel, &
hee was ^g shut vp, and he sayde, Let vs come to-
gether into the house of God in the middes of
the Temple, and shut the doores of the Temple:
for

m I receiued not
that portion and
diet, which the go-
uernors that were
before me exa-
cted, wherein he
declareth that he
rather sought the
wealth of the peo-
ple then his owne
commodities.

1 Of our houses
dayes.
n Whereas at o-
ther times they
had by measure: at
this time they had
most liberality.

a That is, that they
were bound to-
gether, as *Chas*.

b Meaning that if
he should obey
their request, the
worke which God
had appointed,
should cease:
shewing hereby
that we should not
commit our selues
to the hands of
the wicked.
Or, *Gashmu*.

c As the same
word.

d Thou hast bri-
bed & set vp false
prophets, to make
thy selfe king, and
so to defraud the
King of Persia of
that subiection
which you owe
vnto him.

e *As though thou*
shalt winne hand.
f As though he
would be secret, to
the intent that he
might pray vnto
God with greater
liberty & free-
some reuelation,
which in him was
but hypocrisie.

f That is, when
they purified
themselves for els
when they washed
their clothes.

a Against the rich
which oppressed
them.

b This is the com-
plaint of the peo-
ple, shewing to
what extremitie
they were brought
vnto.

c To pay our tri-
bute to the King
of the Persians,
which was exact-
ed yearly of vs.

d By nature the
such is no better
then the poore.

e We are not able
to redeem them,
but for powerle
are constrained
to hire them to
others.

f You presse them
with vniuersal
seek how to bring
all things into
your hands.

g Both because
they should be
moued with pity,
seeing how many
were by them op-
pressed, also
because the indige-
nent of others,
which should be
as it were witness-
es of their deal-
ing toward their
brethren.

h Seeing God hath
once deliuered
them from the
bondage of the
heathen, shall we
make them our
slaves?

i Meaning, *Nehemiah*.

k Who by this
occasion will blas-
pheme the Name
of God, seeing
that our actes are
no better then
theirs.

l Or, *where*.
Which ye take
of them for this
cause.

g M
minh
thi is
tong
a bod
*Lao

Or, Hodiah.

43 ¶ The Levites: the sonnes of Ieshua of Kadmiel, and of the sonnes of Hodinah, seuentie and foure.

44 ¶ The fingers: the children of Asaph, an hundredth and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sons of Shobai, an hundredth and eight and thirtie.

¶ Reade Ezra 2. 38.

46 ¶ The Nethinims: the sonnes of Ziha, the sonnes of Hasuppha, the sonnes of Tabroth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sons of Gazzam, the sonnes of Vzza, the sonnes of Paseah,

52 The sonnes of Betai, the sonnes of Meunim, the sonnes of Nephtisfim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Haspha,

55 The sonnes of Barkos, the sonnes of Siffera, the sonnes of Tamah,

56 The sonnes of Nezhiah, the sonnes of Hatipha,

57 The sonnes of Salomons seruants, the sons of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Haril, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundredth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundredth and two and fourtie.

63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirshatha said vnto them, that they should not eate of the most holy, till there role vp a Priest with *Vrim and Thummim.

66 All the Congregation together was two and fourtie thousand, three hundredth and threescore.

67 Besides their seruants & their maids, which were seven thousand, three hundredth and seven and thirtie: and they had two hundredth and siue and foortie singing men and singing women.

68 Their horses were seven hundredth and sixe and thirtie, and their mules two hundredth and siue and fourtie.

69 The camels foure hundredth and siue and

thirtie, and sixe thousand seven hundredth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand drammes of golde, fiftie basins, siue hundredth and thirtie Priestes garments.

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drams of gold, and two thousand and two hundredth pieces of siluer.

72 And the rest of the people gaue twentie thousand drams of gold, and two thousand pieces of siluer, and threescore and seven Priestes garments.

73 And the Priestes, and the Levites, and the porters and the fingers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the seuenh moneth came, the children of Israel were in their cities.

CHAP. VIII.

¶ Ezra gathered together the people, and caddeth to them the Law. 11 They reioyce in Israel for the knowledge of the word of God. 13 They keep the feast of Tabernacles in houses.

¶ And all the people assembled themselves together, in the streete that was before the watergate, & they spake vnto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seuenh moneth.

3 And he read therein in the streete that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Uriah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for hee was above all the people: and when he opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: & they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Levites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, & caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the priest and Scribe, and the Levites that instructed the people, sayd vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people wept, when they heard the words of the Law.

10 He said also vnto them, Go, and eate of the fat, and drinke the sweet, & send part vnto them, for whom none is prepared: for this day is holy vnto our Lord: be ye not sory therefore: for

¶ Reade Ezra 2. 9.

Or, mimes.

¶ Which containeth part of Septembor and part of October.

¶ 11. at one time.

¶ Reade Ezra 7. 6.

¶ Which had age and discretion to vnderstand.

¶ This desireth the great zeale, that the people had to heare the word of God.

¶ To the intent that his voyce might be the better heard.

¶ In considering their offences against the Law. Therefore the Levites doe not reprocure them for mourning, but assure them of Gods mercies for as much as they are repentant. ¶ That is, remembrance of the good.

¶ Meaning Nehemiah: for Tirshatha is in the Chalde tongue Synagoga a border. ¶ Reade 2. 30.

he will
strengthen

the Lord is your strength.
12 And the Levites made silence throughout
all the people, saying, Holde your peace: for the
day is holy, be not sad therefore.

13 Then all the people went to eat and to
drinke, and to send away pain, and to make great
joy, because they had vnderstood the words that
they had taught them.

14 And on the second day the chiefe fathers
of all the people, the Priests and the Levites were
gathered vnto Ezra the Scribe, that he also might
instruct them in the words of the Law.

15 And they found written in the Law, (that
the Lorde had commaunded Moyses) that the
children of Israel should dwell in ^aboothes in
the feast of the seuenth moneth,

16 And that they should cause it to be decla-
red and proclaimed in all their cities, and in Ieru-
salem, saying, Goe forth vnto the mount,
and bring olive branches, and pine branches, and
branches of ^bMyrtus, and palme branches, and
branches of thicke trees, to make boothes, as it is
written.

17 So the people went forth and brought
them and made them boothes, every one vpon the
roofof his house, and in their courts, and in the
courts of the house of God, and in the streete by
the watergate, and in the streete of the gate of Be-
phraim.

18 And all the Congregation of them that
were come againe out of the captiuitie, made
boothes, and lye vnder the boothes: for since the
time of Ieshua the sonne of Nun vnto this day,
had not the children of Israel done so, and there
was very great ioy.

19 And hee read in the booke of the Lawe of
God euery day, from the first day vnto the last
day. And they kept the feast seven dayes, and on
the eight day a solemne assembly, according vnto
the maner.

CHAP. IX.

1 The people repent, and forsake their strange wives. 2 The Le-
uites exhort them to praise God, 3 Declaring his wonders,
as hee had done in the wilderness, 4 And Gods great mercies to-
ward them.

IN the foure and twentieth day of this ^amo-
neth the children of Israel were assembled with
^bfasting, and with sackcloth, and earth vpon
them.

2 (And they that were of the seede of Israel
were separated from all the ^cstrangers) and they
stood and confessed their finnes and the iniquities
of their fathers.

3 And they stood vp in their place and read
in the booke of the Lawe of the Lord their God
fourte times on the day, and they ^dconfessed and
worshipped the Lord their God fourte times.

4 Then stood vp vpon the staires of the Le-
uites, Ieshua, and Bani, Kadmiel, Shebaniah, Bun-
ni, Sherebiah, Bani, and Chenani, and cryed with
a lowde voyce vnto the Lord their God.

5 And the Levites sayd, ^eown Ieshua and Kad-
miel, Bani, Hashabiah, Sherebiah, Hodijah, She-
baniah, and Pethahiah, stand vp and praye the
Lord your God for euer, and euer, and let them
praye thy glorious Name, O God, which excel-
leth aboute all thanksgiving and praye.

6 Thou art Lord alone: thou hast made hea-
uen, and the heauen of all heauens, with all their
hoste, the earth, and all things that are therein, the
sea, and all that are in them, and thou preseruest

them, and wilt be loofe of his heauen with thy
hand.

7 Thou art, O Lord, the God that hast cho-
sen Abraham, and broughtest him out of ^fUrin Cal-
dea, and ^gmadest his name Abraham,

8 And foundest his heart faithful before thee,
and made a Couenante with him, to giue vnto
his seeds the land of the Canaanites, Hittites, A-
morites, and Perizzites, and Iebusites, and Gir-
gashites, and hast performed thy wordes, because
thou art iust.

9 Thou hast also considered the affliction of
our fathers in Egypt, and heard their cry by the
red Sea,

10 And shewed tokens & wonders vpon Pha-
raoh, and on all his seruants, and on all the peo-
ple of his land: for thou knewest that they dealt
proudly against them: therefore thou madeest thee
a Name, as appeareth this day.

11 For thou diddest breake vp the Sea before
them, and they went through the mids of the sea
on dry land: and those that pursued them, hast
thou cast into the bottomes as a stone, in the
mightie waters:

12 And ^hleddest them in the day with a pillar
of a cloud, and in the night with a pillar of fire to
giue them light in the way that they went.

13 Thou camest downe also vpon mount Si-
nai, and spakest vnto them from heauen, and ga-
uest them right iudgements, and true lawes, ordi-
nances and good Commandements,

14 And declaredst vnto them thine holy Sab-
bath, and commandedst them precepts, and ordi-
nances, and Lawes, by the hand of Moyses thy
seruant:

15 And gauest them bread from heauen for
their hunger, and broughtest forth water for
them out of the rocke for their thirst: and ⁱpro-
misedst them that they should goe in, and take
possession of the land, for the which thou haddest
lift vp thine hand for to giue them.

16 But they and our fathers behaued them-
selves proudly, and hardened their necke, so that
they hearkened not vnto thy Commandements,

17 But refused to obey, and would not remem-
ber thy marueilous works that thou haddest done
for them, but hardened their neckes, and had in
their heads to returne to their bondage by their
rebellion: but thou, O God of mercies, gracious
and full of compassion, of long suffering, and of
great mercy, yet forookest them not.

18 Moreover, when they made them a molten
calfe (and said, This is thy God that brought thee
vp out of the land of Egypt) and committed great
blasphemies,

19 Yet thou for thy great mercies forookest
them not in the wilderness: ^jthe pillar of the
clouds departed not from them by day to leade
them the way, neither the pillar for fire by night,
to shew them light, and the way whereby they
should goe.

20 Thou gauest also thy good Spirit to instruct
them, and withheldest not thy M A N from their
mouth, and gauest them water of their thirst.

21 Thou diddest also feede them fourty yeeres
in the wilderness: they lacked nothing: ^ktheir
clothes waxed not old, & their feet ^lswelled not.

22 And thou gauest them kingdoms & people,
and ^mscatteredst them into corners: so they posses-
sed the land of Sihon, and the land of the king of
Heshbon, and the land of Og king of Basan.

23 And

^a Gen. 11. 31.
^b Gen. 17. 9.

^c Gen. 15. 18.

^d Exod. 17. 7.
and 14. 10.

^e Exod. 14. 22.

^f Exod. 13. 21.

^g Exod. 19. 18. 20.
and 20. 1.

^h Exod. 16. 15.
ⁱ Exod. 17. 6.
^j Deut. 1. 8.

^k Exod. 13. 21.
^l Num. 14. 14.
^m 1 Sam. 10. 1.

ⁿ Deut. 34.
^o Though the
way was tedious
and long.
^p Meaning, the
heaven whom he
droned out.
^q Num. 21. 25.

^a Leviticus 23. 34.

^b Or goodly trees.
as in Leviticus 23. 34.

^c For their hou-
ses were made like
about, as in Deut. 22. 3.

^d Which was al-
most a thousand
years.

^e Meaning, the
fourteenth
day of the month.

^f For strange
children.

^g They made
confession of their
sinnes, and used
prayer.

23 And thou diddest multiplie their children, like the starrs of the heauen; and broughtest them into the land, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, ^{even} the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and oliues, and trees for food in abundance, and they did eat, and were filled, and became fat, & liued in pleasure, through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which ^c protested among them to turne them vnto thee) and committed great blaspheemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cried vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them fauours, who saued them out of the hand of their aduersaries.

28 But when they had ^f rest, they returned to doe euill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerred & cried vnto thee, thou heardst them from heauen, and deliueredst them according to thy great mercies many times.

29 And protestedst among them, that thou mightest bring them againe vnto thy Law: but they behaued themselues proudly, and hardened not vnto thy commaundements, but sinned against thy iudgements (* which a man should doe and liue in them) and ^s pulled away the shoulder, and were shifnecked, and would not ^h heare.

30 Yet thou [†] diddest forbear them many yeeres, and protestedst among them by thy Spirit, ^{even} by the hand of thy Prophet, but they would not heare: therefore ^g went thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, [†] thou great God, mightie and terrible, that keepest couenant and [•] mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, th as it is, to our Kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the ⁱ kings of Ashtur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast ^k dealt truly, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commaundements nor thy protestations, wherewith thou hast ^l protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land

which thou didst set before them, and haue not conuerted from their euill works.

36 Behold, wee are seruants this day, and the land that thou gauest vnto our fathers, to eat the fruit thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our finnes: and they haue dominion ouer our bodies, and ouer our cattel at their pleasure, and we are in great affliction.

38 Now because of all this wee make ^a a sure couenant, and write it, and our princes, our Leuites, and Priests seale vnto it.

CHAP. X.

¹ The names of them that sealed the couenant betweene God and the people.

Nowe they that sealed, were Nehemiah the Tirshatha the sonne of Hachaliah, and Zidkiah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are ^a the Priests.

9 [¶] And the Leuites: Ieshua the sonne of Azariah, Binnui, of the sonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah.

13 Hodiah, Bani, Beninu.

14 [¶] The chiefe of the people were Parosh,

15 Pahath Moab, Elam, Zattu, Bani,

16 Bunni, Azgad, Bebai,

17 Adoniah, Biguai, Adin,

18 Ater, Hizkiah, Azmuth,

19 Hodiah, Hashum, Bezai,

20 Hariph, Anathoth, Nebai,

21 Magpiash, Meshullam, Hezir,

22 Meshhezabel, Zadok, Iaddua,

23 Pelatiah, Hanan, Anaiah,

24 Hoshea, Hananiah, Hashub,

25 Hallohepsi, Pileha, Shobek,

26 Rehum, Hashabnah, Maaseiah,

27 And Abiah, Hanan, Anan,

28 Malluch, Harim, Baanah.

29 And the rest of the people, the Priests, the Leuites, the porters, the singers, the ^c Nethimims, and all that were ^c separated from the people of the lands vnto the Law of God, their wiues, their sonnes and their daughters, all that could vnderstand.

30 The chiefe of them ^d receiued it for their brethren, and they came to the ^c curse and to the othe to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and doe all the commaundements of the Lord our God, and his iudgements and his statutes:

31 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

32 And if the people of the lande brought ware on the Sabbath, or any vitayles to sell, that wee would not take it of them on the Sabbath,

^m That is, to be the lords thereof.

ⁿ Thus by affi. sion they promise to keepe Gods commandments, wherunto they could not bee brought by Gods great benefits.

^a Which subscribed to keepe the promise.

^{10r} captain of Moul.

^b Read: Ezra 2.47.

^c Which being idolaters forsooke their wickednes, and gaue themselves to serue God.

^d They made the othe in the name of the whole multitude.

^e Wherunto they gaue themselves: it they brake the Law, as Deut. 32.15.

^f Which perishing standing they brake some alter, as Chap. 3.12.

^e Taking heauen and earth to witness, that God would destroy them, except they returned, as 1. Chron. 14.19.

^f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperity forgot God.

^g Which is a multitude taken of euill, that shrink at the yoke or burden, as Zach. 7.11.

^h When thou diddest admonish them by thy Prophets.

ⁱ And thou diddest pressing vpon them many yeeres.

^k And 34.6.7. Psa. 143.1, 2.

^l By whom we were led away into captivity, and haue bene appointed to be slaine, as Ester 3.12.

^m Me could such that all these things came to them iustly for their finnes, but he appealeth to Gods mercie to his mercies.

ⁿ That thou wouldst destroy them, except they would returne to thee, as ver. 26.

12.

31.

13.20.

16.15.

17.6.

18.

13.22.

14.14.

10.1.

18.4. ough the was tedious long. eaning, the then whom he ne out. Num. 21.35.

and on the holy dayes: and that we would let the seventh years bee free, and the debts of every person.

And we made statutes for our selves to give by the yeere, the third part of a shekel for the service of the house of our God,

For the shewebread, and for the dayly offering, & for the dayly burnt offering, the Sabbarhs, the new moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offerings, to make an atonement for Israel, and for all the worke of the house of our God.

Wee call also lots for the offering of the wood, even the Priests, the Levites, and the people, to bring it into the house of our God, by the house of our fathers, yearly at the times appointed, to burne it vpon the Altar of the Lord our God, as it is written in the Law,

And to bring the first fruites of our land, and the first of all the fruites of all trees, yeere by yeere, into the house of the Lord,

And the first borne of our sonnes, and of our cattell, as it is written in the Law, and the first borne of our bullockes, and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

And that we should bring the first fruit of our dough, and our offerings, and the fruites of every tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land, vnto the Levites, that the Levites might haue the tithes in all the cities of our Ieruell.

And the Priest, the sonne of Aaron shall be with the Levites, when the Levites take tithes, and the Levites shall bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

For the children of Israel, and the children of Levi shall bring vp the offerings of the corn, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the fingers, and we will not forsake the house of our God.

CHAP. XI.

Who dwelt in Ierusalem after it was builded, and who in the cities of Iudah.

And the rulers of the people dwelt in Ierusalem: the other people also cast lots, to bring one out of ten to dwell in Ierusalem the holy citie, and nine parts to be in the cities.

And the people thanked all the men that were willing to dwell in Ierusalem.

These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, every one dwelt in his owne possession in their cities of Israel, the Priests and the Levites and the Nethinims, and the sonnes of Salomons seruants.

And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Benjamin: Of the sonnes of Iudah, Athaiah, the sonne of Maaziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of Perez.

And Maaseiah the sonne of Baruch, the sonne of Col-hozeh, the sonne of Hazaiah, the sonne of Adaiab, the sonne of Ioiaib, the sonne

of Zechariah, the sonne of Shiloni.

All the sonnes of Perez that dwelt at Ierusalem, were foure hundred threescore and eight valiant men.

These also are the sonnes of Benjamin, Salu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiab, the sonne of Maaseiah, the sonne of Ichiel, the sonne of Ieshaiab.

And after him Gabai, Sallai, nine hundred and twenty and eight.

And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senua was the second ouer the citie:

Of the Priests, Iedaiah, the son of Ioiaib, Iachin.

Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, was chiefe of the house of God.

And their brethren that did the worke in the Temple, were eight hundred, twentie and two: and Adaiab, the sonne of Ieroham, the sonne of Pelaiab, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah.

And his brethren, chiefe of the fathers, two hundred and two and fourtie: and Amashai the sonne of Azarel, the sonne of Ahazai, the son of Meshilemoth, the sonne of Immer.

And their brethren valiant men, an hundred and eight and twentie: and their ouerfeer was Zabdiel the sonne of Hagadolim.

And of the Levites, Shemaiah, the sonne of Hushub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

And Shabbethai, and Iozabad of the chiefe of the Levites were ouer the workes of the house of God without.

And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph was the chiefe to begin the thanksgiving and prayer: and Bakbukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galai, the sonne of Jeduthun.

All the Levites in the holy citie were two hundred fourscore and foure.

And the porters, Akkub, Talmon and their brethren that kept the gates, were an hundred and twentie and two.

And the residue of Israel, of the Priests, and of the Levites dwelt in all the cities of Iudah, every one in his inheritance.

And the Nethinims dwelt in the fortresse, and Ziha, and Gispa was ouer the Nethinims.

And the ouerfeer of the Levites in Ierusalem was Uzzi the sonne of Bani, the sonne of Ashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers were ouer the worke of the house of God.

For it was the kings commandement concerning them, that Iudith should be for the fingers every day.

And Pethabiah the sonne of Meshezabel, of the sonnes of Zerah, the sonne of Iudah was at the Kings hande in all matters concerning the people.

And in the villages in their landes, some of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and Tekabzeel, and

Or of a Shilonite.

c That is, was the high Priest.

d That serued and ministered in the Temple.

e Or of one of the great men.

e There is, he began the Psalms, and was the chanter.

f Meaning of the Temple.

g Of them, which dwelt not in Ierusalem.

h Or, Ophel.

h Was chiefe about the king for all his affaires.

This declares wherefore they gaue this third part of the shekel, which was besides the half shekel, that they were bound to pay, Exod. 30. 13.

Or, into the house of.

By this rehearsal is meant that there was no part nor ceremony in the Law, whereunto they did not bind themselves by conscience.

Wherefore we laboured, we travelled, there the tithes were due vnto the Lord: which by the Law, and according to the othe and commandment thereof made. We will not leave it defective of that that shall be necessary for it.

Because these enemies dwelt round about them, they provided that it might be replenished with men, and that this people, because there were few that offered themselves willingly.

Which name of Perez the sonne of Iudah,

and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-paer,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aiia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalar,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Benjamin.

C H A P. XII.

1 The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbered, 27 and the wall is dedicated.

These also are the Priests and the Leuites that went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: viz, Seraiah, Ieremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiahib, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: these were

the chiefe of the Priests, and of their brethren in the dayes of Ieshua.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, were ouer the thanksgiuings, he, and his brethren.

9 And Bakbukiah and Vnni, and their brethren were about them in the watches.

10 And Ieshua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.

11 And Ioiada begate Ionathan, & Ionathan begate Iadua.

12 And in the daies of Ioiakim were these the chiefe fathers of the Priests: vnder Seraiah was Meraiah, vnder Ieremiah, Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,

14 Vnder Melicu, Innathan, vnder Shebani-ah, Ioseph,

15 Vnder Harim, Adna, vnder Meraioth, Hefkai,

16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam.

17 Vnder Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,

18 Vnder Bilgah, Shamua, vnder Shemaiah, Iohonathan,

19 Vnder Ioiahib, Mattenai, vnder Iedaiah, Vzai,

20 Vnder Sallai, Kallai, vnder Amok, Eber,

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the daies of Eliashib, Ioiada, and Iohanan and Iadua were the chiefe fathers of the Leuites written, & the Priests in the reigne of Darius the Persian.

23 The sonnes of Levi, the chiefe fathers were written in the booke of the Chronicles euen vnto the daies of Iohanan the sonne of Eliashib.

24 And the chiefe of the Leuites, were Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinance of Dauid the man of God, ward ouer & against ward.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the daies of Ioiakim the sonne of Ieshua, the sonne of Iozadak, and in the daies of Nehemiah the captaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall of Ierusalem, they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thanksgiuings and with songs, cymbals, viols and with harps.

28 Then the fingers gathered themselves together both from the plaine country about Ierusalem, and from the villages of Netopothati,

29 And from the house of Gilgal, and out of the countrys of Geba, and Azmaveth: for the fingers had built them villages round about Ierusalem.

30 And the Priests and Leuites were purified, and cleansed the people, and the gates, & the wall.

31 And I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, & the one went on the right hand of the wall toward the dung gate.

32 And after them went Hoshaiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremias,

35 And of the Priests sonnes with trumpets, Zechariah, the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.

36 And his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the muscicall instruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer against them went they vp by the stairs of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fish gate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepegate: and they stood in the gate of the ward.

40 So stood the two companies of them that gave thanks, in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzai, and Iehohanan, and Malchiah, and Elam,

g That is one of
ter another, and e-
very one in his
comit.

† Ebr. sonnes of
the fingers. -
h Which were a
certaine familie,
and had their
possessions in the
fields, Chron.
1. 54.

l Meaning, Netho-
mah.

k That is, the bre-
thren of Zaccur.

l Which was the
going vp to the
mount Zion,
which is called the
city of Dauid.

a From Babylon
to Ierusalem.

b Next in digni-
ty to the Priests,
and which were
of the stocke of
Aaron.
c Had charge of
them that sang the
Psalms.
d They kept their
wards & watches
according to their
turnes, as 1. Chro.
23. 6.

e That is, next to
Seraiah, or rather
of that order,
which was called
after the name of
Seraiah.

f Whereof was
Zacharie Iohn
Baptists father.

as chiefe
the king for
affaires.

...and the singers + the Levites, having it which was the custom.

43 And the same day they offered great sacrifices and rejoiced: for God had given them great joy, so that both the women, and the children were joyfull: and the joy of Ierusalem was heard farre off.

44 Also at the same time were men appointed over the chambers of the store for the offerings, for the first fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the Law for the Priests, and the Levites for Iudah rejoyced, for the Priests and for the Levites that served.

45 And both the singers and the Levites kept the ward of their God, & the ward of the purification according to the commandement of David, and Salomon his sonne.

46 For in the daies of David and Asaph, of olde were chief singers, and songs of praise and thanksgiving vnto God.

47 And in the daies of Zerubbabel, and in the daies of Nehemiah did all Israel gaine portions vnto the singers and porters, euerie day his portion, and they gave the holy things vnto the Levites, and the Levites gave the holy things vnto the sonnes of Aaron.

CHAP. XIII.

The Law is read. They separate from them all strangers: Nehemiah reproveth them that break the Sabbath: so the wall is builded.

And on that day did they read in the booke of Moses in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite should not enter into the Congregation of God,

Because they met not the children of Israel with bread and with water, but hired Balaam against them, that hee should curse them: and our God turned the curse into a blessing.

Now when they had heard the Law, they separated from Israel all those that were mixed.

¶ And before this had the Priest Eliashib the oversight of the chamber of the house of our God, being a kinsman to Tobiah:

And he had made him a great chamber, and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Levites, and the singers, and the porters) & the offerings of the Priests.

But in all this time was not I in Ierusalem: for in the two & thirtieth yere of Artahshastes King of Babel, came I vnto the King, and after certaine daies I obtained of the King.

¶ And when I was come to Ierusalem, I understood the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

And it grieved mee sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

¶ And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meate offering and the incense.

¶ And I perceived that the portions of the Levites had not bene given, and that euery one was fled to his land, even the Levites and singers that executed the worke.

¶ Then reproveth the rulers and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

¶ Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treasures.

¶ And I made treasurers over the treasures, Shelemiah the Priest, and Zadok the Scribe, & of the Levites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

¶ Remember mee, O my God, heerein, and wipe not out my kindness that I haue shewed on the house of my God, & on the offices thereof.

¶ In those dayes saw I in Iudah them, that trode winepresses on the Sabbath, & that brought in sheaves, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: and I protested to them in the day that they folde vitails.

¶ There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

¶ Then reproveth I the rulers of Iudah, and sayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

¶ Did not your fathers thus, and our God brought al this plague vpon vs, and vpon this city? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

¶ And when the gates of Ierusalem beganne to be darke before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruantes set I at the gates, that there should no burden be brought in on the Sabbath day.

¶ So the chapmen and merchants of all merchandise remained once or twice all night without Ierusalem.

¶ And I protested among them, and said vnto them, Why tary ye all night about the wall? If ye do it once again, I will lay hands vpon you. From that time came they no more on the Sabbath.

¶ And I sayd vnto the Levites, that they should cleanse themselves, and that they should come and keepe the gates, to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon me according to thy great mercy.

¶ In those dayes also I saw Iewes that married wiues of Ashdod, of Ammon, and of Moab.

¶ And their children speake halfe in the speech of Ashdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

¶ Then I reproveth them, and cursed them, and smote certaine of them, and pulled off their haire, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

¶ Did not Salomon the king of Israel sinne by these things? yet among many nations was there no King like him: for hee was beloued of his God, & God had made him King ouer Israel: yet strange women caused him to sinne.

¶ Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, euen to marie strange wiues?

¶ He protested that he did his duty with a good conscience yet he doeth not iustifie himselfe therein, but desireth God to fauour him and to be mercifull vnto him for his owne goodnes sake. as verse 22. and 23.

¶ I declared vnto them, that God would not suffer such transgression of his Law to be unpunished.

¶ Was not this a great cause, why God plagued vs in times past? meaning that if they transgressed now in the same againe their plague should be greater. ¶ About the time that the Sunne went downe: for the Sabbath lasted from the Sunne going downe of the one day, to the Sunne setting of the other.

¶ Meaning of the Temple, that none that was vncircumcised should enter.

¶ Which was a city of the Philistines, and they had married wiues thereof, and so had corrupted their speech and Religion.

¶ That is, I did communicate them, and diue them out of the Congregation.

¶ 1 King. 3. 7. 12.

¶ 2 Sam. 12. 24. 25.

¶ 1 King. 11. 1. 3. eccles. 47. 19. 20.

¶ Which were chambers appointed by Hezekiah to put in the tithes, and such things. 2 Chron. 31. 11. and now were repaired againe for the same vse.

¶ 2 Chron. 35. 16.

¶ That is, the south part of the tithes.

¶ 2 Chron. 35. 13.

¶ 2 Chron. 35. 14.

¶ That is, all such which had joyed in vniuersall iustice, and also those which whom God had forbidden them to haue societie.

¶ That the separation was made.

¶ He was ioyed in affinitie with Tobiah the Ammonite and one of the leues.

¶ Called also Darius.

¶ 2 Chron. 35. 11. 12. for as the yeres end.

¶ That we see to what inconveniences the people fall into, when they are debilitate of one that hath the feare of God, seeing that their chief gouernour was but a while absent, and yet they fell into such great absurdities as appeareth also 2 Chron. 35. 12.

- That is, no there mercy write-on

THE ARGUMENT.

CHAP. L

King Athanasius maketh A royal feast, in Wherewith the
Queen's Vassals will not come. In Wherewith cause for it shew-
ed. And how they derive teaching the continuance of man.

CHAP. I.

IN the dayes of * Ahahuerofh
(this is Ahahuerofh that reigned
from India, thence vnto Ethiopia,
ouer an hundred, and feuen
and twenty prouinces)
In thofe dayes when the
King Ahahuerofh fate on his throne, which
was in the palace of * Shuiban,

In the third year of his reigne, he made a fealt vnto all his princes and his seruants, *gave* the power of Pertida and Media, and to the captaynes and gouernours of the prouinces which were before him: *showe* vnto all his children his *best* that he might shew the riches and glorie of his kingdome, and the honour of his great maiestie many dayes, *even* an hundredth and fourescore dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seven dayes, in the court of the garden of the kings palace.

6 Yards an hanging of white, greene, and blue clothes fastened with cordes of lincolen and purple in filuer rings, and pillars of marble: the beds were of golde and of filuer vpon a pavement of porphyre, and marble and alabaſter, and blue colour.

7 And they gaue them drinke in vessels of
golde, and changed vessel after vessel, and royall
wine in abundance according to the power of
the king.

8. And the drinking was by an order, none might compell: for so the king had appointed vnto all the officers of his house, that they should doe according to every mans pleasure.

9 The Queene Vashti made a feast also for
the women in the royall house of King Ahasue-

10 Upon the eleventh day when the King
was merry with wine, he commanded Mishu-
an, Bishu, Har-bon, Bighit, and Abagail, Zech-
ar, and Gark to take leopards cubs, that ferued
in the presence of King Adinathioth, they do
- of a young Grouse, they before the King
with the crowne royall, that he might see the

13 But the Quene Vashri refused to come at the Kings word, † which he had giuen in charge to the eunuches: therefore the king was very angry, and his wrath kindled in him.

13. Then the king said to the wife men, ^h that knew the times (for so was the kings manner towards all that knew the law and the iudgement :

vi. 14 And thenext vnto him was Carthens, She-
tar, Adonatha, Tarshish, Meres, Marfena, and Me-
mucan the seven princes of Persia, and Media,
which saw the kings face, and late the first in
the kingdome).

(2) 1:5 What shall we do unto the Queene Vaffric according to the law, because ſhe did not according to the word of the King. Ahaſuerus ſay by the commiſſion of the eunuches?

16 Then Memucan answered before the king
and the Princes, The Queens Vathe hath not
only done ¹ evil against the King but against all
the Princes, and against all the people that are in
all the Prouinces of king Ahasuerus.

117 For his lacke of the Queene shall come a-
broad vnto all women; for that they shall despise
their husbands in their owne eyes, and shall say,
The king Aahueroth commaunded Vastie the
Queene to bee brought in before him, but she
came not.

18 So shall the ^m princeſſes of Perſia and Media this day ſay vnto all the kings Princes, when they heare of the act of the Queene: thus ſhall there be much deſpitefulneſſe and wrath.

teale from him, and let it bee written among the
statutes of Persia & Media, (& let it not be trans-
gressed) that Vashti come no more before king
Ahasuerus: and let the king give her royall
estate unto her companion that is better then she.

10 And when the decree of the King which
shalbe made, shalbe published through out all his
kingdome (though it be so great) all the women
shal giue their husbands honour, both great and
small.

303-1 And this sayng pleased the King and the
Princes, and the king did according to the word
of Memucan.

231 For he sent letters into all the provinces of the King, into every province according to the writing thereof, and to every people after their language.

† 1837, which was
in the band of the
cavalry.

h. That had experience of things as they had learned by diligent making in continuance of time.

i Which were an
chiefe counsellors
that might have
alwayes access
to him.

k By her disobe-

diener the bath
 men an example
 to all women to
 do the like to
 their husbands.
 1 That is, her dis-
 obedience

m Meaning that
they would take
600,000 from here

of 10 do the like,
and that the rest of
women would by
continuance doe
the same.

n Let her be dis-
norted & another
made Queen.

o For he had vnder him an hundred twenty and seven countries.

30-0150

a That is, be-
stled the matter a-
gaine into com-
munications.
b By the same
wife men of his
counsell.

c The abuse of
these countries
was so great, that
they invented ma-
ny means to serve
the lusts of pri-
mises, and created
many wicked
customs, such as
the King of the
Babylonians thought
it would be
they had there
before, as to
whores they were
virgins, another
when they were
consecrated
for the Queens
honor.

d That is, the
King of the
Babylonians
thought it would
be they had there
before, as to
whores they were
virgins, another
when they were
consecrated
for the Queens
honor.

e The thought
that was in
his mind, by
a small law, yet
he could have
done a fisherly
man, and
showed all re-
spect of times to
house of his.

f What appeall
he made of the
counsell that was
he desired to give
him.

in the language of the king. 27 After played the king, and amply
Queen. 28 Mordecai delighted with the king these that
would betray him.

A Fear these things, when the wrath of King
Ahasuerus was appeased, he remembered
Vashti, and what she had done, and what was de-
creed against her.

And the king's women that ministered un-
der him said, Let there be for the king beauti-
full young virgins.

And let the king appoint officers through-
out all the countie of his kingdom, and let them
gather all the beautifull young virgins into the
palace of Shushan, into the house of the women
vnder the hand of Hage the kings eunuch, kee-
per of the women, to give them their things for
purification.

And the maid that shall please the king, let
her reign in the stead of Vashti. And this plea-
sed the king, and he did so.

In the citie of Shushan there was a cer-
taine Jew, whose name was Mordecai, the sonne
of Jair, the borne of Shimei, the sonne of Kish,
a man of Benjamin.

Which had bene carried away from Jeru-
salem with the captiuitie that was carried away
with Iecaniah king of Iudah (whom Nebuchad-
nezzar King of Babel had carried away).

And he nourished Hadassah, that is, Ester, his
vnclay daughter: for he had neither father nor
mother, and the maid was faire and beautifull to
look on, and after the death of her father & her
mother Mordecai took her for his own daughter.

And when the Kings commandment and
his decree was published, and many maidens were
brought together to the palace of Shushan, vnder
the hand of Hage, Ester was brought thither vn-
to the king's house vnder the hand of Hage the
keeper of the women.

And she made herselfe pleasant, and thus found
fauour in his sight, therefore he caused her things
for purification to be given her freely, and her
maid, and seven chamele maidens to be given her
out of the kings house, and he gave change to
her and to her maidens of the best in the house
of the women.

But Ester showed not her people and her
kinred: for Mordecai had charged her that she
should not tell him.

And Mordecai walked euery day before
the count of the womens house, to know if Ester
did well, and what should be done with her.

And when the consecratory maide came
to goe in to King Ahasuerus, after that she had
been twelve months according to the manner
of the women (for so were the lawes of their puri-
fication accomplished five months with oyle of
myrrour, and six months with sweet odours, and
in the purifying of the women).

And thus went the maidens vnto the king,
whosoever he required, was given her to goe
with her out of the womens house vnto the
kings house.

And when the evening was, and on the morrow
he returned into the second house of the women
vnder the hand of the king's eunuch,

which kept the countie: they came in to the
king, and he chose out of them the King, and
that she was called Ester.

Now when the count of Ester the daugh-
ter of Ahasuerus was told of Mordecai (which had
taken her as his owne daughter) cause, that she
should go in to the king, she desired nothing, but
what the king's eunuch the keeper of the
women said: and Ester found fauour in the
sight of all them that looked vpon her.

And Ester was taken vnto King Ahasue-
rus into his house royall in the sixth moneth,
which is the moneth Tebeth, in the fourth
year of his reigne.

And the King laud Ester above all the
women, and she found grace and fauour in his
sight more then all the virgins: so that he set the
crown of the kingdom vpon her head, and
made her Queen in the stead of Vashti.

Then the King made a great feast vnto all
his princes, and his seruants, which was the feast
of Ester, and gaue ray to the provinces, and
gave gifts according to the power of a King.

And when the virgins were gathered the
second time, their Mordecai late in the Kings
gate.

Ester had not yet showed her kinred nor
her people, as Mordecai had charged her: for
she did after the word of Mordecai, as when she
was notified with him.

In those dayes when Mordecai late in the
Kings gate, two of the kings eunuchs, Bigthan
and Teresh, which kept the doore, were wroth, &
fought to lay hand on the king Ahasuerus.

And the thing was known to Mordecai,
and he told it vnto Queen Ester, and Ester cer-
tified the King thereof in Mordecai's name: and
when inquisition was made, it was found so:
therefore they were both hanged on a tree: and
it was written in the booke of the Chronicles
before the King.

CHAP. III.

Now, after he was called, the king, that of the
word of the king, which was to be done, and he
thought that he should be able to do it.

Further things did King Ahasuerus pro-
more Haman the sonne of Hammedatha the
Agagite, and charged him, and set his feet above
all the princes that were with him.

And all the king's seruants that were at the
kings gate, bowed their knees, and reuerenced
Haman: for the king had so commanded con-
cerning him: but Mordecai bowed not to the king,
neither did reuerence.

Then the king's seruants which were at the
kings gate, said vnto Mordecai, Why transgre-
stest thou the kings commandment?

And when they spake thus vnto him, yet
he would not heare them: therefore they tolde
Haman, that they might see how Mordecai's man-
ners would stand: so he had tolde them, that he
was a Jew.

And when Haman saw that Mordecai bowed
not the knee vnto him, nor did reuerence vnto
him, then Haman was full of wrath.

Now he thought it too late to lay hands
only on Mordecai: and because they had reueled
him the people of Iudea, Haman sought to
destroy all the Iewes that were throughout the
whole kingdom of Ahasuerus, vnto the peo-
ple of Mordecai.

Wherein her
modesty appeared,
because she sought
not apparell to
commend her
beauty, but stood
to the Banquets
appointment.
Which condi-
ned part of De-
cember and part
of Ianuary.

That is, made
for her sake.
He released their
tribute.
That is, great
and magnificall.
That is, at the
marriage of Ester,
which was the
second marriage
of the King.

a Meaning to
kill him.

b In the Chroni-
cles of the Medes
and Persians, at
Chapter 2.

The Persians
manner was to
kneele downe and
reuerence their
kings, and such as
he appointed in
chiefe authority,
which Mordecai
would not do to
this ambitious and
proud man.
Thus we see
that there is none
so wicked, but
they haue their
flatterers to ac-
cuse the godly,
that they may
be destroyed.

Which sub-
stant to part
of March and
part of April.

To know what
month and day
should be good to
enterprize this
thing, that might
have good suc-
cess: but God
disappointed their
loves, and expecta-
tion.

Of Conclaining part
of February and
part of March.

These be the
two arguments
which commonly
the worldlings
and the wicked
use toward princes
against the godly,
that is, the con-
tempt of their
loves, and dimini-
shing of their pro-
fit: without re-
spect how God is
either pleased or
displeased.

12th. way.
10th. secretarie.

12th. the hand
of God.

To wit, the
Jewes that were
in Shushan.

7 In the first month (that is the month
Nisan) in the twelfth yeere of king Ahasuerus,
they cast Pur (that is a lot) before Haman, from
day to day, and from month to month vnto the
twelfth moneth, that is the moneth Adar.

8 Then Haman said vnto king Ahasuerus,
There is a people scattered, and dispersed among
the people in all the prouinces of thy kingdome,
and their lawes are diuers from all people, and
they doe not obserue the Kings lawes: therefore
it is not the Kings profit to suffer them.

9 If it please thy king, let it bee written that
they may be destroyed, and I will pay ten thou-
sand talents of silver by the handes of them that
haue the charge of this buisinesse to bring it into
the kings treasure.

10 Then the king tooke his ring from his
hand, and gaue it vnto Haman the sonne of Ham-
medatha the Agagite the Jewes aduersarie.

11 And the king said vnto Haman, See the sil-
uer be thine, and the people to doe with them as
it pleaseth thee.

12 Then were the kings scribes called on
the thirteenth day of the first moneth, and there
was written (according to all that Haman com-
manded) vnto the kings officers, and to the cap-
taines that were ouer euery prouince, and to the
rulers of euery people, and to euery prouince, ac-
cording to the writing thereof, and to euery peo-
ple according to their language: in the name of
king Ahasuerus was it written, and sealed with
the kings ring.

13 And the letters were sent by postes into
all the kings prouinces, to roote out, to kill and
to destroy all the Jewes, both young and old, chil-
dren and women, in one day vpon the thirteenth
day of the twelfth moneth (which is the moneth
Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there
should be given a commandement in all prouin-
ces, and published vnto all people, that they
should be ready against the same day.

15 And the postes compelled by the Kings
commandement went forth, and the commande-
ment was given in the palace at Shushan: and the
king and Haman sate drinking, but the cities of
Shushan was in perplexitie.

CHAP. IIIII.

Mordcai had no knowledge of the cruell decree
of slaying against the Jewes: so they which shew they pray
for her.

Now when Mordcai perceived all that was
done, Mordcai rent his clothes, and put on
sackcloth, and ashes, and went out into the mids
of the cite, and cried with a great crie, and a bit-
ter.

2 And he came euen before the Kings gate,
but he might not enter within the kings gate, be-
ing clothed with sackcloth.
3 And in euery prouince and place, whither
the kings charge and his commission came, there
was great sorrow among the Jewes, and fasting,
and weeping, and mourning; and many lay in
sackcloth and in ashes.

4 Then Esters maids & her Eunuches came,
and told her: therefore the Queene was very
heauie, and she sent raiment to clothe Mordcai,
and to take away his sackcloth from him, but he
would not.

5 Then called Ester Harach, one of the kings

eunuches, which he had appointed to serue her,
& gaue him a commandement vnto Mordcai, to
know what it was, and why it was.

6 So Harach went forth to Mordcai vnto
the street of the cite, which was before the kings
gate.

7 And Mordcai told him of all that which
had come vnto him, and of the summe of the
silver that Haman had promised to pay vnto the
Kings treasures, because of the Jewes, for to de-
stroy them.

8 Also he gaue him the copie of the writing
and commission that was given at Shushan, to de-
stroy them, that he might shew it vnto Ester and
declare it vnto her, and to charge her that she
should goe in to the king, and make petition and
supplication before him for her people.

9 So when Harach came, he told Ester the
words of Mordcai.

10 Then Ester said vnto Harach, and com-
manded him to say vnto Mordcai,

11 All the kings seruants & the people of the
Kings prouinces do know, That whosoever man
or woman, that cometh to the king into the
inner court, which is not called, there is a law of
his, that he shall die, except him to whom the
king holdeth out the golden rod: that he may
live. Now I haue not bene called to come vnto
the king these thirtie dayes.

12 And they certified Mordcai of Esters
wordes.

13 And Mordcai said, that they should an-
swered Ester thus, Thinke not with thy selfe that
thou shalt escape in the kings house, more then
all the Jewes.

14 For if thou holdest thy peace at this tyme,
comfort and deliuerance shall appeare to the
Jewes out of another place, but thou and thy fa-
thers house shall perish: and who knoweth whe-
ther thou art come to the kingdome for such a
time?

15 Then Ester commanded to answer Mord-
cai,

16 Goe, and asseemble all the Jewes that are
found in Shushan, and fast ye for me, and eate not,
nor drinke in three daies, day nor night. I also &
my mayds will fast likewise, and so will go in to
the King, which is not according to the law: and
if I perish, I perish.

17 So Mordcai went his way, and did accord-
ing to all that Ester had commanded him.

CHAP. V.

Ester prepared in the King, and hideth him and Haman to a
feast. 14 Haman prepares a gallows for Mordcai.

And on the third day Ester put on her royall
apparell, and stood in the court of the Kings
palace within, ouer against the Kings house: and
the King sate vpon his royal throne in the kings
palace ouer against the gate of the house.

2 And when the King saw Ester the Queene
standing in the court, shee found fauour in his
sight: and the King held out the golden scepter
that was in his hand: so Ester drew neere, and
touched the top of the scepter.

3 Then said the king vnto her, What wilt thou,
Queene Ester? and what is thy request? it shall be
euen as thou shalt say.

4 Then said Ester, If it please the king, let the
king and Haman come this day vnto the banquet,
that I haue prepared for him.

12th. had bene
to stand before king

12th. declaration.

10th. petition.

12th. had bene
to stand before king

12th. breaking.

b Thus Mordcai
spoke in the con-
science of that faith
which all Gods
children ought to
haue: which is,
that God will de-
liver them,
though all world-
ly means faile.
c For to deliue
Gods Church out
of these present
dangers,
d I will put my
life in danger and
refer the success
to God, seeing it
is for his glory
and deliuerance
of his Church.

a To wit, after
that the Jewes
had begun to fast.

b Which was a
signe that her
coming was
agreeable vnto
him, as Chap. 4. 17.

c Meaning hereby,
that whosoever
shee asked should
be granted, as
Mark. 9.

REC-

a This was the manner of the Persians, when one was out of the Kings favour.

f Which disclosed the conspiracy against the king. Chap. 6. 31, 32.

a That it, was received into the Kings favour and presence.

b That he was her uncle, and had brought her vp.

c Meaning that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes.

d Read Chap. 5.

for, went about to say the Iewes.

e This was the Law of the Medes and Persians, as Dan. 5. 29. notwithstanding the king revoked that former decree granted to Haman, for Esters sake.

f Which concerned part of May and part of Iune.

g That is, in such letters and language, as was usual in every province.

h That is, he desired themselves against all that would assaile them.

i The king gave them licence to kill all that did oppresse them.

k He sheweth by these words that follow what this light was.

m Conformed themselves to the Iewes religion.

wherein Ester saw: therefore the King said, Will hee force the Queene also before mee in the house? As the word went out of the Kings mouth, they covered Hamans face.

9 And Harbonah one of the eunuchs, said in the presence of the King, Behold, there standeth yet the tree in Hamans house like cubites high, which Haman had prepared for Mordecai, that spake good for the King. Then the King sayd, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Commendable letters are sent unto the Iewes.

The same day did king Ahasuerus give the house of Haman the aduersarie of the Iewes unto the Queene Ester. And Mordecai came before the King: for Ester told what hee was vnto her.

2 And the King tooke off his ring, which he had taken from Haman, and gave vnto Mordecai: and Ester set Mordecai over the house of Haman.

3 And Ester spake yet more before the king, and fell downe at his feet weeping, and besought him that hee would put away that wickednesse of Haman the Agagite, and his deuce that hee had imagined against the Iewes.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it bee written, that the letters of the deuse of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the kings provinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kindred?

7 And the King Ahasuerus saide vnto the Queene Ester, and to Mordecai the Iew, Beholde, I haue given Ester the house of Haman, whom they haue hanged vpon the tree, because he layd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the kings ring, (for the writings written in the kings name, and sealed with the kings ring, may no man reuoke)

9 Then were the kings Scribes called at the same time, euen in the third moneth, that is the moneth Sivan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captains and rulers of the provinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie provinces, vnto euery province, according to the writing thereof, and to euery people after their speech, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahasuerus name, and sealed it with the Kings ring, and hee sent letters by posts on horsebacke and that rode on beastes of price, as dromedaries and colts of mares.

11 Wherein the King graunted the Iewes (in

what cities former they were) to gather themselves together, and to stand for their life, and to roote out, to slay and to destroy all the power of the people and of the province that vexed them, both children and women, and to spoyle their goods:

12 Vpon one day in all the provinces of king Ahasuerus, such in the thirteenth day of the twelfth moneth, which is the moneth Adar.

13 The copie of the writing was, howe there should be a commandement given in al and euery province, published among all the people, and that the Iewes should bee ready against that day to auenge themselves on their enemies.

14 So the posts rode vpon beastes of price, and dromedaries & went forth with speed, to execute the Kings commandement, and the decree was given at Shushan the palace.

15 And Mordecai went out from the King in royal apparel of blew, and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the cite of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and ioy and gladnesse and honour.

17 Also in all and euery province, and in all and euery cite and place, where the Kings commandement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 As the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a fast in remembrance of their deliuerance.

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselves together into their cities throughout al the provinces of the King Ahasuerus, to lay hand on such as sought their hurt, and no man could withstand them for the feare of them fell vpon all people.

3 And all the rulers of the provinces, and the princes and the captaines, and the officers of the King exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slewe the Iewes and destroyed six hundred men.

7 And Parshandatha, and Dalphon, and Arpachas,

8 And Poratha, and Adalia, and Aridatha, 9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sons of Haman, the sonne of Ammedatha, the aduersarie of the Iewes, slew they: but they laid not their hands on the spoyle.

11 On the same day came the number of those that

h That is, so defend themselves against all that would assaile them.

i Which hath part of February and part of March.

k The king gave them licence to kill all that did oppresse them.

l He sheweth by these words that follow what this light was.

m Conformed themselves to the Iewes religion.

a This was by Gods great providence, who turned the ioy of the wicked into sorrow, and the teares of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman, besides those three hundred, that they slew the second day, as verse 15.

e Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gain, but to execute his vengeance.

forth into many inordinances both of words and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is the good cause which he doth not handle well. Again, the adversaries maintain with many goodly arguments, that God punisheth continually according to the trespass, grounding upon Gods providence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despair, and so they maintain an euill cause. Ezekiel commendeth Iob as a iust man, Eccl. 31. 4. 5. and Iames setteth out his patience for an example, Iam. 5. 11.

CHAP. I.

1 The be leaffe, riches, and care of Iob for his children. 20 He hath permission to sceme him. 13 He tempted him by taking away his substance, and his children. 28 His faith and patience.

I HERE was a man in the lande of Uz called Iob, and this man was an vpright and iust man, one that feared God, and eschewed euill.

2 And he had seuen sonnes, and three daughters.

3 His substance also was seuen thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and his familie was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banketed in their houses, every one his day, and sent, and called their three sisters to eate and drinke with them.

5 And when the dayes of their banketing were gone about, Iob sent, and sanctified them, and rose vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and blasphemed God in their hearts: thus did Iob every day.

6 ¶ Now on a day when the children of God came and stood before the Lord, Satan came also among them.

7 Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, and sayd, Doest Iob feare God for nought?

10 Hast thou not made him an hedge about him, and about his house, and about all that he hath, on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and touch all that he hath, to see if he will not blaspheme thee to thy face.

12 Then the Lord sayd vnto Satan, Loe, all

that he hath is in thine hand, onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob and said, The oxen were plowing, and the asses feeding in their places,

15 And the Shebeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and sayd, The fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayd, Thy sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wilderness, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone, to tell thee.

20 Then Iob arose, and rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped.

21 And sayd, Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord hath giuen, and the Lord hath taken it: blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

as the wicked doe. * Eccl. 5. 14. 3. Tim. 6. 7. b That is, into the bellie of the earth, which is the mother of all. c Heereby he conuicteth that God is iust, and good, although his hand be sore vpon him. d But declared, that God doeth all things according to iustice and equite.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

AND on a day the children of God came, and stood before the Lord, and Satan came also among them, and stood before the Lord.

2 Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

3 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnesse, although thou mouedst me against him, to destroy him with our cause,

t God giueth not Satan power over man to gratifie him, but to declare that he hath no power over man, but that which God giueth him.

u That is, worse to execute that which God: ad permitted him to doe: for else hee can neuer see out of Gods presence.

x That is, the Arabian.

y Which thing was also done by the craft of Satan, to tempt Iob the more grievously, for almost as he might see, that not onely men were his enemies, but that God made warre against him.

z This last plague declared, that when one plague is past, which seemeth hard to be borne, God can send vs another farre more grievous, to trie his obedience.

a Which came not of impatience, but declared that the children of God are not insensible like blocks, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane here, and rebell not against God.

b That is, into the bellie of the earth, which is the mother of all. c Heereby he conuicteth that God is iust, and good, although his hand be sore vpon him. d But declared, that God doeth all things according to iustice and equite.

e That is, the Angels. a Chap. 1. b Read Chap. 1. c Eccl. 1. 4. 4. chap. 1. 1.

f He proreth Iobs integrity by this, that he ceased not to feare God when his plagues were grievously vpon him.

g That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

h That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

i That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

j That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

k That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

l That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

m That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

n That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

o That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

p That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

q That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

r That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

s That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

t That is, when thou hadst enough against him, or hadst thou not this tribulation vpon him?

h That is, of the country of Idumea, as Lam. 4. 21. or bordering thereupon: for the land was called by the name of Uz the sonne of Dihan the sonne of Sele, Gen. 36. 28.

i For almost as he was a Gentile, and not a Iewe, and yet is pronounced vpright, and without hypocricie: as declared among the heathen God both his.

j Heereby is declared, what is meant by an vpright and iust man.

k His children and riches are declared, so commend his vertue in his prosperitie, and his patience, and constancie, when God had taken them from him.

l His children, the Arabian, Chaldea, Idumea, &c.

m That is, commanded them to be sanctified: meaning, that they should consider the faults that they had committed, and reconcile themselves for the same.

n That is, hee offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

o In Hebrew it is, and blessed God, which is sometime taken for blaspheming and cursing, as here, and 1. Kings 1. 10. and 19. 4. i. While the fault lasted.

p Meaning, the Angels, which are called the sonnes of God, because they are willing to execute his will.

q Because our infinitie cannot comprehend God in his maiestie, hee is set forth vnto vs as a King, that our capacitie may be able to vnderstand that which is spoken of him.

r This declareth, that although Satan be aduersarie to God, yet hee is compelled to obey him, and doe him all homage, without whose permission and appointment hee can doe nothing.

s This question is asked for our infinitie: for God knew he came.

t Heerein is described the nature of Satan, which is euil ranging for his prey.

u Pet. 5. 8. p. Hee feareth thee not for thine own sake: but for the commoditie that hee receiveth by thee.

v Meaning the gates of God, which serued Iob as a rampart against all tentations.

w This signifies, that Satan is not able to touch vs, but it is God that must doe it.

x Satan moueth the vice where men are commonly subiect: that is, to bide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

y Iob 1. 1. z Iob 1. 1. a Iob 1. 1. b Iob 1. 1. c Iob 1. 1. d Iob 1. 1. e Iob 1. 1. f Iob 1. 1. g Iob 1. 1. h Iob 1. 1. i Iob 1. 1. j Iob 1. 1. k Iob 1. 1. l Iob 1. 1. m Iob 1. 1. n Iob 1. 1. o Iob 1. 1. p Iob 1. 1. q Iob 1. 1. r Iob 1. 1. s Iob 1. 1. t Iob 1. 1. u Iob 1. 1. v Iob 1. 1. w Iob 1. 1. x Iob 1. 1. y Iob 1. 1. z Iob 1. 1.

a Iob 1. 1. b Iob 1. 1. c Iob 1. 1. d Iob 1. 1. e Iob 1. 1. f Iob 1. 1. g Iob 1. 1. h Iob 1. 1. i Iob 1. 1. j Iob 1. 1. k Iob 1. 1. l Iob 1. 1. m Iob 1. 1. n Iob 1. 1. o Iob 1. 1. p Iob 1. 1. q Iob 1. 1. r Iob 1. 1. s Iob 1. 1. t Iob 1. 1. u Iob 1. 1. v Iob 1. 1. w Iob 1. 1. x Iob 1. 1. y Iob 1. 1. z Iob 1. 1.

a Iob 1. 1. b Iob 1. 1. c Iob 1. 1. d Iob 1. 1. e Iob 1. 1. f Iob 1. 1. g Iob 1. 1. h Iob 1. 1. i Iob 1. 1. j Iob 1. 1. k Iob 1. 1. l Iob 1. 1. m Iob 1. 1. n Iob 1. 1. o Iob 1. 1. p Iob 1. 1. q Iob 1. 1. r Iob 1. 1. s Iob 1. 1. t Iob 1. 1. u Iob 1. 1. v Iob 1. 1. w Iob 1. 1. x Iob 1. 1. y Iob 1. 1. z Iob 1. 1.

4 He concluded that Job was re-
proved, seeing
that God handled
him so extremely,
which is the argu-
ment that the
small men make
against the chil-
dren of God.
5 They that doe
will cannot but
become euill.
6 He sheweth that
God needeth no
great preparation
to destroy his
enemies: for he
can doe it with
the blast of his
mouth.
7 Though men
according to their
office doe not
punish tyrants (will
for their cruelty
be compared to
lions and their
children to their
whelps) yet God
hath made, and
his justice will
punish them.
8 A thing that I
knew not before,
was declared vnto
me by vision,
that is, that who-
soever thinketh
himselfe safe, shall
be found a finner,
when he cometh
before God.
9 In these visions
which God shew-
eth to his crea-

being an innocent? or where were the yprights
destroyed?
8 As I have seene, they that plow iniquitie,
and sowe wickednesse, reape the same.
9 With the blast of God they perish, and
with the breath of his indignation are they con-
sumed.
10 The roaring of the Lion, and the voyce
of the Lionesse, and the teeth of the Lions whelps
are broken.
11 The Lion perisheth for lacke of pray, and
the Lions whelps are scattered abroad.
12 But a thing was brought to me secretly,
and mine eare hath receiued a little thereof.
13 In the thoughts of the visions of the night,
when sleepe falleth on men,
14 Feare came vpon me, & dread which made
all my bones to tremble.
15 And the winde passed before me, and made
the haire of my flesh to stand vp.
16 Then I stood, and I knew not his face:
an image was before mine eyes, and in silence
heard I a voyce, saying,
17 Shall man be more iust then God? or shall
a man be more pure then his maker?
18 Beholde, I see, for I saw no steadfastnesse in his
Seruants, and I saw to upon his Angels.
19 How much more in them that dwell in houses
of clay, whose foundation is in the dust,
which shall be destroyed before the moth?
20 They be destroyed from the morning vnto
the evening: they perish for euer, & without
regard.
21 Doth not their dignity go away with them?
doe they not die, and that without wisdom?

CHAP. V.

1. 1. Eliphaz sheweth the difference betwixt the children of God
and the wicked. 2. The fall of the wicked. 3. Gods power vnto
destroy the wicked, and deliver to his.

Call now, if any will: I will answer thee, and to
which of the saints wilt thou turne?
2 Doubtlesse, anger killeth the foolish, and
enuei slayeth the idle.
3 I have seene the foolish well rooted, and
suddenly I cutted his habitation, saying,
4 His children shall be farre from saluation,
and they shall be destroyed in the gate, and none
shall deliver them.
5 The hungry shall eate vp his barne: yea,
they shall take it from among the thornes, and
shall drie the shall drinke vp their substance.
6 For miserie cometh not forth of the
dust, neither doeth affliction spring out of the
earth.
7 But man is borne vnto trouble, as the sparks
flie vpward.

a He will: Job
concluded the ex-
istence of all them
that were liued as
dole like godly,
whether any of
dare be like unto
him in raging a-
gainst God as
he doeth.
b Mourning
against God in af-
flictions increaseth
the paine, and ve-
tereth manfully.
c This is the sin-
ner that hath not
the feare of God.
d I was not
satisfied with his
prophesie, but knew
that God had cut-
ted him & his.
e Though God sometime suffer the fathers to passe in this world,
yet his iudgements will light vpon their wicked children.
f By this he iudge-
meth they shall be condemned: and none shall pisse them.
g Though there be but
three or three eares left in the hedges, yet these shall be taken from him.
h That
which is left is not the cause of barrennesse and misery, but his owne sinne.
i Job declared that sinne neuer inuadeth goodnesse: for before time it was
not ready to paine and affliction.

8 But I would enquire at God, and name my
talke vnto God.
9 Which doeth great things, and vnsearch-
able, and marvellous things without number.
10 He hath chained vpon the earth, and pow-
ereth water vpon the streets.
11 And letteth vp on him them that belowe,
that the sorrowfull may be exalted to saluation.
12 He scattereth the deuil of the craftie: so
that their hands cannot accomplish that which
they doe enterprise.
13 He taketh the wife in their craftines, and
the counsell of the wicked is made foolish.
14 They meet with darknesse in the day
time, and grope at noone day, as in the night.
15 But he saue the poore from the sword,
from their mouth, and from the hand of the vi-
olent man.
16 So that the poore hath hope, but in-
iquitie shall stop her mouth.
17 Behold, blessed is the man whom God cor-
recteth: therefore refuse not thou the chastising
of the Almighty.
18 For he maketh the wound, and bindeth it
vp: he smiteth, and his hands make whole.
19 He shall deliver thee in sixe troubles, and
in the seventh the euill shall not touch thee.
20 In famine he shall deliver thee from death:
and in battell from the power of the sword.
21 Thou shalt be hid from the scourge of the
tongue, and thou shalt not be afraid of destruc-
tion when it cometh.
22 Thou shalt laugh at destruction and
death, and shalt not be afraid of the beast of the
earth.
23 For the stones of the fildes shall bee in
league with thee, and the beasts of the field shall
be at peace with thee.
24 And thou shalt know, that peace shall be in
thy tabernacle, and thou shalt visit thine habita-
tion, and shalt not sinne.
25 Thou shalt perceive also that thy seede
shall be great, and thy possesie as the grasse of the
earth.
26 Thou shalt goe to thy grave in a full age,
as a rick of corn cometh in due season into the
barn.
27 Lo, thus haue we inquired of it, and so
it is: heare this and know it for thy selfe.

1 If I feared, I
would feele vs
to God.
2 He counsell-
eth Job to humile
himselfe vnto God
to whom all crea-
tures are linked,
and whose works
declare that man
is inexcusable ex-
cept he glorifie
God in all his
works.
3 He sheweth by
particular exam-
ples, what the
works of God are.
4 Job 3. 19.
5 In thine plaine
and euident they
shewe themselves
to be in dead of
wise men.
6 This declareth
that God punisheth
the worldly
man as he threat-
ned, Deut. 32. 33.
7 That is, that
humbleness himselfe
before God.
8 He compar-
eth the stander of the
wicked to thorne
bushes.
9 If the wicked
be compelled, all
Gods works to
stoppe their
mouthes, much
more they that
professe God.
10 He will send
trouble after
trouble, that his
children may not
for a time, but
euentially trust
in him: but they
shall haue com-
fortable iudice, com-
ing in the generall
iudgement, which
is here called the
second death.
11 Whereas the
wicked sinners
in their troubles
thinke that it haue
certaunt to re-
joyce.
12 When we are in Gods labour, all creatures shall reioyce.
13 God shall
so blesse thee, that thou shalt haue bec above thy payes in all things, and shalt not
be send. 3. Though the children of God beare many wages thus present, yet they are
med, yet God doeth recompense it otherwise to their advantage. 4. Job learned
these points by experience, that God punisheth not the innocent, that they
cannot compare in iustice with him; that the hypocrites shall not long possesse
that the affliction which man suffereth, cometh for his owne sinne.

CHAP. VI.

1 Job answereth, that his paine is more grievous then his fault.
2 He complaineth of his friends.

But Job answered and said,
2 Oh that my griefe were well weighed,
and my miseries were layed together as the bal-
lance!
3 For it would bee now heavier then the
sand of the sea: therefore my words are lowe-
dowed vp.
4 For the arrows of the Almighty are in me,
the remm whereof doeth drinke vp my spirit,
and the terrors of God fight against me.

a To know whe-
ther I complain-
ed without cause,
I weighed my
griefe as it
were in a bal-
lance.
b Job learned
these points by
experience, that
God punisheth
not the innocent,
that they cannot
compare in iustice
with him; that
the hypocrites
shall not long
posse.

wounded in conscience, which is the greatest battell that the sinner hath to overcome.
5 Doeth

That if thou
tune be fine
whiles God call
eth thee to peni
tence.
d Though the be
ginning be not so
pleasant as thou
wouldst desire,
yet in the ende
thou shalt have
sufficient reason
to content thy
soul.
e Hee calleth Job
to remember all an
guish he hath had
and is true which
he here saith.
f Meaning, that
it is not enough
to have a expecta
tion of our felicity,
but to be comfort
ed by the exam
ples of them that
went before vs.
g As a rush can
not grow without
moisture, so can
not the hypocrite
because hee hath
not faith, which
is moistened with
Gods Spirit.
h Which is to
say and to know
sweet away.
i He comforteth
the left to Arise,
which although it
be removed out
of one place vnto
another, yet still
remaineth: so the
 affliction of the god
ly turneth to their
profit.
k That is to say
there remaine no
thing there to
beare whether the
tree had growen there or no. I To see platted in another place, where it may
growe pleasure. m If thou be godly, he will giue thee occasion to ioyce, and
not shame affliction shall increase.

5. Yet if thou wilt early seeke vnto God, and
pray to the Almighty.
6. If thou be pure and vpright, then surely he
will awake vp vnto thee, & he will make the ha
bitation of thy righteousness prosperous.
7. And though thy beginning be small, yet
thy latter end shall greatly increaseth.
8. Inquire therefore, I pray thee, of the for
mer age, and prepare thy selfe to search of their
fathers.
9. For we are but of yesterday, and are igno
rant for our daies vpon earth are but a shadow.
10. Shall not they teach thee and tell thee, and
utter the wordes of their heart?
11. Can a rush grow without myre? or can
the grass grow without water?
12. Though it were in green and not cut
downe yet shall it wither before any other herbe.
13. So are the paths of all that forget God, and
the hypocrites hope shall perish.
14. His confidence also shall be cut off, and his
trust shall be as the house of a spider.
15. Hee shall leape vpon his house, but it shall
not stand: he shall hold him fast by it, yet shall it
not indure.
16. The tree is green before the Sunne, and
the branches spread out the garden thereof.
17. The rootes thereof are wrapped about the
fountainne, and are soulden about the bouls of
forges.
18. If any plucke it from his place, and it de
cay, saying, I haue not seen thee.
19. Behold, it will reioyce by this manner, that
it may grow in another moule.
20. Behold, God will not cast away an vpright
man: neither will he take the wicked by the hand.
21. Till hee haue filled thy mouth with laugh
ter, and thy lips with ioy.
22. They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
stand.
23. I To see platted in another place, where it may
growe pleasure. m If thou be godly, he will giue thee occasion to ioyce, and
not shame affliction shall increase.

CHAP. IX.

Job describeth the mightie power of God, and that man mightie
in faith is nothing.

Then Job answered, and sayd,
1. I knowe verily that it is so: for how
should man compare to God he is dust?
2. If he would dispute with him, he could not
and were him one thing of a thousand.
3. He is wise in heart, & mighty in strength: who
hath bene seene against him, and hath prospered?
4. He remooueth the mountaines, and they feele
not when he overthroweth them in his wrath.
5. He remooueth the earth out of her place,
that the pillars thereof doe shake.
6. He commandeth the Sunne, and it steth not:
he closeth vp the starres, as vnder a skyn.
7. He himselfe alone spreadeth out the bea
uities, and walketh vpon the height of the sea.
8. He maketh the stormes, Arcturus, Orion, and
Polaris, and the climates of the South.
9. Hee doeth great things, and vnsearchable:
yea marvellous things without number.
10. Lo, when hee goeth by me, I see him not:
when hee passeth by, I perceiue him not.

and when he passeth by, I perceive him not.

11. Behold, when he taketh a pray, who can
make him to restore it? who shall say vnto him,
What doest thou?

12. God will not withdraw his anger, and
the most mighty helps: doe stoupe vnder him.

13. How much lesse shall I answere him? or
how should I find out my words with him?

14. For though I were iust, yet could I not
answere, but I would make application to my
Judge.

15. If I cry, and he answere mee, yet would I
not beleeue, that he heard my voyce.

16. For he destroyeth me with a tempest, and
woundeth me without cause.

17. He will not suffer me to take my breath, but
filleth me with bitterness.

18. If I speak of strength, beholde, hee is
strong: If I speak of iudgement, who shall
bring me to please?

19. If I would iustifie my selfe, mine owne
mouth shall condemne me: if I would be perfite,
he shall iudge me wicked.

20. Though I were perfect, yet I know not my
soule: therefore abhorre I my life.

21. This is one point: therefore I sayd, Hee de
stroyeth the perfect, and the wicked.

22. If the scourge should suddenly slay, should
God laugh at the punishment of the innocent?

23. The earth is giuen into the hand of the wic
ked: he couereth the faces of the iudges thereof:
if not, where is he? or who is he?

24. My daies haue bene more swift than a post:
they haue fled, and haue seene no good thing.

25. They are passed as with the most swift ships,
and as the Eagle that flieth to the pray.

26. If I say, I will forget my complaint, I will
cease from my wrath, and comfort me.

27. Then I am afraid of all my sorowes, know
ing that thou wilt not iudge me innocent.

28. If I be wicked, why labour I thus in
vaine?

29. If I wash my selfe with snow water, and
purge mine hands with cleane,

30. Yet shalt thou plunge mee in the pit, and
mine owne clothes shall make me filthy.

31. For he is not a man as I am, that I should
answere him, if we come together to iudgement.

32. Neither is there any vmpire that might lay
his hand vpon vs both.

33. Let him take his rod away from me, and let
not his feare astonish me:

34. Then will I speake, and feare him not, but
because I am not so, I hold me still.

35. I have counted perill as them that are wicked. q To wit, the wicked. r This
is spoken according to our apprehension, as though he would say, If God destroy
the wicked as Chap. 9. y. why should he suffer the innocents to be so long trea
mented by them? t That they cannot see to doe iustice. u That can shew the
contrary. v I thinke not to fall into these afflictions, but my sorowes bring me to
these manifold infirmities, and my confidence condemneth me. x Why destroy
not God destroy me ar once? thus hee speeth according to the infirmities of the
flesh. y I thought I seeme as a post in mine owne eyes, yet all is but conuul
sion before God. z Whatsoeuer I should see to coner my sickness with, shall
disclose me so much more. a Which might make an accord betweene God and
me, speaking of impatience, and yet containing God to be iust in punishing him.
b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

Job in reply to his life, and desireth that he might see before God.
Hee desireth that he might see before God.

My soule is cut off: thou hast I haue: I will leave
my complaint vpon my selfe, & will speake
truth. b I will make an ample declaration of thy sorowes, according my selfe
and not God.

f He sheweth that
when God doeth
execute his pow
er, he doeth it ius
tly, forasmuch as
none can controul
him.
g God will not be
appealed for ought
that man can say
for himselfe for
his iustification.
h That is, all the
reasons that men
can lay to approve
their cause.
i How should I
be able to answere
him by eloquence?
whereby hee no
teth his friends,
that albeit they
were eloquent in
raile, yet they be
not in heart, that
which they speake.
k Meaning, in his
owne opinion, I
signifying, that
man will sometime
flatter himselfe
to be righteous,
which before God
is abominable.
l Whiles I am in
my paines, I cannot
but brail forth, as
to many inconve
niences, although
I know full well
God is iust.
m I am not able
to feele mine paine
to greater than
the wrongs of my
plagues, and thus
hee speaketh of
condemne his dis
tresse, in such man
ner as God.
n Although hee
acknowledgeth his
weaknes, yet hee
desireth to be
heard of God, and
to be iustified.
o If I would stand
in mine owne de
fence, yet God
hath left cause
to condemn me, as
hee examineth mine
heart & conscience.
p If God punish
according to his
iustice, he will de
stroy all them
that are counted
perill as them that
are wicked. q To wit,
the wicked. r This
is spoken according
to our apprehension,
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t That they cannot
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but my sorowes
bring me to these
manifold infirmities,
and my confidence
condemneth me. x
Why destroy not
God destroy me ar
once? thus hee spee
th according to the
infirmities of the
flesh. y I thought
I seeme as a post in
mine owne eyes, yet
all is but conuul
sion before God. z
Whatsoeuer I should
see to coner my
sickness with, shall
disclose me so much
more. a Which might
make an accord be
tweene God and me,
speaking of impa
tience, and yet con
taining God to be iust
in punishing him.
b Signifying that
Gods iudgements
keepe him in awe.

[illegible]

10. He is might-
 ious with his
 hand; that he should say,
 that the thing
 which he speaketh
 would come, and that
 he was witness
 thence in the sight
 of all. **Psalm 135.**
 c. Which is not
 to stand in justify-
 ing of his telle-
 re signification that
 man will receive his
 own enemies, while
 he remaineth with
 much in, and there-
 fore God will
 break it of the con-
 troversie, and stop
 mans mouth.
 d. That is, his per-
 fection of God, &
 if man be unable
 to comprehend
 the height of the
 heaven, the depth
 of hell, the length
 of the earth, the
 breadth of the sea
 which are but
 creatures, how can
 he assume to the
 perfection of the
 Creator?
 e. If God should
 turn the state of
 things, and esta-
 blish a new or-
 der in nature, who
 could controll him?
 f. That h. without
 understanding that
 that whatsoever
 shall be forth af-
 terward, comes of
 God, and not of
 nature.
 g. If thou repent,
 say unto him.
 h. A Remembrance
 in thou had charge,
 things such that have
 the strength that con-

CHAP. XI.

ther, and the soules of the heauen, and they shall tell thee,

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery living thing, and the breath of all mankind.

11 Doeth not the eares discern the words, and the mouth taste meat for it selfe?

12 Among the ancient is wisdom, and in the length of dayes is vnderstanding.

13 With him is wisdom and strength: hee hath counsell and vnderstanding.

14 Behold, hee will breake downe, and it cannot be built: he shutteth a man vp, and he cannot be looked.

15 Behold, hee withholdeth the waters, and they drie vp: but when he sendeth them out, they deluge the earth.

16 With him is strength and wisdom: he that is deueiled, and that deceiue, are his.

17 Hee causeth the counsellers to goe spoiled, and maketh the iudges fooles.

18 Hee looeth the collar of kings, and girdeth their loyues with a girdle.

19 Hee leaeth away the princes as a pray, and ouerthroweth the mighty.

20 Hee taketh away the speech from the faithfull counsellors, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mighty weake.

22 Hee discovereth the deepe places from their darkenesse, and bringeth forth the shadowe of death to light.

23 Hee increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the dark without light: and hee maketh them to stagger like a drunken man.

10. 10.

f. Hee causeth them to be wise in iudging, and sheweth to know the right way why God hath giuen them eares, as he hath done a mouth.

g. Though men by age, and continuance of time are come to wisdom, yet it is not comparable to Gods wisdom, nor able to comprehend his iudgements, wherein hee answereth to that which was uttered, Chap. 2. 8.

h. He sheweth that there is nothing done in this world without Gods will and ordinance, for else he should not be Almighty.

i. Hee taketh wisdom from them. k. Hee abatech the honour of princes, and bringeth downe the subiection of others.

l. Hee causeth that their words haue no credite, which is when he will punish sinners.

m. In this discover of Gods wonderful works, Job sheweth that whatsoever is done in this world both in the order and change of things, is by Gods will and appointment, wherein hee declareth that hee knoweth well of God, and is able to set forth his power in words as they that reasoned against, were.

n. Hee causeth that their words haue no credite, which is when he will punish sinners.

o. Hee causeth that their words haue no credite, which is when he will punish sinners.

p. Hee causeth that their words haue no credite, which is when he will punish sinners.

q. Hee causeth that their words haue no credite, which is when he will punish sinners.

r. Hee causeth that their words haue no credite, which is when he will punish sinners.

s. Hee causeth that their words haue no credite, which is when he will punish sinners.

t. Hee causeth that their words haue no credite, which is when he will punish sinners.

u. Hee causeth that their words haue no credite, which is when he will punish sinners.

CHAP. XIII.

1 Job comforteth his knowledge with the experience of his friends. 16 The penitent shall be saved, and the hypocrite condemned. 20 He prayeth vnto God, that he would not handle him reproachfully.

L O mine eye hath seen all this: mine eare hath heard, and vnderstood it.

2 I know also, as much as you know: I am not inferior vnto you.

3 But I will speake to the Almighty, and I desire to dispute with God.

4 For in deed yee forge lies, and all you are b physicians of no value.

5 Oh that you would hold your tongue, that it might be impured to you for wisdom!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 The condemned man is he that had no knowledge, or rather regarded they to understand him, but alwayes rested on Gods sentence, although it was not evidently seene, but hee receiued they had vnderstanding the punishment thereof.

9 Is it well that hee should seeke of you? will you make a lye for him, as one lyeth for a man?

10 He will surely reprove you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your memories may bee compared vnto ashes, and your bodies vnto bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe I take my flesh in my teeth, and put my soule in my hand?

15 Lo, though hee slay mee, yet will I trust in him, and I will reprove my wayes in his sight.

16 He shall be my saluation also: for the hypocrite shall not come before him.

17 Hearediligently my words, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I shall be iustified.

19 Who is he that will pleade with me? for if I now hold my tongue, I die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 Withdraw thine hand from me, & let not thy feare make me afraid.

22 Then call thou, and I will answer: or let me speake, and answer thou me.

23 How many are mine iniquities and sinnes, shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a leafe driven to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly vnto all my paths, and makest the print thereof in the heeles of my feet.

28 Such a one consumeth like a rotten thing, and as a garment that is motheaten.

29 Thou makest me thy prisoner, and dost oppress me that I cannot stand: hand nor foot.

30 Thou hast broken downe my strength, and hast made me to be hated of all my acquaintance.

31 Thou hast raised up against me mine enemies, and hast made them to be more than I.

32 Thou hast made me to be hated of all my acquaintance, and thou hast made me to be hated of all my friends.

33 Thou hast made me to be hated of all my acquaintance, and thou hast made me to be hated of all my friends.

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45 Thou hast made me to be hated of all my acquaintance, and thou hast made me to be hated of all my friends.

46 Thou hast made me to be hated of all my acquaintance, and thou hast made me to be hated of all my friends.

d Your time shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not com- plaice without cause, seeing that I am thus tormented as though I should create mine owne flesh, and put my life in danger?

f. Whereby hee declarerh that hee is not an hypocrite, as they charged him.

g. That is, cleared and peccat off by my finnes, as you reason.

h. To proue that God doth thus punish me for my finnes.

i. If I defend not my cause, euery man will condemne me.

k. He sheweth what these two things are.

l. His paage thus mouerh him to reason with God, not denying but that hee had sinned: but he desired to vnderstand what were his great finnes that had deserued such rigour, wherein hee offered that hee would know a cause of God why hee did punish him.

m. Thou punishest me now for the faults that I committed in my youth.

n. Thou makest me thy prisoner, and dost oppress me that I cannot stand: hand nor foot.

o. Thou hast broken downe my strength, and hast made me to be hated of all my acquaintance.

p. Thou hast raised up against me mine enemies, and hast made them to be more than I.

q. Thou hast made me to be hated of all my acquaintance, and thou hast made me to be hated of all my friends.

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u. Thou hast made me to be hated of all my acquaintance, and thou hast made me to be hated of all my friends.

v. Thou hast made me to be hated of all my acquaintance, and thou hast made me to be hated of all my friends.

w. Thou hast made me to be hated of all my acquaintance, and thou hast made me to be hated of all my friends.

Which serve for
valde oftentimen
and for no true
consolation.

8 For Eliphaz did
reply against Iob's
answer.

9 I would you felt
that which I do.

10 That is, mocke
at your misery, as
you do at mine.

11 If this were in
my power, yet
would I com-
fort you, and not
do as you do to
me.

12 If they would
say, Why doest
thou not then
comfort thy selfe?

13 He answereth, that
the iudgements of
God are more bea-
uities then he is able
to assege either
by words or si-
lence.

14 Meaning, God,
h. That is, deliv-
ered most of my fa-
milies.

15 In token of so-
row and griefe.

16 That is, God by
his wrath, and in
this discipline of
words and high-
dile he ex- redeth
how grieuous the
hand of God was
vpon him.

17 That is, hath
handled me most
contemptuously
far from making
up the breach of
my sin.

18 King. 12. 24.
m. 12. 25.

19 They haue led
me whither they
would.

20 His manifold
afflictions.

21 I am wounded
in the heart.

22 Meaning, his
glory was brought
low.

23 Signifying, that
he is not able to
comfort himselfe
in the
cause of this his grieuous punish-
ment.

24 Let my sinnes be knowne if I be such a sinner as mine aduersaries accuse me,
so let me finde no fauour.

25 Though man condemne me yet God is witnesse of
my cause.

26 Vnquainted whedles in stead of true consolation.

27 Thus by his
griuous words he is chidde away, and heareth out into passions, and speaketh vnad-
visably, for though God should intreat man more gently, seeing hee had but a short
time here to liue.

28 The first of com-
fort, by saying now at
least doore he
hath then that
mocked at him,
and discouraged
him.

29 I will doe
you better then he
doeth.

30 I will doe
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31 I will doe
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39 I will doe
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wind? or what maketh thee bolde so to an-
swer?

4 I could also speake as ye doe: (but would
God your soules were in my soules stead) I could
keepe you company in speaking, & could shake
mine head at you.

5 But I would strengthen you with my
mouth, & the comfort of my lips should aswa-
ge your sorrow.

6 Though I speake, my sorrow cannot be as-
swaged: though I cease, what release have I?

7 But now shee maketh mee wearie: O God,
thou hast made all my congregation desolate.

8 And hast made me full of wrinkles which
is a witnesse thereof, and my leanness riseth vp in
me, testifying the same in my face.

9 His wrath hath torne me, and hee hateth
me, and gnasheth vpon me with his teeth: mine
enemy hath sharpened his eyes against me.

10 They haue opened their mouths vpon me,
and smitten me on the cheek in reproch: they
gather themselves together against me.

11 God hath deliuered me to the vniuit, and
hath made me to turne out of the way by the
hands of the wicked.

12 I was in wealth, but he hath brought me to
nought: he hath taken me by the necke and bea-
ten me, and set me as a marke for himselfe.

13 His archers compass me round about: he
cutteth my raines, and doeth not spare, and pow-
ereth my gall vpon the ground.

14 He hath broken me with one breaking vpon
another, and runneth vpon me like a giant.

15 I haue sowed a sackcloth vpon my skin,
and haue abased mine bed vnto the dust.

16 My face is withered with weeping, and the
shadow of death is vpon mine eyes.

17 Though there be no wickednesse in mine
hands, and my prayer be pure.

18 O earth, cover not thou my blood, and let
my crying finde no place.

19 For loe, now my witnesse is in the heauen,
and my record is on high.

20 My friends speake eloquently against me:
but mine eyepowres our teares vnto God.

21 Oh what a man might please with God, as
man with his neighbour!

22 For the yeeeres accounted come, and I shall
goe the way, whence I shall not returne.

23 That is, vntained, and without hypocri-
sie.

24 Let my sinnes be knowne if I be such a sinner as mine aduersaries accuse me,
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33 I will doe
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doeth.

34 I will doe
you better then he
doeth.

5 For the eyes of his children shall faile, that
speakeeth flatterie to his friends.

6 Hee hath also made mee a by word of the
people, and I am as a tabret before them.

7 Mine eye therefore is dim for griefe, and all
my strength is like a shadow.

8 The righteous shalbe astonished at this, and
the innocent shalbe moued against the hypocrite.

9 But the righteous will hold his way, and he
whose hands are pure, shall increase his strength.

10 All you therefore reuerse you, and come now,
and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are bro-
ken, and the thoughts of mine heart.

12 Haue changed the night for the day, and
the light that approached, for darkenesse.

13 Though I hope, yet the graue shalbe mine
house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my fa-
ther, and to the worme, Thou art my mother and
my sister.

15 Where is then now mine hope? or who shal
consider the thing that I hoped for?

16 They shall goe downe into the bottome
of the pit: surely it shall lie together in the dust.

17 Then these that came to comfort him, m. That is, haue brought me sorrow in stead of
comfort. n. Though I could hope to come from aduersitie to prosperitie as your
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1 He that flatter-
eth a man, and
only iudgeth him
happy in his pro-
speritie shall not
himselfe onely but
in his posteritie be
punished.

2 God hath made
all the world to
speake of mine af-
flictions.

3 That is, as a
continual sound
in their eares.

4 To wit, when
they see the godly
punished: but in
the end they shall
come to under-
standing, & know
what shall be the
reward of the
hypocrite.

5 That is, will not
be discouraged,
considering that
the godly are pu-
nished, as well as
the wicked.

6 Iob speaketh to
them these that came to comfort him. m. That is, haue brought me sorrow in stead of
comfort. n. Though I could hope to come from aduersitie to prosperitie as your
dyscourse pretendeth. o. I haue no more hope in father, mother, sister, or any worldly
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and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that
these things perih, let mine hope in God as in the life enlasing.

7 That is, like a
mad man.

8 Shall God
change the ord-
er of nature for thy
fury? dealing
with three oer-
wise then he doth
with all men?

9 When the wis-
ed is in his pro-
speritie, then God
changeeth his state:
and this is his or-
dinary working
for their finnes.

10 Meaning, that
the wicked are in
continual danger.

11 That which
should aduise
him, shall be con-
firmed by famine.

12 That is, some
strong and violent
death shall con-
sume his strength:
as as the Ebre-
word signifieth, his
members, or parts.

13 That is, out
most great feare.

14 Meaning, not
truly come by.

15 Though all the
world would re-
member yet God
would not re-
member him.

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of the pit: surely it shall lie together in the dust.

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in the 17th
and 18th
and 19th

When they
shall be
as one

in the 20th

in the 21st

in the 22nd

in the 23rd

in the 24th

in the 25th

in the 26th

in the 27th

in the 28th

in the 29th

in the 30th

in the 31st

in the 32nd

in the 33rd

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17 They shall drive him out of the light vnto darknesse, and chaffe him out of the world.
18 Hee shall neither haue sonne nor nephewe among his people, nor any posteritie in his dwellings.
19 The posteritie shall be esteemed at his day, and feare shall come vpon the ancient.
20 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Job reuolued his friends, 17 and reuolued his ministers and his seruants. 25 He offered himselfe for the generall redemption.

BY Job enforced, and sayd,

2 How long will yee vex my soule, and torment me with words?

3 Ye haue now ten times reproched me, and are not ashamed: ye are impudent toward me.

4 And though I had inuolued my selfe in mine error, yet remaineth with me.

5 But indeed if ye will aduance your felles against me, and rebuke me for my reproch.

6 Know now, that God hath chastised me, and hath compassed me with his net.

7 Beholde, I cry out of violence, but I haue none answer: I cry, but there is no iudgement.

8 He hath hedged vp my way that I cannot passe, and he hath set darknesse in my paths.

9 Hee hath spoiled mee of mine honour, and taken the crowne away from mine head.

10 Hee hath destroyed me on every side, and I am gone: and he hath remoued mine hope like a tree.

11 And he hath kindled his wrath against me, and enuighed me as one of his enemies.

12 His armies came together, and made their way vpon me, and camped about my tabernacle.

13 He hath remoued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 They that dwell in mine house, and my maids, haue counted me as a stranger: for I was a stranger in their sight.

16 I treated my seruants, but he would not answer me: I prayed him with my mouth,

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised mee, and when I rose, they spake against me.

19 All mine friends abhorred me, and they whom I loved are turned against me.

20 My skin cleaueth to my skinne, and to my flesh, and I haue escaped with the skinne of my teeth.

21 Haue pittie vpon me: haue pittie vpon me, O ye my friends, for the hand of God hath touched me.

22 Why doe ye persecute mee, as God? and are not satisfied with my flesh?

23 Oh that my wordes were now written! oh that they were written vpon a booke.

24 And graven with Pen vpon pen, in lead, or in stone for ever!

25 For I am sure that my Redeemer lieth, and he shall stand the last on the earth.

26 And after that he shall be called, and shall come before the face of the Lord, and shall be delivered out of his hands.

27 And he shall say vnto the Lord, My friends haue forsaken me, and mine acquaintance are strangers vnto me.

28 And he shall say vnto the Lord, My friends haue forsaken me, and mine acquaintance are strangers vnto me.

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30 And he shall say vnto the Lord, My friends haue forsaken me, and mine acquaintance are strangers vnto me.

31 And he shall say vnto the Lord, My friends haue forsaken me, and mine acquaintance are strangers vnto me.

32 And he shall say vnto the Lord, My friends haue forsaken me, and mine acquaintance are strangers vnto me.

33 And though after my skin worms destroy this body, yet shall I see God: in my flesh.

34 Whome I my selfe shall see, and mine eyes shall behold, and none other for me, though my teynes are consumed within me.

35 But ye said, Why is he persecuted? And there was a deepe matter in me.

36 Bee ye afraid of the sword: for the sword will be auenged of wickednesse, that yee may know that there is a iudgement.

37 I haue sinned, and I am wicked: I haue heard the voice of my Lord, and I am afraid.

38 I haue sinned, and I am wicked: I haue heard the voice of my Lord, and I am afraid.

39 I haue sinned, and I am wicked: I haue heard the voice of my Lord, and I am afraid.

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15 They that dwell in mine house, and my maids, haue counted me as a stranger: for I was a stranger in their sight.

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17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

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19 All mine friends abhorred me, and they whom I loved are turned against me.

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23 Oh that my wordes were now written! oh that they were written vpon a booke.

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33 And he shall say vnto the Lord, My friends haue forsaken me, and mine acquaintance are strangers vnto me.

34 And he shall say vnto the Lord, My friends haue forsaken me, and mine acquaintance are strangers vnto me.

K Now God hath
questioned them
from the begin-
ning.
I have promised
Gods punishment
by the punishment
of the wicked
which he taketh
away before they
can bring their
wicked purposes
to passe.
as he saith
had said Chap. 31.
7 that the wicked
have prospered in
this world: defi-
ning that he might
not be parallel of
the like.
N The selfe saith
stable destruction
of the wicked, for
two causes: first,
because God there-
by himselfe iudge
at the world, and
by this manner
condemning his be-
haviour and glory:
secondly, because
God himselfe that
he hath prospered
his in this he pro-
mised their con-
demnation.
O That the day
and punishment
of the guilty is hid
under Gods wing,
y meaning of the
wicked.
P He saith
Job as representing
and to comfort
us God.
Q God will deliver
unto thee all thy substance. f Which shall be in abundance like
unto: 1 That is, the favour of God. 2 God will deliver us when the wicked are
destroyed round about them, as in the flood and in Sodom. 3 God will deliver
whole country from perill, even for the justnes sake.

14 The cloudes hide him that he cannot see,
and he walketh in the circle of heauen.
15 Hast thou marked the way of the world,
wherein wicked men have walked?
16 Which were cut downe before the time,
whose foundation was as a river that overflowed.
17 Which said vnto God, Depart from vs, and
asked what the Almighty could doe for them.
18 Yet hee filled their houses with good
things: but let the counsell of the wicked be farre
from me.
19 The righteous shall see them and shall re-
ioyce, and the innocent shall laugh them to
scorne.
20 Surely, our substance is hid: but the fire
hath deuoured the remnant of them.
21 Therefore, I pray thee, I pray thee,
I with him, and make peace: thereby thou shalt
have prosperitie.
22 Receive, I pray thee, the law of his mouth,
and lay vp his words in thine heart.
23 If thou remitte to the Almighty, thou shalt
be built vp, and thou shalt put iniquitie farre
from thy tabernacle.
24 Thou shalt lay vp gold for dust, and the
gold of Ophir as the fluncks of the riuers.
25 Yea, the Almighty shall be thy defence, and
thou shalt haue plentie of siluer.
26 And thou shalt then delight in the Almighty,
and lift vp thy face vnto God.
27 Thou shalt make thy prayer vnto him, & he
shall heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and he shall
establish it vnto thee, and the light shall shine
upon thy wayes.
29 When others are cast downe, then shalt
thou say, I am lifted vp: and God shall saue the
humble person.
30 The innocent shall deliuer the yland, & it
shall be preferred by the purenesse of chaine hands.

CHAP. XXIII.

B Now Job answered and said,
1 Though my talke be this day in bitter-
nesse, and my plague greater then my groining,
2 Would God yet I knew how to finde him,
I would enter vnto his place.
3 I would pleade the cause before him, and
fill my mouth with arguments.
4 I would knowe the words, that he would
answer me, & would vnderstand what he would
say vnto me.
5 Would he plead against me with his great
power? No, but he would put strength in me.
6 There I might reason with him,
so I should be deliuered for euer from my lodge.
7 Behold, if I go to the East, he is not there:
if to the West, yet I cannot perceiue him.
8 If to the North, where hee worketh, yet I
cannot see him: he wil hide himselfe in the South,
and I cannot behold him.

9 He knoweth my way, and tryeth me,
and I shall come forth like the gold.
10 My feet hath followed his steps: his way
have I kept, and have not declined:
11 Neither have I departed from the com-
mandement of his lippes, and I haue esteemed the
wordes of his mouth more then mine appointed
foode.
12 Yet he is in one minde, and who can turne
him? yea, he doeth what his minde desireth.
13 For he will performe that which is decreed
of me, and many such things are with him.
14 Therefore, I am troubled at his presence,
and in considering it, I am afraid of him.
15 For God hath fastened mine heart, and
the Almighty hath troubled me.
16 For I am not set off in darkenesse, but he
hath hid the darkenesse from my face.

a good end. 1 In many points man is not able to attaine to
k That I should not be without feare. 1 He sheweth the cause of his feare, which
is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIII.

I Now should not the times
1 Almighty, seeing that they which knowe
him, see not his dayes?
2 I will remove the land markes, that rob the
flockes and feede thereof.
3 They leade away the ass of the fatherlesse,
and take the widowes oxe to pledge.
4 They make the poore to turne out of the
way, so that the poore of the earth hide them-
selves together.
5 Behold, others as wilde asses in the wilder-
nesse, goe forth to their businesse, and rise early
for a pray: the wilderness giueth him and his
children food.
6 They reape his prouision in the field, but
they gather the late vintage of the wicked.
7 They cause the naked to lodge without gar-
ment, and without couering in the cold.
8 They are wet with the showres of the
mountaines, and they embrace the rocke for
want of a couering.
9 They plucke the fatherlesse from the breast,
and take the pledge of the poore.
10 They cause him to go naked without clo-
thing, and take the gleaming from the hungry.
11 They that make oyle betweene their
walles, and tread their wine presses, suffer thirst.
12 Men cry out of the city, and the soules of
the flaine cry out: yet God doeth not charge
them with folly.
13 These are they, that abhorre the light:
they know not the wayes thereof, nor continue in
the pathes thereof.
14 The murderer riseth early, and killeth the
poore and the needy: and in the night he is as a
cheefe.
15 The eye also of the adulterer waiteth for
the twilight, and faith, None eye shall see me, and
disguiseth his face.
16 They digge through houses in the darke,
which they marked for themselves in the day:

which are appointed for that purpose: meaning, that those that labour for the wic-
ked, are pined for hunger. m For the great oppression and extortion. n Cry out
and call for vengeance. o God doeth not condemn the wicked, but seemeth to
passe over it by his long silence. p That is, Gods word, because they are reproo-
ued thereby. q By these particular vices and the licence thereunto, he would
proove that God punisheth not the wicked, and rewardeth the iust.

I God hath this
preeminence a-
bove me, that he
knoweth my way
to wit, that I am
innocent, and I am
not able to iudge
of his wordes: he
sheweth also his
confidence, God
doeth vs him for
his profit.
g His word is more
precious vnto me,
then the meate
wherewith the
body is susteyned.
h Job saith, that
at this present
he felt not Gods
favour, and yet was
assured that he had
appointed him to
Gods iudgements.

a Thus Job spea-
keth in his passi-
ons, and after the
iudgement of the
flesh: that is, that
he seeth not the
things that are
done at times, nei-
ther yet hath a pe-
culiar case oner, all
because he puni-
sheth not the wic-
ked, nor rewardeth
the goodly.
b When he puni-
sheth the wicked,
and rewardeth the
good.
c And for crueltie
and oppression
dare not show
their faces.
d That is, sparsh
no diligence.
e He and his line
by robbing and
murdering.
f Meaning, the
poore mans.
g Signifying, that
one wicked man
will not spoile an
other, but for ne-
cessitie.
h The poore are
driven by the wic-
ked into the rocks
and holes where
they cannot lie dry
for the raine.
i That is, they
powe and pill the
poore widow, that
the cannot haue to
sustaine her selfe
that she may be
able to giue her
childe sucke.
k That is, his gas-
ment, wherewith
he should be cou-
red or clad.
l In such places
which are appointed for that purpose: meaning, that those that labour for the wic-
ked, are pined for hunger. m For the great oppression and extortion. n Cry out
and call for vengeance. o God doeth not condemn the wicked, but seemeth to
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ued thereby. q By these particular vices and the licence thereunto, he would
proove that God punisheth not the wicked, and rewardeth the iust.

they know not the light.

17 But the morning is euen to them as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift vpon the waters: their portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heate consume the snow waters, so shall the graue the sinners.

20 The pitifull man shall forget him: the worme shall feed his sweetnesse: hee shall bee no more remembered, and the wicked shall be broken like a tree.

21 He doth euill in teate the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the mighty by his power, and when he riseth vp, none is sure of life.

23 Though men giue him assurance to be in safety, yet his eyes are vpon their waies.

24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the toppes of an eare of corne.

25 But if it be not so, where is he? or who will proue me a liar, and make my words of no value?

Hee declareth that after that the wicked have destroyed the weakest they will doe like to the stronger, and therefore are iustly punished by Gods iudgements. That is, that contrary to your reasoning no man can giue a perfit reason of Gods iudgements, let me be reproofed.

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

Then answered Bildad the Shuhite, and said, 1 Power and feare is with him, that maketh peace in his high places.

2 Is there any number in his armies? and vpon whom shall not his light arise?

3 And how may a man be iustified with God? or how can he be cleane that is born of woman?

4 Behold, he will giue no light to the moone, and the starres are vncleane in his sight.

5 How much more man, a worme, euen the sonne of man, which is but a worme?

6 If God shew his power, the moone and starres cannot haue that light which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot see God, and proueth it by his miracles.

But Iob answered, and said, 1 Whom helpest thou? him that hath no power? sauest thou? arme that hath no strength?

2 Whom counselest thou? him that hath no wisdom? thou shewest right well as the thing is.

3 To whom doest thou declare these words? or whose spirit commeth out of thee?

4 The dead things are formed vnder the waters, and neere vnto them.

5 The graue is naked before him, and there is no couering for destruction.

6 He stretcheth out the North over the empty place, and hangeth the earth vpon nothing.

7 He bindeth the waters in his clouds, & the cloud is not broken vnder them.

8 Hee holdeth backe the face of his throne,

9 Hee holdeth backe the face of his throne,

10 Hee holdeth backe the face of his throne,

11 Hee holdeth backe the face of his throne,

12 Hee holdeth backe the face of his throne,

13 Hee holdeth backe the face of his throne,

14 Hee holdeth backe the face of his throne,

15 Hee holdeth backe the face of his throne,

and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calmed by his power, and by his vnderstanding he smiteth the pride thereof.

13 His Spirit hath garnished the heauens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: but how little a portion beare wee of him? and who can vnderstand his fearefull power?

15 The figure of stars fashioned like a serpent, because of the crookednesse. m If these few things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his works?

CHAP. XXVII.

The constancie and persistence of Iob. 13 The reward of the wicked and of the tyrants.

Moreouer Iob proceeded and continued his parable, saying,

1 The liuing God hath taken away my iudgment: for the Almighty hath put my soule in bitterness.

2 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

3 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit.

4 God forbid, that I should iustifie you: vntill I die, I will neuer take away mine innocence from my selfe.

5 I will keepe my righteousness, and will not forsake it: mine heart shall not reprove mee of my dayes.

6 Mine enemy shall be as the wicked, and he that riseth against me, as the righteous.

7 For what hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

8 Will God heare his crye, when trouble cometh vpon him?

9 Will hee set his delight on the Almighty? will he call vpon God at all times?

10 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

11 Behold, all yee your selues haue seene it: why then doe you thus vanish in vanitie?

12 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almighty.

13 If his children bee in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

14 His remnant shall bee buried in death, and his widowes shall not weepe.

15 Though hee should heape vp siluer as the dust, and prepare raiment as the clay,

16 He may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

17 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

18 When the rich man sleepeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

19 Terrors shall take him as waters, and a tempest shall carie him away by night.

20 The East wind shall take him away, and he shall depart: & it shall hurle him out of his place.

21 And God shall call vpon him & not spare, though he would faine flee out of his hand.

22 And God shall call vpon him & not spare,

23 And God shall call vpon him & not spare,

24 And God shall call vpon him & not spare,

25 And God shall call vpon him & not spare,

26 And God shall call vpon him & not spare,

27 And God shall call vpon him & not spare,

28 And God shall call vpon him & not spare,

That is, he hideth the heuens, which are called his throne.

1 So long as this world endureth,

2 Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he would say, The heauen is felicitie is not able to abide his reproofe.

3 Which is a figure of stars fashioned like a serpent, because of the crookednesse.

4 m If these few things, which we see daily with our eyes, declare his great power and providence, how much more would they appeare, if we were able to comprehend all his works?

5 He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.

6 Howsoever men iudge of mee, yet will I not speake contrary to that which I haue said, and so do wickedly in betraying the truth.

7 Which euen denie me as a wicked man, because the hand of God is vpon me.

8 I will not confesse that God doth thus punish me for my sinnes.

9 Of my life past.

10 What advantage hath this dissembling to gaine neuer so much, seeing hee shall lose his owne soule?

11 That is, what God reuereth not himselfe, & when of he giueth not the knowledge to all.

12 That is, these secret iudgements of God, and yet doe not vnderstand them.

13 Why maintainest thou then this error?

14 Thus will God order the wicked, and punish him euen vnto his posteritie.

15 None shall inherit him.

16 Which breedeth in another mans possession or garment, but is soone shaken out.

17 Hee meaneth, that the wicked tyrants shall not haue a quiet death nor be buried honourably.

18 And God shall call vpon him & not spare,

19 And God shall call vpon him & not spare,

20 And God shall call vpon him & not spare,

21 And God shall call vpon him & not spare,

22 And God shall call vpon him & not spare,

23 And God shall call vpon him & not spare,

24 And God shall call vpon him & not spare,

25 And God shall call vpon him & not spare,

26 And God shall call vpon him & not spare,

27 And God shall call vpon him & not spare,

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29 And God shall call vpon him & not spare,

30 And God shall call vpon him & not spare,

31 And God shall call vpon him & not spare,

32 And God shall call vpon him & not spare,

33 And God shall call vpon him & not spare,

34 And God shall call vpon him & not spare,

35 And God shall call vpon him & not spare,

36 And God shall call vpon him & not spare,

37 And God shall call vpon him & not spare,

38 And God shall call vpon him & not spare,

39 And God shall call vpon him & not spare,

27 Every man shall say that he is rich,
and hiss at him out of their place.

CHAP. XXVIII.

Job taught that the wisdom of God is unsearchable.

The silver surely hath his vein, and the gold
his place, where they take it.

Yron is taken out of the dust, and
molten out of the stone.

God putteth an ende to darkenesse, and
he crieth the perfection of all things: hee seeth
a bond of darkenesse, and of the shadow of
death.

The flood breaketh out against the inhabi-
tant, and the waters forgotten of the foote, be-
cometh higher then man: are gone away.

Out of the same earth cometh bread, and
vnder it, as it were fire is turned vp.

The stones thereof are a place of Saphirs,
and the dust of it is gold.

There is a path which no fowle hath know-
en, neither hath the kites eye seene it.

The Lions whelps have not walked it, nor
the Leon passed thereby.

He putteth his hand vpon the rocks, and
ouerthroweth the mountaines by the rootes.

Hee breaketh riuer in the rocks, and his
eyesteeth enery precious thing.

Hee bindeth the floods, that they doe not
ouerflow, and the thing that is hid, bringeth hee
to light.

But where is wisdom found? & where
is the place of vnderstanding?

Man knoweth not the price thereof: for
it is not found in the land of the liuing.

The depth saith, It is not in mee: the sea also
saith, It is not with me.

Gold shal not be giuen for it, neither shal
silver be weighed for the price thereof.

It shal not bee valued with the wedge of
gold of Ophir, nor with the precious onix, nor the
saphir.

The gold nor the crysell shal bee equall
vnto it, nor the exchange shal be for plate of fine
golde.

No mention shal be made of corall, nor of
the labrish: for wisdom is more precious then
pearles.

The Topaz of Ethiopia shal not be equall
vnto it, neither shal it be valued with the wedge
of pure gold.

Whence then cometh wisdom? and
where is the place of vnderstanding?

Seeing it is hid from the eyes of all the li-
uing, and is hid from the fowles of the heauen?

Destruccion and death say, We haue heard
the same thereof with our eares.

But God vnderstandeth the way therof,
and he knoweth the place thereof.

For hee beholdeth the ends of the world,
and seeth all that is vnder heauen.

To make the weight of the windes, and to
weigh the waters by measure,

When he made a decree for the raine, and
a way for the lightning of the thunders.

Then did hee see it, and counted it: he pre-
pared it, and also considered it.

And who man he said, Behold, the feare
of the Lord is wisdom, and to depart from euill
is vnderstanding.

CHAP. XXIX.

Job complaineth of the prosperitie of the time past, 7. 21. His
affliction, 12. Justice and equitie.

So he proceeded, and continued his parable,
saying,

That I were as in times past, when God
reuered me!

When his light shined vpon mine head:
and when by his light I walked thorow the
darkenesse.

As I was in the daies of my youth: when
Gods prouidence was vpon my tabernacle:

When the Almighty was yet with me, and
my children round about me:

When I washed my feet in butter,
and when the rocke powred mee out riuers of
oyle:

When I went out to the gate, and to the
iudgement seate, and when I caused them to pre-
pare my seat in the fire.

The yong men saw me, and hid them-
selues, and the aged arose, and stood vp.

The princes stayed talke, & laid their hand
on their mouth.

The voice of princes was hidde, and their
tongue cleaued to the roofe of their mouth.

And when the eare heard mee, it blessed
mee, and when the eye saw me, it gave witness
to mee.

For I deliuered the poore that cried, and
the fatherlesse, and him that had none to helpe
him.

The blessing of him that was readie to
perish, came vpon me, and I caused the widowes
heart to reioyce.

I put on iustice, and it covered mee: my
iudgement was as a robe, and a crowne.

I was the eyes to the blinde, and I was the
feete to the lame.

I was a father vnto the poore, and when I
knew not the cause, I sought it out diligently.

I brake also the iawer of the vnrighteous
man, and pluckt the pray out of his teeth.

Then I said, I shall die in my nest, and I
shall multiply my dayes as the sand.

For my roote is spread out by the water,
and the dew shall lie vpon my branch.

My glory shall renew toward me, and my
bowe shall be restored in mine hand.

Vnto me men gaue eare, and waited, and
held their tongue at my counsell.

After my wordes they replied not, and my
salke dropped vpon them.

And they waited for mee, as for the raine,
and they opened their mouth as for the latter
raine.

If I laughed on them, they beleueed it
not: neither did they cause the light of my coun-
tenance to fall.

I appointed out their way, and did sit as
chiefe, and dwelt as a King in the armie, and like
him that comforteth the mourners.

CHAP. XXX.

Job complaineth that he is contemned of the most contemptible,
21. 22. because of his aduersitie and affliction. 23. Death is
the house of all flesh.

But now they that are younger then I, mocke
me: yea, they whose fathers I haue refused to
fet with the dogges of my flockes.

men were glad to doe me reuerence, the yong men now contemne me. b Mea-
ning to be my shepherds, or to keepe my dogges.

28. I was as
free from
affliction.

a When I felt
his fauour,

b I was free from
affliction.

c That is, seemed
by euident tokens
to be more pro-
sperous then me.

d By these simili-
tudes he declareth
the great prosperi-
tie that he was in,
so that he had none
occasion to be such
a sinner as they ac-
cused him.

e Being ashamed
of their lightnesse
and afraide of my
grauitie.

f Acknowledging
my wisdom.

g All that heard
me, praised me.

h Testifying that
I did good iustice.

i Because his ad-
uersaries did so
much charge him
with wickednesse,
he is compelled to
render account of
his life.

k That is, I did
succour him that
was in distresse, &
so he had cause to
praise mee.

l I deliuered to
doe iustice, as o-
thers did to weare
costly apparell.

m That is, at home
in my bed without
all trouble, and
vnto the last.

n My felicitie
doeth increase.

o That is, was
pleasur vnto
them.

p As the drie
ground thirsteth
for the raine.

q That is, they
thought it not to
be a iest, or they
thought not that I
would contemne
vnto them.

r They were a-
fraide to offend me
and cause me to be
angry.

s I had them at
commandment.

a That is, mine
estate is changed,
and whereas be-
fore the ancient

e This is, their
hand died for
thee, but they
came to age.
f Job bewails
that he had
not been in
his affliction, were
like to their
thee, wretched,
and low de
fellows, such
as be here de
scribeth.

e They make
saw of me, and
mocke at my
calamitie.
d God hath taken
from me the force,
credit & authority
wherewith I kept
them in subie
ction.

g He said that the
young men when
they saw him, hid
themselves, as cha
p. 39. And now in
his say they
were impatient
and derisious.
h Thus is, they
laugh by all
measures how they
delight destroy me.
i They need none
to helpe them.
k By my calamity
they make an oc
casion against me.
l My life faileth
me, and I am as
halfe dead.
m Meaning, I
am as dead.

n Year is, God
hath brought me
into contempt.
o He speaketh not
thus to accuse
God, but to de
clare the venge
ance of his al
mighty, whereby
he was carried be
fore himselfe.

p He compareth
his afflictions to a
troupe of whist
ling.

q None can deli
uer me thence
though they la
ment at my death.
r In stead of com
forting they mock
ed in me.

s Not delighting
in any worldly
thing, no not to
touch in the eye
of the lute.

t Lamenting them
that were in affli
ction, & moving
to pity them.
u I am like the
wild beasts that
delight in soli
tude places.

v When we hear
of affliction.

a For wherfore should the strength of their
hand haue smitten mee, seeing age & perished in
them?

1 For povertie and famine they were solitary,
fleeing into the wilderness, which is darke, deso
late and waste.

4 They crie vp scettles by the bushes, and the
insiniper rootes was their meat.

5 They were chased forth from among men;
they shouted at them, as at a chiefe.

6 Therefore they dwelt in the clefts of riuers,
in the holes of the earth and rocks.

7 They roared among the bushes, and vnder
the bushes they gathered themselves.

8 They were the children of foolcs and the
children of villaines, which were more vile then
the earth.

9 And now am I their song, and I am their
talk.

10 They abhorre me, and flee farre from me,
and spare not to spit in my face.

11 Because that God hath loosed my corde
and humbled me, they haue loosed the bridle
before me.

12 The youth rise vp at my right hand: they
haue pusht my seete, and haue trode on me as on
the paths of their destruction.

13 They haue destroyed my paths: they tooke
pleasure at my calamitie, they had no helpe.

14 They came as a great breath of waters, and
vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they pursue
my soule as the wind, and mine health passeth a
way as a cloude.

16 Therefore my soule is now powred out
vpon me, and the dayes of affliction haue taken
hold on me.

17 It pearceth my bones in the night, and
my sinewes take no rest.

18 For the great vehemencie is my garment
changed, which compasseth me about as the collar
of my coate.

19 He hath cast me into the myre, and I am
become like ashes and dust.

20 When I cry vnto thee, thou dost not heare
me, neither regardest me, when I stand vp.

21 Thou turnest thy selfe cruelly against me,
and art enemy vnto me with the strength of thine
hand.

22 Thou takest me vp and caushest me to ride
vpon the wind, and makest my strength to
faile.

23 Surely I know that thou wilt bring mee
to death, and to the house appointed for all the
liuing.

24 Doublelesse none can stretch his hand vn
to the graue, though they crie in his destruction.

25 Did not I weepe with him that was in
trouble? was not my soule in heavinesse for the
poore?

26 Yet when I looked for good, euill came
vnto me: and when I waited for light, these came
darkenesse.

27 My bowels did boyle without rest: for the
dayes of affliction are come vpon me.

28 I went mourning without sunne: I stood
vp in the congregation and cryed.

29 I am a brother to the Dragons, and a
companion to the Ostriches.

30 My skinned is blacke vpon mee, and my
bones are burnt with heate.

31 Therefore mine harpe is turned to mour
ning, and mine organs into the voyce of them
that weepe.

CHAP. XXXI.

1 Job reuicth the impuencie of his lining, and number of his
tears, which declared what ought to be the life of the just.

1 Made a covenants with mine eyes: why then
I should I thinke on a maide?

2 For what portion should I haue of God
from aboue? and what inheritance of the almightie
from on high?

3 Is not destruction to the wicked, & strange
punishment to the workers of iniquitie?

4 Doeth not he behold my wayes and tell all
my steps?

5 If I haue walked in vanitie, or if my foote
hath made haste to deuite,

6 Let God weigh me in the iust balance, and
he shall know my vprightnes.

7 If my steppes hath turned out of the way, or
mine heart hath walked after mine eye, or if a
ny blot hath cleaued to mine hands,

8 Let me sow and let another eate: yea, let
my plants be rooted out.

9 If mine heart hath bene deceived by a wo
man, or if I haue layd waite at the doore of my
neighbour,

10 Let my wife grinde vnto another man,
and let other men bow downe vpon her.

11 For this is a wickednes, and iniquitie to be
condemned.

12 Yea, this is a fire that shall deuoure to de
struction, & which shall root out all my increase.

13 If I did contemne the iudgement of my ser
uant, and of my mayde, when they did contend
with me,

14 What then shall I do when God standeth
vp? & when he shall visit me, what shall I answer?

15 He that hath made me in the wombe, hath
he not made I him? hath not he alone facioned vs
in the wombe?

16 If I restrained the poore of their desire, or
haue caused the eyes of the widow to faile,

17 Or haue eaten my morsels alone, & the fa
therlesse hath not eaten thereof,

18 (For from my youth hee hath grown vp
with me as with a father, and from my mothers
wombe I haue bene a guide vnto her.)

19 If I haue seene any perishe for want of clo
thing, or any poore without couering,

20 If his loynes haue not blessed mee, because
he was warmed with the fleece of my sheepe,

21 If I haue lift vp my hands against the
fatherlesse, when I saw that I might helpe him in
the gate,

22 Let mine arme fall from my shoulder, and
mine arme be broken from the bone.

23 For Gods punishment was fearefull vnto
me, and I could not be deliuered from his high
nesse.

24 If I made gold mine hope, or haue said to
the wedge of gold, Thou art my confidence,

25 If I reioyced, because my substance was
great, or because mine hand had gotten much,

26 If I did behold the sunne, when it shined,
or the moone walking in her brightnesse,

27 If mine heart did flatter me in secret, or if
my mouth did kisse mine hand,

28 (This also had bene an iniquitie to be con
demned: for I had denied the God about)

29 If reioyced at his destruction that hated
& iii me,

a I reuicth ac
cuses from all
wanton lookes.
b Would not
God then haue
punished me?

c Job declareth
that the feare of
God was a bridle
to stay him from
all wickednesse.
d He sheweth
wherein his vpright
nesse standeth,
that is, in so much
as he was blame
lesse before men, &
sinned not against
the second table.

e That is, hath ac
complished the
lust of mine eye.
f According to
the curse of the
law, Deut. 21. 13.

g Let her be
made a flane.
h He sheweth that
albeit man neglect
the punishment of
adulterie, yet the
wrath of God will
 neuer cease till
such be destroyed.
i When they
thought them
selves euill inter
ested my ma.

k If I had oppres
sed others, how
should I haue es
caped Gods iudge
ment?

l He was moued
to these pitie
sentences, because
they were Gods
creatures as he
was.

m By long waiting
for her request.
n He nourished
the fatherlesse, &
maiden the
widow, as he
ought.

o To oppresse him
and to do him in
iurie.

p Let me rot in
pieces.

q I refrained not
from sinning for
feare of men, but
because I feared
God.

r If I was ponde
r of my worldly
prosperitie and
felicitie, which is
meant by the
shining of the
sunne and
brightness of
the moone.

s If mine owne
doings delighted
me.

t By putting confi
dence in any thing
but in him alone.

[illegible]

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100-100000

1. That is, his
2. To them that
3. A man that
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and the griefs of his bones: for
10. So that his life canst him to abhorre
11. And his bones which were not leere, cleave
12. So his soule draweth to the grave, and his
13. Is there be a messenger with him, or an
14. interpreter, one of a thousand, to declare vnto
15. than his righteousnesse, I will not be
16. 24. Then will he haue mercie vpon him, and
17. will say, Deliver him, that he goe not downe into
18. the pit: for I haue receiued a reconciliation.
19. 25. Then shall his flesh be as fresh as a child,
20. and shall returne as in the dayes of his youth.
21. 26. He shall pray vnto God, and he will bee
22. fauourable vnto him, and bee shall see his face
23. with ioy: for he will render vnto man his righte-
24. ousnesse.
25. 27. He looketh vpon men, and if one say, I
26. haue sinned, and peruered righteousness, and it
27. did not profite me,
28. 28. Hee will deliuer his soule from going in-
29. to the pit, and his life shall see the light.
30. 29. All these things will God worke twice
31. or thrise with a man.
32. 30. That hee may turne backe his soule from
33. the pit, so be illumine in the light of the liuing.
34. 31. Marke well, O Iob, and heare mee: keepe
35. silence, and I will speake.
36. 32. If there be y master, answer me, and speake:
37. for I desire to iustifie thee.
38. 33. If thou hast not, heare mee: holde thy
39. tongue, and I will teach thee wisdom.
40. 34. And when hee giueth quietnesse, who can
41. make trouble? and when he hideth his face, who
42. can behold him, whether it be vpon nations, or
43. vpon a man onely?
44. 35. Because the hypocrite doeth reignes, and
45. because the people are feared.
46. 36. Surely it appertaineth vnto God to say, I
47. haue pardoned, I will not destroy.
48. 37. But if I see not, teach thou me: if I haue
49. done wickedly, I will doe no more.
50. 38. Will he performe the thing through thee?
51. for thou hast reprobated it, because that thou hast
52. chosen, and not I: now speake what thou knowest.
53. 39. Let men of vnderstanding tell mee, and let
54. a wise man hearken vnto me.
55. 40. Iob hath not spoken of knowledge, neither
56. were his words according to wisdom.
57. 41. I desire that Iob may be tried, vnto the
58. ende, touching the answers for wicked men.
59. 42. For hee addeth rebellion vnto his sinne:
60. he clappeth his handes among vs, and multipli-
61. eth his words against God.
62. 43. Thus hee speaketh in the person of God, as though Iob should chuse and refuse
63. affliction at his pleasure: if that he may speake as much as he can, that we may
64. answer him and all the wicked that shall use such arguments. 44. Hee standeth
65. stubbornly in the maintenance of his cause.
66. CHAP. XXXII.
67. Elihu answered and said,
68. 1. Hear me words, yee wise men, and
69. hearken vnto me, yee that haue knowledge.
70. 2. For the eare trieth the words, as the month
71. tasteth meate.
72. 3. Let vs seeke iudgement among vs, and let
73. vs know among our selues what is good.
74. 4. For Iob hath said, I am righteous, & God
75. hath taken away my iudgement.
76. 5. Should I lie in my right? my wound of
77. the arrow is grievous without my sinne.
78. 6. What man is like Iob, that drinketh scorn-
79. fulnesse like water?
80. 7. Which goeth in the company of them that
81. worke iniquitie, and walketh with wicked men?
82. 8. For he hath sayde, It profiteth a man no-
83. thing that he should walke with God.
84. 9. Therefore hearken vnto mee, yee men of
85. wisdom: God forbid that wickednesse should be
86. in God, and iniquitie in the Almighty.
87. 10. For he will render vnto man according to
88. his worke, and cause euery one to finde according
89. to his way.
90. 11. And certainly God will not do wickedly,
91. neither will the Almighty peruert iudgement.
92. 12. Whom hath he appointed ouer the earth
93. before himselfe? or who hath placed the whole
94. world?

14. If hee see his heart vpon man, and gather
vnto himselfe his spirit, and his breath,
15. All flesh shall perish together, and man shall
returne vnto dust.
16. And if thou hast vnderstanding, heare this,
and hearken to the voyce of my words.
17. Shall he that hateth iudgement, gouerne?
and wilt thou iudge him wicked that is most iust?
18. Wilt thou say vnto a king, Thou art a wic-
ked? or to princes, They are vngodly?
19. How much lesse to him that accepteth not
the persons of princes, and regardeth not the rich,
more than the poore: for they bee all the worke
of his hands.
20. They shall die suddenly, and the people
shall be troubled at midnight, and they shall passe
forth and take away the mighty without hand.
21. For his eyes are vpon the wayes of man,
and hee seeth all his goings.
22. There is no darkenesse nor shadowe of
death, that the workers of iniquitie might be hid
therein.
23. For hee will not lay on man so much, that
he should enter into iudgement with God.
24. Hee shall breake the mighty without seeking,
and shall set vpon other in their stead.
25. Therefore shall he declare their works: he
shall turne the might, and they shall be destroyed.
26. He striketh them as wicked men in the pla-
ces of the seers.
27. Because they haue turned backe from him,
and would not consider all his waies:
28. So that they haue caused the voyce of the
poore to come vnto him, and he hath heard the
cry of the afflicted.
29. And when hee giueth quietnesse, who can
make trouble? and when he hideth his face, who
can behold him, whether it be vpon nations, or
vpon a man onely?
30. Because the hypocrite doeth reignes, and
because the people are feared.
31. Surely it appertaineth vnto God to say, I
haue pardoned, I will not destroy.
32. But if I see not, teach thou me: if I haue
done wickedly, I will doe no more.
33. Will he performe the thing through thee?
for thou hast reprobated it, because that thou hast
chosen, and not I: now speake what thou knowest.
34. Let men of vnderstanding tell mee, and let
a wise man hearken vnto me.
35. Iob hath not spoken of knowledge, neither
were his words according to wisdom.
36. I desire that Iob may be tried, vnto the
ende, touching the answers for wicked men.
37. For hee addeth rebellion vnto his sinne:
he clappeth his handes among vs, and multipli-
eth his words against God.
38. Thus hee speaketh in the person of God, as though Iob should chuse and refuse
affliction at his pleasure: if that he may speake as much as he can, that we may
answer him and all the wicked that shall use such arguments. 39. Hee standeth
stubbornly in the maintenance of his cause.
40. CHAP. XXXIII.
41. Elihu saith moreouer, and said,
42. 1. Thinkest thou this right, that thou hast
said, I am more righteous then God?
43. For thou hast said, What profiteth it thee
and what auaileth it mee, to purge me from my
sinne?
44. And although he would say, that God tormented him without iust cause.
45. Therefore

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g That is, is frozen vp and dried.
h Gather the vapours and mooue to and fro to water the earth.

i That is, the cloud that hath lightning in it.

k Raine, colde, heate, tempests and such like are sent of God, either to punish man, or to profit the earth.

l To declare his favour toward man, as Chap. 36. 3. 1.

m That is, the lightning to bridle forth in the cloudes.

n Which is sometime changed into raine, or (now, haile, or such like.)

o Why thy clothes should keepe thee warme when the South wind bloweth, rather then when any other wind bloweth?

p For their cleareness.

q That is, our ignorance signifying that Iob was so presumptuous, that he would controule the works of God.

r Hath God need that any should tell him when man murmureth against him?

s If God would destroy a man, should hee enquire?

t The clouds stoppeth the shining of the sunne, that man cannot see how the wind haue chased away the cloud: and it man be not able to attain to the knowledge of these things, how much lesse of Gods iudgements?

u In Hebrew, gold: meaning faire weather and cleare as gold. n Meaning without cause.

10 At the breath of God the frost is given, and the breadth of the waters is made narrow.

11 He maketh also the cloudes to labour, to water the earth, and scattereth the cloudes of his light.

12 And it is turned about by his government, that they may doe whatsoever he commandeth them vpon the whole world:

13 Whether it be for punishment, or for his land, or of mercy, he causeth it to come.

14 Hearken vnto this, O Iob: stand and consider the wonderous works of God.

15 Diddest thou knowe when God disposed them? and caused the light of his cloud to shine?

16 Hast thou knowne the varietie of the cloud, and the wonderous workes of him that is perfect in knowledge?

17 Or how thy clothes are warme, when hee maketh the earth quiet through the Southwinde?

18 Hast thou stretched out the heauens, which are strong, and as a molten glasse?

19 Tell vs what we shall say vnto him: for we cannot dispose our matter because of darkenesse.

20 Shall it bee told him when I speake? or shall man speake when he shall be destroyed?

21 And now men see not the light, which shineth in the cloudes, but the winde passeth and cleanseth them.

22 The brightness commeth out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: wee cannot finde him out: he is excellent in power and iudgement, and abundant in iustice: he afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

CHAP. XXXVIII.

1 God speaketh to Iob, and declareth the weaknesse of man, in the consideration of his creatures, by whose excellencie the power, iustice, and providence of the Creator is knowne.

Then answered the Lord vnto Iob out of the whirlwind, and said,

2 Who is this that darkeneth the counsel by words without knowledge?

3 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

4 Where wast thou when I layed the foundations of the earth? declare, if thou hast vnderstanding.

5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line ouer it?

6 Whereupon are the foundations thereof set: or who layed the corner stone thereof?

7 When the starres of the morning praised me together: and all the children of God reioiced:

8 Or who hath shut vp the Sea with doores, when it issued and came forth out of the wombe:

9 When I made the cloudes as a covering thereof, and darkened the swaddling bandes thereof:

10 When I stablished my commandment vpon it, and set barres and doores,

11 And said, Hitherto shalt thou come, but no further, and heere shall it stay thy proude waies.

12 Hast thou commanded the morning since thy daies? hast thou caused the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be shaken out of it?

14 It is turned as clay to fashion, and all stand vp as a garment.

15 And from the wicked their light shall be taken away, and the high arme shall be broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto thee? or hast thou scene the gates of the shadowe of death?

18 Hast thou perceived the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darknesse,

20 That thou shouldst receiue it in the bounds thereof, and that thou shouldst knowe the paths to the house thereof?

21 Knewest thou it, because thou wast borne? and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou scene the treasures of the haile,

23 Which I haue hid against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spouts for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid as with a stone: and the face of the depth is frozen.

31 Canst thou restrain the sweet influence of the Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set the rule thereof in the earth?

34 Canst thou lift vp thy voice to the cloudes, that the abundance of water may couer thee?

35 Canst thou send the lightnings that they may walke, and say vnto thee, Lo, heere wee are?

36 Who hath put wisdom in the reins? or who hath giuen the heart vnderstanding?

37 Who can number cloues by wisdom? or who can cause to cease the bottles of heauen,

38 When the earth groweth into hardnesse, and the clots are fast together?

g As though the great sea were but as a little babe in the hands of God to turne to and fro:

h That is, Gods decree and commandment, as verse 10.

i To wit, to rise, since thou wast borne.

k Who having in the night bene giuen to wickednesse cannot abide the light, but hide themselves.

l The earth which is formed in the night to haue no forme, by the rising of the sun, is as it were created anew, and all things therein clad with new beauty.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

n That thou mightest appointe his way and limits.

o To punish mine enemies with thee, as Exod. 9. 18.

p The yce couereth it, as though it were paved with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring fountes.

r Which starre bringeth in winter.

s Certaine starres so called: some thinke they were the twelue signes.

t The North starre which those that are about him.

u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?

x In the secret parts of man.

y That is, the cloudes wherein the water is contained as in bottels.

z For when God doth not open these bottels, the earth cometh to this incognit science.

CHAP. XXXIX.

The beauty and providence of God, which extendeth even to the young vnto, youth men full of reason to put his confidence in God.
37 2nd chapter and number 39.

a After he had declared Gods wisdom in the beaues, he sheweth his outstretched providence in carth, men toward the brast beaues.
b 147.

c He sheweth the wisdom of wild goats and how they bring forth their young with much diligence.
d They bring forth with great diligence.

f That is, the barren ground where no good fruit grow.

g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should possess the wisdom of God, whereby he governeth all the world.

h They write that the ostrich couereth her eggs in the sand, and because the country is hot, and the sunne still keepeth them warme, they are hatched.

i If he should take care for them, that is, to have them and not allow them to be eaten.

j When they are grown up, he putteth them in the hands of the horse.

k That is, given him courage, which is meant by saying and shaking his mane, for with his breath he conuertieth his necke.

l He breatheth with his hoofs.

m He is ridden in the ground that is betweene the wild and him.

Wilt thou hunt the pray for the lion? or fill the appetite of the lions whelpes,
2 When they couch in their places, and remaine in the covert to lie in wait?
3 Who prepareth for the rauen his meate, when his birdes^b crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wild goats bring forth young? or dost thou marke when the hindes doe calue?

5 Canst thou number the months that they fulfill? or knowest thou the time when they bring forth?

6 They bowe themselves: they^a bruiseth their young, and cast out their forowes.

7 For their young waxe fatte, and growe vp with corne: they goe forth and returne not vnto them.

8 Who hath let the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?

9 Is it I which haue made the wildeernes his house, and the salt places his dwellings?

10 He denieth the multitude of the citie: hee heareth not the crye of the driner.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the vnicorne serue thee? or will hee tary by thy crib?

13 Canst thou binde the vnicorne with his bands, labour in the furrow? or wilt he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleue him, that hee wil bring home thy seed, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueh his egges in the earth, and maketh them^b hote in the dust,

18 And forgetteth that the foot might scatter them, or that the wilde beast might breake them.

19 He sheweth himselfe cruel vnto his young ones, as they were not his, and is without feare, as if he travelled in vaine.

20 For God hath deuiued him of^c wisdom, and hath giuen him no part of vnderstanding.

21 When time is, hee mounteth on high: hee mocketh the horse and his rider.

22 Hast thou giuen the horse strength, or couered his necke with^d meyning?

23 Hast thou made him afraid as the grasshopper? his strong neyng is fearefull.

24 He diggeth in the valley, and reioyceth in his strength: hee goeth forth to meet the hardnesse.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword.

26 There be the quier saule against him, the glittering speare and the shield.

27 He^e walloweth the ground for fiercenesse and rage, and hee beleeneth not that it is the noise of the trumpet.

28 Hee saith among the trumpets, Ha, ha: he smelleth the battell warre off, and the noise of the captains, and the shouting.

29 Shall the hawke flye by thy wisdom, pressing out his wings euen toward the South?

30 Dost the eagle mount vp at thy commandement, or make his nest on high?

31 Shee abideth and remaineth in the rocks, euen vpon the top of the rocke, and the tower.

32 From thence shee spieth for meate, and her eyes behold afarre off.

33 Her young ones also sucke vp blood: and where the slaine are, there is she.

34 Moreover the Lord spake vnto Iob, & said,

35 Is this to learne, to strive with the Almighty? he that reprooueth God, let him answer to it.

36 Then Iob answered the Lord, saying,

37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answer no more, yea I will, but I will proceed no further.

p That is, when cold cometh, so flye into the warme country.

q As it is the way for a man that will learne, to strive with God: which thing hee reprooueth in Iob.

r Whereby he sheweth that hee requested, and desired pardon for his faults.

CHAP. XL.

How weak is mans power in being compared to the works of God: to whose power appeareth in the creation and governing of the great beasts.

Againe the Lord answered Iob out of^a the whirlwind, and said,

2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me.

3 Wilt thou disanull^b my iudgement? or wilt thou condemne me, that thou maiest be iustified?

4 Or halt thou an arme like God? or dost thou thunder with a voyce like him?

5 Decke thy selfe nowe with^c maiestie and excellencie, and aray thy selfe with beaucie and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, & abase him.

7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.

8 Hide them in the dust together, and binde their faces in a secret place.

9 Then wil I confesse vnto thee, also, that thy right hand can^d saue thee.

10 Behold now^e Behemoth, (whom I made with thee) which eateth^f grass as an oxe.

11 Behold now, his strength^g in his loynes, and his force^h in the nauell of his belly.

12 When hee taketh pleasure, his taile is like a cedar: the sinews of his bones are wrapt together.

13 His bones are like stauess of brasse, and his small bones like stauess of yron.

14 He is the chiefe of the wayes of God: he that made him, will make his sword to approach vnto him.

15 Surely the mountaines bring him fourth grass, where all the beasts of the field play.

16 Leth he vnder the trees in the covert of the reede and fennes?

17 Can the trees couer him with their shadow? or can the willowes of the riuier compass him about?

18 Behold, he spoileth the riuier, and hasteeth not: he trusteth that he can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thrusteth his nose through whatsoeuer meeteth him.

20 Canst thou draw outⁱ Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst

a Chap. 38.

a Signifying that they that iustifie themselves, condemne God as iust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Cause them to die if thou canst. d Prouing hereby that whoeuer attributeth to himselfe power and abilitie to save himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other, which is unknown.

f Whom I made as well as thee.

g This commendeth the providence of God toward man: for if he were giuen to deuoure as a lion, nothing were able to resist him, or content him.

h He is one of the chiefeest works of God among the beasts.

i Though man dare not come neere him, yet God can kill him.

k He drinketh at leasure, and seareth no body.

l Meaning the whale,

in because he feareth lest thou shouldst take him.
n To doe thy business, and be at thy commandment?

o If thou once consider the danger, thou wilt not meddle with him.
p To wit, that truch to take him.

q If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?
c The parts and members of the whale?
d That is, who dare pull off his skin?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, casteth out flames of fire.

h Nothing is painful or hard vnto him.

i His skinne is so hard that he lyeth with as great ease on the stones as in the myre.

k Either he maketh the sea to seeme as if he were wallowing, or els he spouteth water in such abundance, as it would seeme that the sea boiled.
l That is, a white froth and shining stream before him.

canst thou pierce his iawes with an angle?

22 Will he make many prayers vnto thee, or speake thee faire?

23 Will he make a covenant with thee? and wilt thou take him as a seruant for euer?

24 Wilt thou play with him as with a birde? or wilt thou binde him for thy maydes?

25 Shall the companions banquet with him? shall they diuide him among the merchants?

26 Canst thou fill the basket with his skinner? or the fish panier with his head?

27 Lay thine hand vpon him: remember the battell, and doe no more so.

28 Behold, his hope is in vaine: for shall not one perish euen at the sight of him?

CHAP. XLII.

N One is so fierce that dare stirre him vp, Who is he then that can stand before me?

2 Who hath prevented mee that I should make an ende? All vnder heauen is mine.

3 I will not keepe silence concerning his parts, nor his power, nor his comely proportion.

4 Who can discover his face? of his garment? or who shall come to him with a double bridle?

5 Who shall open the doores of his face? his teeth are fearefull round about.

6 The maiestie of his scales is like strong shields, and are sure sealed.

7 One is set to another, that no winde can come betweene them.

8 One is ioyned to another: they sticke together, that they cannot be sundred.

9 His neisings make the light to shine, and his eyes are like the eyelids of the morning.

10 Out of his mouth goe lamps, and sparkes of fire leape out.

11 Out of his nostrils commeth out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is reioiced before his face.

14 The members of his body are ioyned: they are strong in themselves, and cannot be mooued.

15 His heart is as strong as a stone, and as hard as the nether millstone.

16 The mightie are afraid of his maiestie, and for feare they faint in themselves.

17 When the sword doeth touch him, he will not rise vp, nor for the speare, dart nor habergion.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as strawe: and hee laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the myre.

22 He maketh the depth to boile like a pot, and maketh the sea like a pot of oyntment.

23 He maketh a path to shine after him, one would thinke the depth as an hoare head.

24 In the earth there is none like him: hee is made without feare.

25 He beholdeth all his things: he is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob, 9 His prayer for his friends, 12 His goods are restored double vnto him, 13 His children, age, and death.

Then Iob answered the Lord, and said, I know that thou canst doe all things, and that there is no thought hid from thee.

3 Who is hee that hideth counsell without knowledge? therefore haue I spoken that I vnderstood not, men things too wonderfull for me, and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demand of thee, and declare thou vnto me.

5 I haue heard of thee by the hearing of the eare, but now mine eyes seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 Now after that the Lord had spoken these words vnto Iob, the Lord also said vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruant Iob.

8 Therefore take vnto you now seuen bullockes, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall pray for you: for I will accept him, lest I should put you to shame, because yee haue not spoken of mee the thing which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord had said vnto them, and the Lord accepted Iob.

10 Then the Lord turned the captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him all his brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, & had compassion on him, and comforted him for all the euil that the Lord had brought vpon him, and every man gaue him a piece of money, and every one an earring of gold.

12 So the Lord blessed the last dayes of Iob, more then the first: for he had fourteene thousand sheepe, & fixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

13 He had also seuen sonnes, and three daughters.

14 And he called the name of one Iemimah, and the name of the second Keziah, & the name of the third Keren-happuch.

15 In all the land were no women found so faire as the daughters of Iob, & their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundredth and fourtie yeeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob died, being old, and full of dayes.

m He despieth all other bestes and meesters, and is the proud of all others.

a No thought to secret, but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to passe.

b Is there any but I for this God laid to his charge, Chap. 38. 2.

c I confesse herein mine ignorance, and that I speake I wist not what.

d He sheweth that he will be Gods scholler to learne of him.

e I know thee only before by hearing: but now thou hast caused me to seele what thou art to me, that I may resigne my selfe ouer vnto thee.

f You tooke in hand an euil cause, in that you condemned him by his outward afflictions, and not comforted him with my menies.

g Who had a good cause, but handled it euill.

h When you haue reconciled your selues to him for the faults that you haue committed against him, he shall pray for you, and I will heare him.

i He deliuered him out of the affliction wherein he was.

k That is, all his kindred, trade Chap. 19. 13.

l Or, lambe, or any so marked.

m God made him twise so rich in cattell as he was afore, and gaue him as many children as he had taken from him.

n That is, of long life, or beautiful as the day.

o As pleasant as cassia, or sweete spice.

p That is, the borne of beautes.





THIS SECOND

PART OF THE BIBLE
CONTAINETH THESE
BOOKES

Psalmes.

Prouerbes.

Ecclesiastes.

The song of Sa-
lomon.

Isaiah.

Jeremiah.

Lamentations.

Ezekiel.

Daniel.

Hosca.



Ioel.

Amos.

Obadiah.

Ionah.

Micah.

Nahum.

Habakkuk.

Zephaniah.

Haggai.

Zechariah.

Malachi.



then
Grown
of 22

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Palmer.

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Habakkuk.

Zechariah.

Haggai.

Ezekiel.

Malachi.



THE PSALMES OF
DAVID.

THE ARGUMENT

This booke of Psalmes is set forth vnto vs by the holy Ghost, to bee esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicity, aswell in this life, as in the life to come. For the riches of true knowledge and heavenly wisdom, are here set open for vs, to take thereof most abundantly. If we would know the great and high majesty of God, here we may see the brightness thereof, some most clearly. If we would seeke his most incomprehensible wisdom, here in the schoole of the same profession, If we would comprehend his most inestimable bounty, and approach more thereto, and fill our hearts with thank-braisers, here we may haue a most comfortable and lively taste thereof. If we would know wherein standeth our saluation, and how to attaine to life everlasting, here in Christ our only redemptor, and mediator, most evidently is described. The rich man may learne the true vse of his riches. The poore man may finde full contentation, how to enduie, and how to keepe measure therein. They that are afflicted and oppressed, shall perceiue therein their comfort, and how they ought to praise God when he sanctifieth them deliverance. The wicked and the far fromers of the children of God shall see how the hand of God is against them: and though he suffer them to prosper for a while, yet he bridleth them, inasmuch as they can not touch an haire of his head, nor once he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most precious remedies against all troubles and temptations of euill, and conscience, so that being well provided therewith, we may be assured against all dangers in this life, and in the life to come, and how of God, and at length attaine to that inuincible crowne of glory, which is layd out for all them that lose the commodity of this world for Christ.

SALE 1000

19 Father is now before us, and we gather round the Father in
20 our hearts, in prayer, and for the Prince of Peace, in memory of
21 Prince as shown as God's Son in flesh and meditate the beauty
22 of wisdom for the life here. I That you be full of faith
23 and thought, and all that is in the heart of the Father; and
24 that the sacred scriptures of God, which the Father has
25 written, be in your hearts, and in the hearts of all men.

Rebeld is the man that doeth
not walke in the counsell of
the wicked, nor stand in the
way of sinners, nor sit in the
seate of the scornfull.

3 But his delight is in the
law of the Lord & in his law
doth he meditate day & night

For thou shalt be like a tree planted by the
rivers of waters, that will bring forth her fruits
in due season : whose leaf shall not fade : so
whatsoever he shall doe shall prosper.

4 ^d The wicked are not so, but as the chaff, which the wind driueth away.

3 Therefore the wicked shall not stand in the
judgement, nor sinners in the assembly of the
righteous.

• For the Lord knoweth the way of the
righteous, and the way of the wicked shall perish.

It would yet the Lord smite them down that they shall not
pay of the righteous. But reasonable when they feel Gods
love and prosper like to not to know it to rejoice and rest.

THE PEOPLE SHALL REJOICE, that set with freedom in various
races, in God's testimony by living down for ever, and always it
shows the end of the world, to all the people of the world.

and deliver, they would have felt secure. They were
God's people, because He is always ready to help. He is always
ready to deliver.

Why do the "heathen" rage, and the people murmur in yaine?

10-1

3 The Kings of the earth band themselves, and the Princes are assembled together against the Lorde, and against his || Christ.

3. Let vs break their bandes, and call their
cords from vs.

4 For he that dwelleth in the heaven shall laugh: the Lord shall haue them in derision.

5 I then shall see speake vnto them in his
wrath, and vexe them in his sore displeasure,

For I have set my King vpon Zion mine
holy mountain.

7 I will decree the decree that is, the Lord
hath said vnto mee. Thou art my loone: thus

day have I begotten thee.
I will be a Father to the fatherless, and I shall give thee the hea-

...on the rhine riverbanks, and the 6 ends of the
earth in thy position.

9 Thou shalt crush them with a scepter of
iron, and break them in pieces like a potter's

To Be wife now therefore ye kings: be fear-

11 Serue the word in feare, and reioyce in

12 ^b Kisse the Sonne, lest he be angry, and ye
perish in the way, when his wrath shall suddenly

burne, Blessed are all that trust in him.

PSALEH

David drives four of his horses, including some of his
 best, for Mr. Smith and his family. The other four are
 on the farm, and are used for the same purpose.

which is the period before the 1970-71 fiscal year.

222 5-17/60

100,000 miles, according to the E-browsers; and were chiefly indebted to prayer and glad thanks to God for his benefices. They are called the Princes or Kings of David, because the most part were made by him.

[illegible]

The conflict of
the Councils, the
persecution of the
Church.

In the deepest
 of his temptations
 he putteth his
 full confidence
 in God.
 ¶ Because thou art
 therefore leads
 us out of the dan-
 gers of false con-
 fidence.
 ¶ Thou art
 the only rock
 to rely on.
 ¶ For thy disciples
 sat in the night.
 ¶ Thy favour re-
 ward us shall con-
 firm the faith of
 all others.
 ¶ O Lord give
 grace.
 ¶ So that he shall

a Though I de-
 serve destruction,
 you let thy mercie
 pittie my
 frailtie.
 b For my whole
 strength is abased.
 c His conscience
 is still vexed
 with the feare of
 Gods judgement.
 d He bewaileth
 their condition
 because hee hath
 seen them in paine
 and in the Com-
 plement of
 death.
 e Hee desireth
 comfort and bold-
 ness in affliction,
 that we may tri-
 umph over our

[Faint, illegible text from bleed-through]

10r, kind of new.
for accusation.
2. June. 187.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.
b Selah here signifies a lifting up of the voice, so as to consider the sentence, as a thing of great importance.
c When he considered the truth of Gods promise, and that the same, his faith increased marvelously.
d Be the dangers never so great or many, yet God hath ever means to deliver his.

a Among them that were appointed to sing the Psalms, and to play on the instruments, one was appointed chief to set the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalm on the instrument called Negainoch, in a tune so called.
b Those that are the defender of my life, called.
c Both of mine and body.
d Ye think your selves noble in this world.
e Though your strength please you now, yet you are God will bring them to nought.
f A King that dwells in his palace, and is not vexed with outward enemies.
g For fear of Gods judgement, and not with outward enemies.
h The multitude seeks worldly wealth, but David feared his affliction in Gods favour.
i This word in Hebrew may be referred to God, as it is here translated, for no David, signifying that he should dwell as joyfully alone, as if he had many about him, because the Lord is with him.

PSALM OF DAVID, when he fled from his foes. A Psalm.
Lord, how are mine adversaries increased? how many rise against me?
2 Many say to my soule, There is no helpe for him in God. Selah.
3 But thou Lord art a backer for me, my glory, and the lifter up of mine head.
4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.
5 I layd mee downe and slept, and roste vp againe: for the Lord sustained me.
6 I will not be afraid for ten thousand of the people, that should beset me round about.
7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bove: thou hast broken the teeth of the wicked.
8 Salvation belongeth vnto the Lord, and thy blessing vpon thy people. Selah.

PSALM III.
When Saul persecuted him, he called vpon God, trusting most assuredly on his promise, and therefore boldly reproueth his enemies who say they will destroy him, and finally professeth the favour of God before all worldly treasures.

PSALM OF DAVID.
Hear me when I call, O God of my righteousness: thou hast let mee at libertie, when I was in distresse: haue mercy vpon me, and hearken vnto my prayer.
2 O ye fannes of men, how long will ye turne my glory into shame, louing vanitie, and seeking lies? Selah.
3 For be ye sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.
4 Tremble and sinne not: examine your owne heart vpon your bed, and be still. Selah.
5 Offer the sacrifices of righteousness, and trust in the Lord.
6 Many say, Who will shew vs any good? but the Lord, lift vp the light of thy countenance vpon vs.
7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.
8 I will lay me downe, & also sleepe in peace: for thou Lord, onely makest me dwell in safety.

PSALM V.
David oppressed with the crimes of his sinners, and fearing greater dangers, calleth to God for succour, shewing how righteous it is that God should punish the malice of his adversaries. 7 After, being assured of prosperous success, he instructs his comfort, concluding that when God shall deliver him, he shall also be a deliverer of the sinners.

PSALM OF DAVID.
Hear my words, O Lord: vnderstand my meditation.
2 Hearken vnto the voice of my crie, my King, and my God: for vnto thee doe I pray.
3 Heare my voice in the morning, O Lord: for in the morning will I direct mine vnto thee, and I will waite.
4 For thou art not a God that loueth wickednes, neither shall euill dwell with thee.
5 The foolish shall not stand in thy sight;

for thou hast all them that worke iniquitie.
6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloodie man, and de-
7 But I will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.
8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.
9 For no constancie is in their mouth: within they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.
10 Destroy them, O God, let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.
11 And let all them that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.
12 For thou Lord, wilt bless the righteous, and with fauour wilt compasse him, as with a shield.

PSALM VI.
When David by his sinners had provoked Gods wrath, and now felt his misery, he earnestly beseecheth God, and shewing that if God take him away in his indignation, he should lack occasion to praise him, as he was wont to do, he sheweth how he was among men.
2 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies which reioiced in his affliction.
3 To him that excheleth on Negainoch, upon the eight tune. A Psalm of David.

O Lord, rebuke me not in thine anger, neither chastise me in thy wrath.
2 Haue mercie vpon mee, O Lord, for I am weak: O Lord heale me, for my bones are vexed.
3 My soule is also for troubled: but Lord, how long wilt thou delay?
4 Returne, O Lord: deliver my soule: saue mee for thy mercies sake.
5 For in death there is no remembrance of thee: in the graue who shall praise thee?
6 I fainted in my mourning: I caused my bed every night to swimme, and water my couch with my teares.
7 Mine eye is dimmed for despight, & sinke in because of all mine enemies.
8 Away from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lord will receiue my prayer.
10 All mine enemies shall be confounded and fore vexed: they shall be turned backe, and put to shame suddenly.

PSALM VII.
Being fully assured by Christ out of his kinemen, he calleth to God to be his defender, so to whom hee commended his mercie, first shewing that his confidence did not accept him of any enuie, and then that it was based on Gods promise to reward justice against the wicked, and fearing into the consideration of Gods mercie and promise, hee moved bold, and desired the same mercie for his enemies, threatening that they shall fall on their own neck which they haue prepared for others.

PSALM OF DAVID, which hee sang vnto the Lord, concerning the words of Christ.
O Lord my God in thee I put my trust: saue me from all that persecute mee, and deliver me.
2 Left hee denoure my soule like a lion, and teare it in pieces, while there is none to helpe.

e In the deepe of his tentations hee porteth his full confidence in God.
f Because thou art iust, therefore leade me out of the dangers of mine enemies.
g Let their devices come to nought.
h Thy fauour toward me shall confirme the faith of all others.
i Or, give good success.
j So that he shall be safe from all dangers.

a I will to the 24.
b Though I desire destruction, yet let thy mercie pite my frailtie.
c For my whole strength is abated.
d His conscience is also touched with the feare of Gods judgement.
e He lamenteth that occasion should be taken from him to praise God in the Congregation.
f Or, mine eye is as it were with water.
g God sendeth comfort and boldnesse in affliction, that we may triumph over our enemies.
h When the wicked thinketh that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

Or, kind of tent.
Or, accusation.
2 Sam. 16.7.
a He desireth God to deliuer him from the rage of euill Saul.

3 O Lord

b Wherwith
Chath chargech
me.
c If I renerced
not Saul for affi-
nities sake and
preferred his life,
1 Sam. 26. 9.

d Let me not only
die, but be disho-
nored for euer.

e Is promising me
the kingdom.

f Not only for
mine, but for thy
Church sake, de-
clare thy power.
g As touching my
behaviour toward
Saul and mine
enemies.
h Though they pre-
sented a iust cause
against mee: yet
God shall iudge
their hypocrite.
i He doth con-
tinually call the
wicked to repen-
tance by some
signes of his iudg-
ments.
k Except Saul
turne his minde,
I die: for he hath
both men & wea-
pons to destroy
me. Thus conside-
ring his great dan-
ger, he magnifieth
Gods grace.
l 1sa. 59. 4. iob 15.
37.

I In keeping faith-
fully his promise
with me.

For kinde of instru-
ment, or tune.

For noble, or me-
lancholly.

a Though the
wicked would
hide Gods praises,
yet the very babes
are sufficient wit-
nesses of the same.
b Of the afflicted.

Or, comforted.

b It had bene suf-
ficient for him to
have set forth his
glory by the hea-
uens, though he
had not come so
low as to man,
which is but dust.

c Touching his
first creation.

d By the tempo-
ral gifts of mans
creation, he is led
to consider the be-
nefits which he
hath by his rege-
neration through
Christ.

O Lord my God, if I haue done this thing,
if there be any wickednesse in mine hands,

4 c If I haue rewarded euill vnto him that
had peace with me, (yea I haue deliuered him that
vexed me without cause)

5 Then let the enemy persecute my soule,
and take it: yea, let him tread my life downe vp-
on the earth, and lay mine honour in the dust,
Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy
selfe against the rage of mine enemies, and awake
for me according to the iudgement that thou
hast appointed.

7 So shall the congregation of the people
compass thee about: for their sakes therefore
returne on high.

8 The Lord shall iudge the people: iudge thou
me, O Lord, according to my righteousness, and
according to mine innocency that is in me.

9 Oh let the malice of the wicked come to
an end: but guide thou the iust: for the righteous
God trieth the hearts and reins.

10 My defence is in God, who preferueth the
vpriight in heart.

11 God iudgeth the righteous, and him that
contemneth God, every day.

12 Except he turne, he hath whet his sword:
he hath bent his bow, and made it ready.

13 He hath also prepared him deadly weapons:
he will ordeine his arrowes for them that perse-
cute me.

14 Behold, he shall trauell with wickednesse:
for hee hath conceived mischief, but hee shall
bring forth alie.

15 He hath made a pit, and digged it, and is
fallen into the pit that he made.

16 His mischief shall returne vpon his owne
head, & his cruelty shall fall vpon his owne pate.

17 I will praise the Lorde according to his
righteousnesse, and will sing praise to the Name
of the Lord most high.

PSAL. VIII.

The Prophet considering the excellent liberality & fatherly pro-
vidence of God towards man, whom he made, as it were a god o-
uer all his works, doth not onely give great thanks, but is afflon-
ished with the admiration of the same, as one nothing able to com-
pass such great mercies.

To him that excelleth on Gittith.

A Psalme of David.

O Lord our Lord, how excellent is thy Name
in all the world! which hast set thy glory
above the heauens.

2 Out of the mouth of babes and sucklings
hast thou ordained strength, because of thine
enemies, that thou mightest still the enemy and
the auenger.

3 When I beholde thine heauens, even the
workes of thy fingers, the moone and the starres
which thou hast ordained,

4 What is man, say I, that thou art mind-
full of him? and the sonne of man that thou vi-
sitest him?

5 For thou hast made him a little lower then
God, and crowned him with glory and wor-
ship.

6 Thou hast made him to haue dominion in
the works of thine hands, thou hast put all things
vnder his feet:

7 All sheepe and oxen: yea, and the beasts
of the field:

8 The fowles of the ayre, and the fish of the

sea, and that which passeth thorowe the paths of
the seas.

9 O Lorde our Lorde, how excellent is thy
Name in all the world!

PSAL. IX.

After he had giuen thanks to God for the sundry victories that
he had sent him against his enemies, and also proued by mani-
fold experiences, how ready God was at hand in all his troubles:
14 He bring him likewise in danger of new enemies, as it
seemeth that he doth, and so destroy the
malicious arrogance of his adversaries.

To him that excelleth upon Muth Labben.

A Psalme of David.

I Will praise the Lord with my whole heart: I
will speake of all thy marueilous workes.

2 I will be glad, and reioyce in thee: I will
sing prayse to thy Name, O most high.

3 For that mine enemies are turned backe:
they shall fall and perish at thy presence.

4 For thou hast maintained my right and
my cause: thou art set in the throne, and iudget
right.

5 Thou hast rebuked the heathen: thou hast
destroyed the wicked: thou hast put out their
name for euer and euer.

6 O enemy, destructions are come to a per-
petuall end, and thou hast destroyed the cities:
their memoriall is perished with them.

7 But the Lord shall sit for euer: hee hath
prepared his throne for iudgement.

8 For hee shall iudge the world in righteous-
nesse, and shall iudge the people with equite.

9 The Lord also will bee a refuge for the
poore, a refuge in due time, euen in affliction.

10 And they that know thy Name, will trust
in thee: for thou, Lord, hast not failed them that
seek thee.

11 Sing praises to the Lord, which dwelleth
in Zion: shew the people his workes.

12 For when hee maketh inquisition for
blood, he remembereth it, and forgetteth not the
complaint of the poore.

13 Haue mercy vpon me, O Lord: consider
my trouble which I suffer of them that hate
me, thou that liftest mee vp from the gates of
death,

14 That I may shew all thy praises within the
gates of the daughter of Zion, and reioyce in
thy saluation.

15 The heathen are sucked downe in the pit
that they made: in the net that they hid, is their
foote taken.

16 The Lord is known by executing iudg-
ment: the wicked is siared in the worke of his
owne hands. Higgaion, Selah.

17 The wicked shall turne into hell, and all
nations that forget God.

18 For the poore shall not be alway forgot-
ten: the hope of the afflicted shall not perish for
euer.

19 Vp Lord: let not man preuaile: let the hea-
then be iudged in thy fight.

20 Put them in feare, O Lord, that the heathen
may know that they are but men, Selah.

PSAL. X.

He complaineth of the fraud, rapine, tyrannie, and all kindes of
wrong, which worst hymen vnto, assigning the cause thereof, that
wicked men, being as it were drunken with worldly prosperitie,
and therefore setting apart all feare and conscience toward God,
shinke they vnder all things without conuulsing. 15. There-
fore hee calleth vpon God to send some remedy against these de-
perate faults, 16. and as length comforteth himself with hope
of deliuerance.

For kinde of instru-
ment, or tune, as for
the death of Laban
or Goliath.

a God is not prai-
sed except the
whole glory be gi-
uen to him alone.

b Howsoeuer the
enemy see me for
a time to preuaile,
yet God preferueth
the iust.

c A decision of
the enemy, what
mischance thing
but destruction:
but the Lord will
deliuer him, and
bring him into
iudgement.
d Our miseries
are meanes to
cause vs to feele
Gods present care
ouer vs.

e Though God
reuengeth not sud-
denly the wrong
done to his, yet he
iustifieth not the
wicked vnpuni-
shed.
f In the open as-
sembly of the
Church.

g For God ouer-
throweth the wic-
ked in their enter-
prises.
h The mercie of
God toward his
Saints, must be
declared, and the
fall of the wicked
must alwayes be
considered.

Or, shew is worthy
to be noted.

i God promiseth
not to helpe vs be-
fore we haue felt
the crosse.

k Which they
cannot learne
without the feare
of thy iudgement.

e David here maketh comparison between the faithful and the reprobate, beca^use Paul speaketh the same of all men naturally, Rom. 3. 10. d Where they thinke themselves most sure. e You mock them that put their trust in God. f He prayeth for the whole Church whom he is assured God will deliver: for none but he only can do it.

3 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad.

¶ Note that of this 14. Psalme, the 5. 6 and 7. verses which are put into the common translation, and may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but rather are put in more fully to expresse the manners of the wicked, and are gathered out of the 5. 140. and 10. Psalms, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleged by S. Paul, and placed together in the 3. to the Romans.

PSAL. XV.

¶ This Psalme teacheth on what condition God did chuse the Jews for his peculiar people, and wherefore he placed his Temple among them, which was in the mount that they by living vprightly and godly, might manifest that they were his special and holy people.

¶ A Psalme of David.

Lord, who shalt dwell in thy Tabernacle? who shall rest in thy holy Mountaine?

2 He that walketh vprightly and worketh righteousness, and speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiue a false report against his neighbour.

4 In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: hee that sweareth to his owne hinderance and changeth not.

5 He that giueth not his money vnto vsury, nor taketh reward against the innocent: he that doeth these things, shall neuer be moued.

PSAL. XVI.

¶ David prayeth to God for succour not for his workes, but for his faith sake. 4. Professing that he hateth all idolatry, taking God only for his comfort and felicitie, 8. Whose sufferings he is lacking nothing.

¶ Michtam of David.

Preserue mee, O GOD: for in thee doe I trust.

2 O my soule, thou hast saide vnto the Lord, Thou art my Lord: my well doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorowes of them, that offer to an other god, shalbe multiplied: their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance & of my cup: thou shalt maintaine my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsel: my reins also teach me in the nights.

8 God teacheth me continually by secret inspiration.

8 I haue set the Lord alwayes before mee: for he is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

PSAL. XVII.

¶ Here he complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus ragged without any cause giuen on his parts. 6. Therefore he desired God to reuenge his innocencie and deliuer him.

¶ The prayer of David.

Hear the right, O Lord, consider my crie: hearken vnto my prayer of lips vnfauned.

2 Let my sentence come forth from thy presence, and let mine eyes behold equitie.

3 Thou hast proued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the workes of men, by the words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy paths, that my feet do not slide.

6 I haue called vpon thee: surely thou wilt heare me, O God: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies, thou that art the Sauour of them that trust in thee, from such as resist thy right hand.

8 Keepe me as the apple of the eye: hide mee vnder the shadow of thy wings.

9 From the wicked that oppresse mee, from mine enemies, which compass me round about for my soule.

10 They are inclosed in their owne fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring downe to the ground:

12 Like as a lion that is greedy of pray, and as it were a Lions whelpes lurking in secret places.

13 Vp Lord, & disappoint him: cast him downe: deliuer my soule from the wicked with thy sword.

14 From men by thine hand, O Lord, from men of the world, who haue their portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

15 Thou wilt behold thy face in righteousness, & thou shalt awake, I shall be satisfied with thine image.

PSAL. XVIII.

¶ This Psalme is the first beginning of his gratulation, & sheweth giving to the entering into his kingdome, wherein hee exulteth and prayeth most highly the mercies and grace of God, who hath thus preserved and defended him. 32. Also here is set forth the image of Christs kingdome, whom the faithful may be assured that Christ shall alwayes reuenge and overcome by the不可言喻 power of his Father, though all the world would be against him.

g The faithful are iure to persecute to the end. h That is, I reioice both in body and in soule.

i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.

k Where God is on our side, there is perfect felicitie.

a My righteous cause.

b The vengeance that thou shalt shew against mine enemies.

c When thy Spirit examined my conscience.

d I was innocent toward mine enemy both in deed and thought.

e Though I wickedly provoked me to doe euill for euill, yet thy word kept me backe.

f He was assured that God would not refuse his request.

g For all rebellious gainst thee, which trouble thy Church.

h For their cruelty cannot be satisfied but with my death.

i They are puffed vp with pride, as the stomacke that is choked with rage.

k Stop his rage. l Or, which is thy sword.

m By thine heauenly power.

n Or, who thy enemies haue thus long endured.

o And seele not the smart that Gods children oft times doe.

p This is the full felicitie, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.

q And am deliuered out of my great troubles.

¶ Or, a certaine tune.

a He sheweth that we cannot call vpon God except we trust in him.

b Though we can not enrich God, yet we must be-
lieue Gods gifts to the use of his children.

c As griefe of conscience and miserable destruction.

d He would neither by outward profession nor in heart, nor in mouth consent to their idolatries.

¶ Exod. 23. 13.

e Wherewith my portion is measured.

a. He vouch this di-
versity of names,
to shew that as
the wicked have
many names to
hurt, so God hath
many ways to
help.

b. For none can
obtain their re-
quests of God,
that relye not his
glory with their
petition.

c. He speaketh of
the danger and
malice of blasme-
nies, from the
which God had
delivered him.
For *and say* *ca-
sity*.

d. A description
of the wrath of
God against his
enemies after he
had heard his
prayer.

e. He beweth how
horrible Gods
revenge may be
to the wicked.

f. Denieth signifi-
cantly the wrath of
God as the cause
light foolish
Gods favour.

g. This is declar-
ed by the
Psalm.

h. As king angry
with the people,
will not turn him
from them.

i. Thundered
lightning
and hailed.

k. His things
that in the temple
were
done when the
reid was dis-
cured.

l. Our of kindey
and great danger
is. To be un-
thankful.

m. Therefore God
sent me income.

n. The cause of
Gods delinquence
is his only favour
and love to us.

o. David was fire
with righteous
cause, a good be-
haviour toward
Saul and his ene-
mies, and therefore
was assured of
Gods favour and
delivrance.

p. For his sake
ger he exalted
himself in the
law of God.

q. Whether gave
place to their wicked
temptations,
not to misse owne
affection.

24 Therefore the Lord rewarded me according to my righteousness, and according to the purity of mine hands in his light.

king, and to show mercy to his anointed, even
to David, and to his seed for ever.

Here he speaks of God according to our carnalitie, who sheweth mercie to his sinners, as is said, *Psalm, Lxxix. 8.* When there is cometh the full measure, he attributes it to God that he both gave the victory in the field, and also destroyed the cities of his enemies. By the dangers of sin, so many are brought to great, yet Gods promise must take effect.

He giveth good successe to all mine enterprises.

As to answers and reports, which he took out of the hands of Gods enemies.

Or, freely.

To defend me from dangers,

He attaine buth continuance, and increase in well doing only to Gods favour.

Dauid declareth he did nothing, he decides his vocation, but was stirred up by Gods Spirit to execute his judgements.

I too haile giust them into mine hands to be slain. They that receive the robe of the sacrificid, God will allowe them, when they cry for helpe, for either paine or feare cause those hypocrites to cry.

Which dwell round about me, The Kingdome of Christ is in Dauids kingdome prefigured: who by the preaching of his word bringeth all to his subiection.

Or, like; signifying a subiection constrained and not voluntarie.

Fear shall cause them to be afraid and come forth of their secret holes and holds to seek pardon.

That is, Saul, who of malice persecuted him. In this prophery appertaint to the kingdome of Christ, and vocation of the Gentiles of the *Gen. Salomons, 101.*

PSAL. XIX.

1 To the things he might moue the faithful to a deeper consideration of Gods glory, or Ierubb before their eyes the most exquisite workmanship of the heauens, with their propriety, and ornaments. 2 And afterward calleth them to the Lawe, wherein God hath reuel'd himselfe more familiarly to his chosen people. The which peculiar grace by commending the Lawe betteth forth more at large.

3 To him that excolleth. A Psalm of Dauid.

The heauens declare the glory of God, and the firmament sheweth the workes of his hands.

2 Day vnto day vttereth the same, & night vnto night teacheth knowledge.

3 There is no speech nor language, where their voyce is not heard.

4 Their line is gone forth through all the earth, & their words into the ends of the world: in them hath he set a tabernacle for the Sunne.

5 Which commeth forth as a bridegroom out of his chamber, and reioyceth like a mighty man to runne his race.

6 His going out is from the end of the heauen, & his compasse vnto the ends of the same, and none is hid from the heat thereof.

7 The Law of the Lord is perfite, conuerting the foule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are truth: they are righteous altogether.

10 And more to be desired then golde, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreover by them is thy seruant made circumspect, and in keeping of them there is great reward.

12 Who can vnderstand his fautes? cleanse me from secret faulnes.

13 Keepe thy seruant also from presumptuous sinnes: let them not reigne ouer me: so shall I be vpright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the meditation of mine heart, be acceptable in thy sight, O Lord my strength, and my redeemer.

PSAL. XX.

A prayer of the people vnto God, that it would please him to heare their kingly & reuerend sacrifice, which he offereth before he will be battling against the Ammonites.

3 To him that excolleth. A Psalm of Dauid.

The Lord heare thee in the day of trouble: the Name of God of Iakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah:

4 And grant thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anointed, and will heare him from his Sanctuary.

* 200. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

rie, by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue Lord: let the King heare vs in the day that we call.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Wherewith the Holy Ghost directeth the faithful to Christ, who is the person of the kingdom.

3 To him that excolleth. A Psalm of Dauid.

The King shall reioyce in thy strength, O Lord: yea how greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah:

3 For thou diddest prevent him with liberal blessings, and diddest set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignity and honour hast thou laid vpon him.

6 For thou hast set him as blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercie of the most high, he shall not slide.

8 Thine hand shall find out all thine enemies, & thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fierie oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seed from the children of men.

11 For they intended evil against thee, and imagined mischief, but they shall not preuaile.

12 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

13 Be thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

Thine adversaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities that he was past all hope, but after he had rehearsed the sorrows and griefes, wherewith he was vexed, 20 He reuereth himselfe from the baseness of his sensations and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the words of prophesie that he should marterously, and strangely be afflicted, and abused, before his Father should raise and exalt him againe.

3 To him that excolleth vpon. A Psalm of Dauid.

My God, my God, why hast thou forsaken mee, and art so farre from mine health, and from the words of my roaring?

2 O my God, I cry by day, but thou hearest not: and by night, but I haue no audience.

3 But thou art holy, and dost inhabit the prayes of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a worme, & not a man: a shame of men, and the contempt of the people.

7 All they that see mee, haue me in derision:

all creatures, which was meant of Christ. And herein appeareth the vaine conceit of man, that he would thus abuse his Sinne for our saluation.

g The worldlings that put not their only trust in God. h Let the king be able to deliuer vs by thy strength, when wee be taken vnto him for our course.

a When he shall overcome his enemies, & so be assured of his vocation. b Thou declaredst thy liberall fauour toward him before he prayed. c Dauid did not onely obtaine life, but also assurance that his posteritie should reigne for euer. d Thou hast made him thy blessing to others, and a perpetuall example of thy fauour for euer. e Here he describeth the power of Christs kingdom against the enemies thereof. f This teacheth vs patiently to endure the crosse till God destroy the aduersarie. g They laid as it were their new so make Gods power to giue place to their wicked carteries. h As a mark to shew it. i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

For the kinde of the mourning, and thus was the name of some question sung. a Here appeareth that horrible condition, which he sustained betwene faith & desperation. b Being tormented with extreme anguish. c Or, I cease not. d He meaneth the place of praying, when the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him. e And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vaine conceit of man, that he would thus abuse his Sinne for our saluation.

1 He sold vpon
God.
+ *Mat. 27. 43.*
+ Eden from my
birth thou hast gi-
uen me occasion
to trust in thee.
+ For except Gods
providence pre-
served the infants,
they should perish
a thousand times
in the mothers
womb.
+ He meareth,
that his enemies
were so fat, proud,
and cruel, that
they were rather
beasts then men.
+ Before he spake
of the cruelty of
his enemies, and
now he declareth
the inward griefe
of the minde, so
that Christ was
tormented both in
soule and body.
+ Thou hast in-
ferred me to be with-
out all hope of life.
+ Thus David
complains at
though he were
mild by his ene-
mies both hands
and feet: but this
was accomplished
in Christ.
+ My life that is
solitary, left alone
and forsaken of al,
+ *Ps. 137. 17.* and
+ *Ps. 137. 18.*
+ Christ is deli-
vered with a more
noble deliue-
rance by ouercom-
ming death, then
if he had not
suffered death at all.
+ *1 Cor. 15. 20.*
+ He praiseth
to exhort the
Church that they
by his example
might praise the
Lord.
+ The poore af-
flicted are com-
forted by this ex-
ample of David, or
Christ.
+ Which were su-
fferings which they
suffered by Gods
commandment,
when they were
delivered out of
any great danger.
+ He doth allude
still to the sacri-
fice.
+ Though the
poore bee first
named, as *Ps. 136.*
+ For wee they are
backslipped from the grace of Christs kingdome. + In
whom there is no hope that he shall recover life: so neither poore nor rich quick
nor dead shall be releeved from his kingdome. + Meaning the posteritie, which
the Lord keepeth as a feeble to the Church to continue his praise among men.
+ That is, God hath fulfilled his promise.

they make a mow and nodde the head, saying
1st Hee trusted in the Lord, let him deliue
him: let him save him, seeing he loveth him.
9 But thou didst draw me out of the wombe:
thou gavest me hope when at my mothers breasts.
10 I was cast vpon thee, when in the wombe:
thou art my God from my mothers belly.
11 Bee not farre from mee because trouble is
nearer: for there is none to helpe me.
12 Many young bulles haue compassed mee:
mightie bulles of Bashan haue closed me about.
13 They gape vpon mee with their mouths,
as a ramping and roaring lion.
14 I am like water poured out, and all my
bones are out of ioynt: mine heart is like waxe:
it is molten in the mids of my bowels.
15 My strength is dried vp like a potshard,
and my tongue cleaueth to my iawes, and thou
hast brought me into the dust of death.
16 For dogges haue compassed mee, and the
assembly of the wicked haue inclosed mee: they
pierced mine hands and my feete.
17 I may tell all my bones, yet they beholde,
and looke vpon me.
18 They part my garments among them, and
cast lots vpon my vesture.
19 But bee not thou farre off, O Lorde, my
strength: hasten to helpe me.
20 Deliuer my soule from the sword: my de-
solate soule from the power of the dogge.
21 Save me from the lions mouth, and an-
swer me in saving me from the hornes of the vni-
cornes.
22 I will declare thy Name vnto my bre-
thren: in the middes of the Congregation will I
praise thee, saying,
23 Praise the Lord, ye that feare him: mag-
nifie ye him, all the seede of Iakob, and feare yce
him all the seede of Israel.
24 For he hath not despised nor abhorred af-
fliction of the poore: neither hath he hid his face
from him, but when he called vnto him, he heard.
25 My praise shall be of thee in the great
Congregation: my vows will I performe before
them that feare him.
26 The poore shall eat and be satisfied: they
that seeke after the Lord, shall praise him: your
heart shall liue for ever.
27 All the ends of the world shall remember
themselves: and turne to the Lord, and all the kin-
reds of the nations shall worship before thee.
28 For the kingdome is the Lords, and he ru-
leth among the nations.
29 All they that be sat in the earth shall eate
and worship: all they that goe downe into the
dust, shall bow before him, even he that cannot
quicken his owne soule.
30 Their seed shall serue him: it shall be coun-
ted vnto the Lord for a generation.
31 They shall come and shall declare his righ-
teousnesse vnto a people that shall bee borne, be-
cause he hath done it.

PSALM XXXIII.

1 Beeing the Prophet had pruned the great merits of God in
diuinitie, as in study manner, he gathereth a certaine af-
firmance, fully persuading himselfe that God will continue the
very same goodly service toward him for ever.

9. A Psalm of David.

The Lorde is my shepheard, I shall not
want.
2 Hee maketh mee to rest in greene pasture
and leadeth mee by the still waters.
3 Hee restoreth my soule, and leadeth mee in
the paths of righteousness for his Names sake.
4 Yea, though I should walke through the
valley of the shadowe of death, I will feare no
euill: for thou art with me: thy rod & thy staffe,
they comfort me.
5 Thou dost prepare a table before mee in
the sight of mine aduersaries: thou dost anoint
mine head with oyle, and my cup runneth ouer.
6 Doubtlesse kindnesse and mercy shall fol-
lowe mee all the dayes of my life, and I shall re-
maine a long season in the house of the Lord.

stroy him, yet God deliuereth him, and dealeth most liberally with him in despite
of them. + As was the manner of great feasts. + Hee setteth not his felicitie
in the pleasures of this world, but in the feare and seruice of God.

PSALM XXXIII.

1 Alleluia the Lord God hath made, and governeth all the world,
yet toward his chosen people, his gracious goodnesse doeth most a-
bundantly appeare: in that among them he will haue his dwelling
place. Which though it was appointed among the children of
Abraham, yet only they doe enter aright into the Sanctuary,
which are the true worshippers of God, purged from the filth
filth of this world. + Finally he magnifieth Gods grace for the
building of the Temple, so that hee might stirre up all the
faithfull to the true seruice of God.

9. A Psalm of David.

The earth is the Lords; and all that therein
is: the world and they that dwell therein.
2 For he hath founded it vpon the seas: and
established it vpon the floods.
3 Who shall ascend into the mountaine of
the Lord? & who shall stand in his holy place?
4 Euen he that hath innocent handes, and a
pure heart: which hath not lift vp his minde vn-
to vanitie, nor sworne deceitfully.
5 He shall receiue a blessing from the Lord,
and righteousnes from the God of his saluation.
6 This is the generation of them that seeke
him, of them that seeke thy face, this is Iakob.
Selah.
7 Lift vp your heads ye gates, and be ye lift
vp ye everlasting doores, and the King of glory
shall come in.
8 Who is this King of glory? the Lord, strong
and mightie, euen the Lord mightie in battell.
9 Lift vp your heads, ye gates, and lift vp your
selues ye everlasting doores, and the King of glo-
rie shall come in.
10 Who is this King of glory? the Lord of
hostes, he is the King of glory. Selah.

Temple, he also prayeth for the spirituall Temple, which is eternall, because of
the promise which was made to the temple, as it is written, *Ps. 132. 14.*

PSALM XXV.

1 The Prophet touched with the consideration of his sinnes, and
also grieved with the cruell malice of his enemies, + Prayeth to
God most earnestly to haue his sinnes forgiven, + Especially
such as he had committed in his youth. He beginneth every verse
according to the Hebrew letter, two or three except.

9. A Psalm of David.

Vnto thee, O Lord, lift I vp my soule.
2 My God, I trust in thee: let mee not
be confounded: let not mine enemies reioyce o-
uer me.
3 So all that hope in thee, shall not be a-
shamed: but let them be confounded, that transgresse
without cause.

* *Isa. 40. 11. in e.*
+ *23. 5. 19. 34. 23.*
+ *Isa. 10. 11.*
+ *Ps. 2. 25.*
+ Hee both care
duer me and mi-
nistreth vnto me
all things.
+ Hee comforteth
or refresheth mee.
+ Plaine, or
straight wayes.
+ Though hee
were in danger of
death, as the shep-
that wandreth in
the darke valley
without his shep-
heard.
+ Albeit his ene-
mies fought to de-
stroy him, yet God deliuereth him, and dealeth most liberally with him in despite
of them. + As was the manner of great feasts. + Hee setteth not his felicitie
in the pleasures of this world, but in the feare and seruice of God.

* *Deut. 10. 14.*
+ *Job 12. 14.*
+ *1 Cor. 10. 26.*
+ He noteth two
things: the one,
that the earth to
man judgement
seemeth about the
waters: and next,
that God miracu-
lously preseruet
the earth, that it is
not drowned with
the waters, which
naturally are a-
bout it.
+ Though circum-
cision separate the
carnall seed of Iaa-
kob, from the
Gentiles, yet he that
seeketh God, is the
true Iakob and the
very Israelite.
+ David desireth
the building vp of
the Temple, wher-
in the glory of
God should ap-
peare, and vnder
the figure of this

+ I put not my
trust in any world-
ly thing.
+ That thou wilt
take away mine
enemies, which
are thy rods.
+ *Isa. 28. 26.*
+ *Ps. 10. 11.*

e Receive me in the faith of thy promise, that I inuene not on any side.

d Constantly, and against all temptations.

e He confesseth that his manifold finnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, so the intent that the effect may cease. f That hee shall them to repentance. g He will gouerne and comfort them that are truly humbled for their finnes.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spiritual and euery other thing.

m His counsel contained in his word, whereby he he declarerth that he is the protector of the faithfull.

n My griefe is increased because of mine enemies cruelties.

o The greater that his afflictions were, & the more that his enemies increased, the more neerer felt he Gods helpe.

p Forasmuch as I have behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

4 *Show mee thy wayes, O Lord, and teach me thy pathes.*

5 *Leade me forth in thy truth, and teach me: for thou art the God of my saluation: in thee doe I trust* all the day.

6 *Remember, O Lord, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.*

7 *Remember not the sinnes of my youth, nor my rebellions, but according to thy kindnes remember thou me, euen for thy goodnesse sake, O Lord.*

8 *Gracious and righteous is the Lord: therefore will hee teach finnes in the way.*

9 *Them that bee meeke, will hee guide in iudgement, and teach the humble his way.*

10 *All the pathes of the Lord are mercy and truth vnto such as keepe his couenant and his testimonies.*

11 *For thy Names sake, O Lord, be merciful vnto mine iniquitie, for it is great.*

12 *What man is he that feareth the Lord? him will hee teach the way that he shall chuse.*

13 *His soule shall dwell at ease, and his feede shall inherite the land.*

14 *The secret of the Lord is reuealed to them that feare him: and his couenant to giue them vnderstanding.*

15 *Mine eyes are euer toward the Lord: for he will bring my feete out of the net.*

16 *Turne thy face vnto mee, and haue mercy vpon me: for I am desolate and poore.*

17 *The sorowes of mine heart are enlarged: draw me out of my troubles.*

18 *Looke vpon mine affliction and my travel, and forgiue all my finnes.*

19 *Behold mine enemies, for they are many, and they hate me with cruell hatred.*

20 *Keepe my soule and deliuer me: let me not be confounded, for I trust in thee.*

21 *Let mine vprightnesse and equitie pre- serue me: for mine hope is in thee.*

22 *Deliuer Israel, O God, out of all his troubles.*

PSAL. XXVI.

David oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and offers of his integrity towards Saul, desirerth God to be his iudge, and to defend his innocencie. Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desirerth to bee in the company of the faithfull in the congregation of God, whence hee was banished by Saul, promising integrity of life, and open praises and thanksgiving.

A Psalm of David.

Vdge me, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.

2 *Prooue me, O Lord, and trie me: examine my reins, and mine heart.*

3 *For thy louing kindnesse is before mine eyes: therefore haue I walked in thy truth.*

4 *I haue not haunted with vaine persons, neither kept company with the dissemblers.*

5 *I haue hated the assembly of the euill, and haue not companied with the wicked.*

6 *Hee declarerth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.*

6 *I will wash mine hands in innocencie, O Lord, and compasse thine altar,*

7 *That I may declare with the voyce of thanksgiving, and set forth all thy wonderous workes.*

8 *O Lorde, I haue loued the habitation of thine house, and the place where thine honour dwelleth.*

9 *Gather not my soule with the sinners, nor my life with the bloody men:*

10 *In whose hand is wickednesse, and their right hand is full of bribes.*

11 *But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.*

12 *My foote standeth in vprightnesse: I will praise thee, O Lord, in the Congregations.*

PSAL. XXVII.

David maketh this Psalm being deliuered from great perils, as appeareth by the prayer and thanksgiving annexed: & wherein wee may see the constant faith of David against the assaults of all his enemies. And also the ende wherfore hee desirerth to liue and to bee deliuered, ouly to worship God in his Congregation.

A Psalm of David.

The Lord is my light & my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?

2 *When the wicked, euen mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell.*

3 *Though an hoste pitched against me, mine heart should not be afraid: though warre be raised against me, I will trust in the Lord.*

4 *One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.*

5 *For in the time of trouble hee shall hide mee in his Tabernacle: in the secret place of his pavilion shall he hide me, and set mee vp vpon a rocke.*

6 *And now shall he lift vp mine head about mine enemies round about mee: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and prayse the Lord.*

7 *Hearken vnto my voyce, O Lorde, when I cry: haue mercie also vpon mee and heare mee.*

8 *When thou saydest, Seeke ye my face, mine heart answered vnto thee, O Lorde, I will seeke thy face.*

9 *Hide not therefore thy face from mee, nor cast thy seruant away in displeasure: thou hast bene my succour, leaue mee not, neither forsake me, O God of my saluation.*

10 *Though my father and my mother should forsake mee, yet the Lord will gather me vp.*

11 *Teach me thy way, O Lord, and leade mee in a right path, because of mine enemies.*

12 *Giue me not vnto the lust of mine aduersaries: for there are false witness risen vp against me, and such as speake cruelly.*

13 *I should haue fainted, except I had beleued to see the goodnesse of the Lord in the land of the liuing.*

14 *Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.*

P S A L.

I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.

Destroy me not in the ouerthrow of the wicked.

Whose cruell hands doe execute the malicious deuises of their hearts.

I am preferred from mine enemies by the power of God, and therefore will paye him openly.

Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, hee feared not the tyrannie of his enemies.

That God will deliuer me, and giue my faith the victory.

The least of country, write, and all worldly commodities grieue me not in respect of this one thing, that I may not prayse thy Name in the midst of the congregation.

David assured himselfe by the Spirit of prophesie that he should overcome his enemies, & serue God in his Tabernacle.

He grounded vpon Gods promise, and sheweth that hee is most willing to obey his commandment.

He magnifieth Gods love toward him, which farre passeth the most tender love of parents towards their children.

But either pacifieth their wrath, or bridle their rage.

In this present life before I die, as I do.

He exhorteeth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

Being in great fears and bewaile of heart to see God distressed by the ungodly, he desireth to be rid of them. 4. And cryeth for vengeance against them: and he lengtheneth his prayer, that God would heare his prayer. 5. Unto whose prayer he cometh with all the faithful.

A Psalm of David.

V Nether, O Lord, doe I cry: O my strength, be not deaf towards mee, lest if thou answer me, I bee like them that goe downe into the pit.

2 Heare the voyce of my petitions, when I cry vnto thee, when I hold vp my hands toward thine holy Oracle.

3 Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deedes, and according to the wickednesse of their inventions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands: therefore breake them downe, and build them not vp.

6 Praised be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, & I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord is their strength, and he is the strength of the deliuerances of his anoynted.

9 Save thy people, and blese thine inheritance: feede them also, and exalt them for euer.

Meaning, his souldiers, who were as menaces, by whom God declared his power.

PSAL. XXIX.

The Prophet exhorteth the princes and rulers of the world to feare God, and to be ready to be destroyed by his power. 1. As the Lord is to be feared for the thunders and tempests, so shall he be feared for the thunders of his wrath. 2. And though they be as strong as the mountains, yet he is able to bring them downe. 3. And though they be as high as the cedars, yet he is able to bring them downe.

A Psalm of David.

Give vnto the Lord ye formes of the mighty, give vnto the Lord glory and strength.

2 Give vnto the Lord glory due vnto his Name: worship the Lord in the glorious Sanctuary.

3 The voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.

4 The voice of the Lord is mighty: the voice of the Lord is glorious.

5 The voice of the Lord breaketh the cedars yee, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon also, and Shiron like a yong unicorn.

7 The voice of the Lord divideth the flames of fire.

8 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness to quake.

9 The voice of the Lord maketh the hinds to be calfe, and discovereth the forests: therefore in his Temple doth every man speake of his glory.

For feare maketh them to cast their calues. 10. Make the wicked to be calfe, and the righteous to be calfe.

For feare maketh them to cast their calues. 11. Make the wicked to be calfe, and the righteous to be calfe.

For feare maketh them to cast their calues. 12. Make the wicked to be calfe, and the righteous to be calfe.

10 The Lord stretch vpon the floods, and the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blese his people with peace.

PSAL. XXX.

When David was deliuered from great danger, he reioiceth in God, exhorting others to do the like, and to be as he was. 1. When David was deliuered from great danger, he reioiceth in God, exhorting others to do the like, and to be as he was. 2. When David was deliuered from great danger, he reioiceth in God, exhorting others to do the like, and to be as he was. 3. When David was deliuered from great danger, he reioiceth in God, exhorting others to do the like, and to be as he was.

A Psalm of David.

I Will magnifie thee, O Lord: for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou hast restored me.

3 O Lord, thou hast brought vp my soule out of the graue: thou hast reuimed me from them that goe downe into the pit.

4 Sing praises vnto the Lord, yee his Saints, and giue thanks before the remembrance of his Holinesse.

5 For hee endureth but a while in his anger: but in his fauour is life: weeping may abide at evening, but ioy cometh in the morning.

6 And in my prosperitie I sayd, I shall neuer be moued.

7 For thou Lord of thy goodnesse haddest made thy mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

8 Then cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit? shal the dust giue thanks vnto thee? or shal it declare thy truth?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded mee with gladnesse.

12 Therefore shal my tongue praise thee and not cease: O Lord my God, I will giue thanks vnto thee for euer.

The Congregation of the Lord have in the earth: therefore he would liue to praise his Name, which is the end of mans creation. 1. Because thou hast preferred me that my tongue should praise thee, I will not be vngrateful of my doctee.

PSAL. XXXI.

David deliuered from some great danger, he reioiceth in God, and exhorteth others to do the like. 1. David deliuered from some great danger, he reioiceth in God, and exhorteth others to do the like. 2. David deliuered from some great danger, he reioiceth in God, and exhorteth others to do the like. 3. David deliuered from some great danger, he reioiceth in God, and exhorteth others to do the like.

A Psalm of David.

Nether, O Lord, haue I put my trust: let mee neuer be confounded: deliuer me in thy righteousness.

2 Bow downe thine ear to mee: make haste to deliuer me: be vnto me a strong rocke, and an house of defence to saue me.

3 For thou art my rocke and my fortress: therefore for thy Names sake direct me, and guide mee.

4 Draw mee out of the netze, that they haue layed priuily for mee: for thou art my strength.

To moderate the rage of the tempest and waters, that they doe stay not all.

PSAL. XXXI.

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8 Then cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit? shal the dust giue thanks vnto thee? or shal it declare thy truth?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke, and girded mee with gladnesse.

12 Therefore shal my tongue praise thee and not cease: O Lord my God, I will giue thanks vnto thee for euer.

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3 For thou art my rocke and my fortress: therefore for thy Names sake direct me, and guide mee.

4 Draw mee out of the netze, that they haue layed priuily for mee: for thou art my strength.

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For feare maketh them to cast their calues. 11. Make the wicked to be calfe, and the righteous to be calfe.

For feare maketh them to cast their calues. 12. Make the wicked to be calfe, and the righteous to be calfe.

a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition. b He vied this outward meane to helpe the weaknesse of his faith: for in that place was the Ark, and there God promised to shewe the token of his fauour. c Destroy not the good with the bad. d He thus prayeth in respect of Gods glory and not for his owne ease, being assured that God would punish the persecutors of his Church. e Let them be utterly destroyed, as Malac. 2. 1. f Because he felt the assistance of Gods helpe in his heart, his mouth was opened to sing his praises. g Meaning, his souldiers, who were as menaces, by whom God declared his power.

a He exhorteth the proud tyrants to humble themselves vnder Gods hand, and not to be contentious to bruite beasts and dumber creatures. b The thunder claps that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger. c That is, the chondobol, which is the most strong creature, and shall not think their power to be able to resist God. d Called also Hermon. e It causeth the lightning to shew forth his light in places most desolate, where there is no habitation. f The voice of the Lord is like the voice of the Lord. g The voice of the Lord is like the voice of the Lord. h The voice of the Lord is like the voice of the Lord. i The voice of the Lord is like the voice of the Lord. j The voice of the Lord is like the voice of the Lord. k The voice of the Lord is like the voice of the Lord. l The voice of the Lord is like the voice of the Lord. m The voice of the Lord is like the voice of the Lord. n The voice of the Lord is like the voice of the Lord. o The voice of the Lord is like the voice of the Lord. p The voice of the Lord is like the voice of the Lord. q The voice of the Lord is like the voice of the Lord. r The voice of the Lord is like the voice of the Lord. s The voice of the Lord is like the voice of the Lord. t The voice of the Lord is like the voice of the Lord. u The voice of the Lord is like the voice of the Lord. v The voice of the Lord is like the voice of the Lord. w The voice of the Lord is like the voice of the Lord. x The voice of the Lord is like the voice of the Lord. y The voice of the Lord is like the voice of the Lord. z The voice of the Lord is like the voice of the Lord.

His distress
God not only to
take care for him
in this life, but
that his soul may
be saved after this
life.

d This affliction
ought to be in all
God's children, so
that whatsoever
thing is not
grounded upon a
sure trust in God,
as dearth and
vaine.

e Targessie fig-
nifeth comfort, as
strawle, sorow,
and perill.
f Meaning, that
his sorow and tur-
ment had contin-
ued a great while.
g Mine enemies
had drawn all
men to their part
against me, even
my chiefe friends.
h They were af-
raid to shew me
any token of
friendship.

i They that were
in authoritie, con-
demned me as a
wicked doer.
k I had this testi-
monie of consci-
ence, that thou
wouldst defend
mine innocencie.
l Whatsoever
changes come,
thou governeest
them by thy pro-
vidence.

m Let death de-
stroy them to the
dust, that they
may hurt no
more.

n The treasures
of God's mercy are
always layd vp
in store for his
children, albeit at
all times they doe
not enjoy them.
o *Hee maketh*

p That is, in a
place where they
shall have sly
comfort, and be
hid safely from
the enemies pride.
p Meaning, there
was a citie so
strong to preserve
him, as the defence
of Gods favour.

q And so by my rashness and inobedience I deserved to have bene forsaken. *For ye*

r Be constant in your vocation, and God will confirme you
with heavenly strength.

s Concerning the
free remission of
sinnes, which is
the chiefe point
of our faith. b To be iustified by faith, is to haue our sinnes freely remitted,
and to be reputed just, Rom. 4.6.

Inte. Mine hand I commend my spirit: for
thou hast redeemed me, O Lord God of truth.
I have hated them that give themselves to
deceitfull vanities: for I trust in the Lord.
I will be glad and reioyce in thy mercy: for
thou hast seene my trouble: thou hast known my
soule in adversities.

And thou hast not shut mee vp in the hand
of the enemy, nor hast thou set my feet in a snare.

Have mercie vpon me, O Lord: for I am in
trouble: mine eyes are my soules: thy belly is con-
firmed with griefe.

For my life is wasted with heavinesse, and
my yeares with mourning: my strength faileth for
my paine, and my bones are consumed.

I was a reproch among mine enemies,
but specially among my neighbours: and I feare
to mine acquaintance, who seeing mee in the
streete, shew from mee.

I am forgotten as a dead man out of mind:
I am like a broken vessell.

For I have heard the railing of great men:
fear was on every side, while they conspired to-
gether against mee, and consulted to take my life.

But I trusted in thee, O Lord: I said, Thou
art my God.

My times are in thine hand: deliuer mee
from the hand of mine enemies, and from them
that persecute mee.

Make thy face to shine vpon thy seruant:
and saue me through thy mercie.

Let me not be confounded, O Lord: for I
haue called vpon thee: let the wicked bee put to
confusion, and to silence in the graue.

Let the lying lips be made dumbe, which
cruelly, proudly, and spitefully speake against the
righteous.

How great is thy goodnesse, which thou
hast layd vp for them that feare thee: I and done
to them that trust in thee, euen before the sonnes
of men.

Thou doest hide them: primarily in thy
presence from the pride of men: thou keepst
them secretly in thy Tabernacle from the strife of
tongues.

Blessed be the Lord: for hee hath shewed
his marvellous kindnesse toward me in a strong
citie.

Though I said in mine haste, I am cast out
of thy sight: yet thou heardest the voyce of my
prayer, when I cryed vnto thee.

Loue ye the Lord al his Saints: for the Lord
preferueth the faithfull, and rewardeth abundantly
the proud doer.

All ye that trust in the Lord, be strong,
and he shall establish your heart.

Be constant in your vocation, and God will confirme you
with heavenly strength.

And so by my rashness and inobedience I deserved to have bene forsaken. *For ye*

Be constant in your vocation, and God will confirme you
with heavenly strength.

David promised with gracious kindest for his sinnes, *conuinceth*

them blisful in whom God doth not impute their transgressions
y And after that hee had confessed his sinnes, and obtained for-
don, hee sheweth the wickedness of his godly, as and
the good to reioyce.

A Psalm of David to sing a instruction.
Blessed is he whose wickedness is forgiven, and
whose sinne is couered.

For my life is wasted with heavinesse, and
my yeares with mourning: my strength faileth for
my paine, and my bones are consumed.

I was a reproch among mine enemies,
but specially among my neighbours: and I feare
to mine acquaintance, who seeing mee in the
streete, shew from mee.

I am forgotten as a dead man out of mind:
I am like a broken vessell.

For I have heard the railing of great men:
fear was on every side, while they conspired to-
gether against mee, and consulted to take my life.

But I trusted in thee, O Lord: I said, Thou
art my God.

My times are in thine hand: deliuer mee
from the hand of mine enemies, and from them
that persecute mee.

Blessed is the man, to whom the Lord im-
punitie in iniquity: and in whose spirit there is
no guile.

When I held my tongue, my bones con-
sumed: when I roared all the day,

For thine hand is heavy vpon me day and
night: my moisture is turned into the drought
of summer. Selah.

Thou hast acknowledged my sinne vnto thee,
neither hid I mine iniquity: for I thought, I will
confesse against my selfe my wickednesse vnto
the Lord, and thou shalt forgive the punishment
of my sinne. Selah.

Therefore shall every one that is godly,
make his prayer vnto thee in a time, when thou
mayest be heard: surely in the flood of great wa-
ters they shall not come nere him.

Thou art my secret place: thou preferu-
est me from trouble: thou compassist me about with
ioyfull deliuerance. Selah.

I will instruct thee, and teach thee in the
way that thou shalt goe, and I will guide thee
with mine eye.

Bee yee not like an horse, or like a mule
which vnderstand not: whose mouthes thou
doest binde with bit and bridle, least they come
nere thee.

Many sorowes shall come to the wicked:
but he that trusteth in the Lord, mercie shall com-
passe him.

Be glad yee righteous, and reioyce in the
Lord, and be ioyfull all yee, that are vpriight in
heart.

If men can rule bruite beasts, thinke they that God will not bridle and tame their
rage: k Hee sheweth that peace and ioy of conscience is the holy Ghost, is the
fruit of faith.

PSAL XXXIII.

Hee sheweth good men to praise God, for that he hath me on,
he created all things, and by his providence governeth the same
his altho is faithfull in his promises, to bee vnderstandeth
mann heart, and scattereth the counsell of the wicked, so so
that no man can be preferred by any creature or mans strength:
his story, that putteth confidence in his mercie, shall be pre-
served from all adversities.

Reioyce in the Lord, O yee righteous: for it
becometh vpriight men to be thankfull.

Praise the Lord with harpe: sing vnto him
with viole and instrument of ten strings.

Sing vnto him a new song: sing cheerefully
with a loud voyce.

For the word of the Lord is righteous,
and all his wayes are faithfull.

He loueth righteousness and iudgement:
the earth is full of the goodnesse of the Lord.

By the word of the Lord were the heauens
made, and all the hoste of the Lord, by the breath
of his mouth.

Hee gathereth the waters of the sea to-
gether as vpon an heape, and layeth vp the depthes
in his treasures.

Let all the earth feare the Lord: let all them
that dwell in the world set them.

For he spake, and it was done: he com-
manded, and it stood.

The Lord breaketh the counsell of the
heathen, and bringeth to nought the deuices
of the people.

By the creation of the heauens and beautifull ornament with
the gathering also of the waters, hee searcheth forth the power of God, that all crea-
tures might feare him. *For* was created. *g* No counsell can preuaile against
God, but as he defeateth it, and it shall haue euill success.

11 The

Betweene hope
and despoire.
Neither by si-
lence nor crying
found lease, fig-
nifying that so-
fore the siner
be reuocated to
God, hee feeldeh a
perpetuall tor-
ment.

He sheweth
that as Gods mer-
cie is the onely
cause of forgiue-
ness of sinnes, so
the mannes deuo-
tion of repentance
and confession
which proceede of
faith.

When necessity
causeth him to
seeke to thee for
helpe, *for* *g* *g*
To wit, the wa-
ters and great dan-
gers.

David promi-
seth to make the
rest of Gods chil-
dren partakers of
the benefits which
he felt, and that
he will diligently
looke and take
care to direct them
in the way of sal-
uation.

It is the duty
of the godly to
set forth the pra-
ctice of God for his
mercy and power
sheweth toward
them.

To sing on in-
struments, was a
part of the cere-
moniall seruice
of the Temple,
which doth no
more appertaine
vnto vs, then the
sacrifices, censures,
and lights.

That is, counsell
or commandment
in governing the
world.

That is, the
effect and execra-
tion.

Howeuer the
world iudgeth of
Gods workes, yet
he doeth all things
according to ius-
tice and mercy.

1. Hee sheweth
thou art thy
fancie in this
that the Lord is
our God.

2. Hee sheweth
all things are go-
verned by Gods
providence and
not by chance.

3. Hee sheweth
the Lord is
our King and
our Father.

4. Hee sheweth
the Lord is
our Father and
our King.

5. Hee sheweth
the Lord is
our Father and
our King.

6. Hee sheweth
the Lord is
our Father and
our King.

7. Hee sheweth
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22. Hee sheweth
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1. The thought of the Lord shall stand for ever,
and the thoughts of his heart throughout all
ages.

2. Blessed is the nation who the Lord is the
Lord: even the people that he hath chosen for his
inheritance.

3. The Lord looketh down from heaven,
and beholdeth all the children of men.

4. From his habitation of his dwelling he
beholdeth all them that dwell in the earth.

5. He hath chosen their hearts many one,
and understandeth all their works.

6. The King is not saved by the multitude
of his hosts: neither is the mighty man delivered
by great strength.

7. A harlot is a vain helper: and shall not
deliver any by his great strength.

8. Behold, the God of the Lord is upon them
that feare him: and upon them that trust in his
mercy.

9. To deliver their soules from death: and to
preserve them in famine.

10. Our soule waiteth for the Lord: for he is
our strength and our shield.

11. Hastely our hearts shall reioyce in him: be-
cause we are trusted in his holy Name.

12. Let thy mercy, O Lord be vpon vs, as we
are trusted in thee.

13. Let thy mercy, O Lord be vpon vs, as we
are trusted in thee.

14. Let thy mercy, O Lord be vpon vs, as we
are trusted in thee.

15. Let thy mercy, O Lord be vpon vs, as we
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20. Let thy mercy, O Lord be vpon vs, as we
are trusted in thee.

21. Let thy mercy, O Lord be vpon vs, as we
are trusted in thee.

22. Let thy mercy, O Lord be vpon vs, as we
are trusted in thee.

1. Blessed is the man that doeth good: seek peace and
follow after it.

2. The eyes of the Lord are vpon the righte-
ous: and his ears are vnto their cry.

3. The face of the Lord is against them
that doe euill: to cut off their remembrance from
the earth.

4. The righteous cry: and the Lord heareth
them: and delivereth them out of all their trou-
bles.

5. The Lord is nigh vnto them that are of a
contrite heart: and will saue such as be afflicted
in spirit.

6. Great are the troubles of the righteous: but
the Lord delivereth him out of them all.

7. He keepeth all his bones: not one of them
is broken.

8. But malice shall slay the wicked: and
they that hate the righteous, shall perish.

9. The Lord redeemeth the soules of his ser-
uants: and none that trust in him, shall perish.

10. The Lord is our strength and our shield:
he is our King and our Lord.

11. The Lord is our strength and our shield:
he is our King and our Lord.

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22. The Lord is our strength and our shield:
he is our King and our Lord.

1. The anger of
God doeth not
away his mercy:
neither doeth he
forget his compassion.

2. When they
sinne against thee,
O Lord, thou art
not angry with them
for ever.

3. When they
sinne against thee,
O Lord, thou art
not angry with them
for ever.

4. When they
sinne against thee,
O Lord, thou art
not angry with them
for ever.

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sinne against thee,
O Lord, thou art
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This was one of the chief fingers
1. Chron. 16.4.1.
a. Albeit he had appointed with himselfe patiently to have varied Gods pleasure, yet the vehemencie of his paine caused him to breake his purpose.
c. Though when the wicked ruled, howbeit he should have kept silence, yet his trouble caused him to change his minde.
d. He confesseth that he grudged against God, considering the greatness of his troubles, & the shortness of his life.
e. Yet David offended in that that he reasoned with God as though that he were too farre toward him to make treasure.
f. Make mee not a mocking stocke to the wicked, nor worp me not vpon with the wicked, when they are yet so faine.
g. Seeing my troubles came of thy goodnesse, I ought to have endured them patiently.
h. Though these wicked plagues light on me, yet I will not curse thee continually, for I know that thou art righteous, as health, strength, beauty, and in whatsoever thou delight, so that the rod of God taketh away all that is desired in this world.
i. For his sorow caused him to think that God would destroy him utterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despair assaile them.

Though God desired his help yet he patiently abode till he was heard.
b. He hath delivered me from most great dangers.
c. This is a speciall question to praise him: for Gods benedictions are so many occasions for vs to praise his Name.
d. To follow their example, which he must needs doe that trusteth not only in the Lord.
e. David goeth from the kind of Gods favour to thanksgiving, and commendeth his counsell toward vs are farre above our capacities: we cannot so much as tell them in order.

mind was he fully troubled, that is more plainly appears from his did before mightily against death and desperation.

To the excellent musician. A Psalm of David.

Thought, b I will take heede to my wayes, that I finne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

I was dumme & spake nothing: I kept silence even from good, & my sorow was more furied.

Mine heart was hote within me, and while I was musing, the fire kindled, and I spake with my tongue, saying,

Lord, let me know mine end, and the measure of my dayes, what it is: let mee know how long I have to live.

Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: furrly every man in his best state is altogether vanitie. Selah.

Doublelesse man walketh in a shadow, and disguizeth himselfe in vaine: hee heareth vp vs, and cannot tell who shall gather them.

And howe Lord, what wayte I for? mine hope is euen in thee.

Deliver me from all my transgressions, and make me not a rebuke vnto the foolish.

Be not as the bene dumme, and not haue an answer, because thou didst it.

Deliver me from all my transgressions, and make me not a rebuke vnto the foolish.

When thou with rebukes dost chastise man for iniquity, thou as a moth b maketh his beauty to consume: surely every man is vanity. Selah.

Hear my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

Stay thine anger from me, that I may recover my strength, before I go hence and be not.

David delivereth us from great danger, both in his life and in his death, and commendeth his providence towards all mankind. 2. Then doth he promise to give himselfe wholly to Gods service, and so declareth how God is truly worshipped. 3. 4. Afterward he giveth thanks and praises God, for having compassed his sinners, with good courage he calleth for ayde and succour.

PSAL XL.

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To him that excelleth. A Psalm of David.

Wayted patiently for the Lord, & he inclined vnto me, and heard my cry.

He brought mee also out of the horrible pit, out of the nayrie clay, and set my feet vpon the rocke, and ordered my goings.

And he hath put in my mouth a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne aside to lies.

O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towards vs: I would declare, and speake of them, but they are more then I am able to expresse.

Sacrifice and offering thou didst not desire:

Sacrifice and offering thou didst not desire:

(for mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

Then said I, Lo, I come for in the rolle of the booke it is written of me.

I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

I have declared thy righteousness in the great Congregation: I will not reframe my lips: O Lord, thou knowest.

I have not hid thy righteousness within mine heart, but I have declared thy truth and thy saluation: I have not concealed thy mercy and thy truth from the great Congregation.

Withdrew not thou thy tender mercy from me, O Lord, let thy mercy and thy truth alway preferre me.

For innumerable troubles have compassed me: my finnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number then the haire of mine head: therefore mine heart hath failed me.

Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe me.

Let them be confounded & put to shame together, that seek my soule to destroy it: let the be driven backward and put to rebuke, that desire mine hurt.

Let them bee destroyed for a reward of their shame, which say vnto me, Aha, aha.

Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, The Lord be praised.

Though I be poore and needy, the Lord thinketh on me: thou art mine helper & my deliuerer: my God, make no tarying.

He desireth that Gods mercy may contend for him against the rage of his enemies. m. Let the same shame had confusion light vpon them, when they intended to haue brought vpon me. n. As the faithfull alway praise God for his benefits: so the wicked mocke Gods children in their afflictions.

PSAL XLI.

David being grievously afflicted, blisfith that his case is not as the case of his enemies, and complains of the treason of his own friends & familiars, as came to passe in Iudas, Ioh. 13. 18. After he testifies the great mercie of God gently chastising him, and justifying his enemies to triumph against him, 19. Giveth thanks to God.

To him that excelleth. A Psalm of David.

Blessed is he that judgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

The Lord will keepe him, and preferre him aliv, he shall be blessed vpon the earth: and thou wilt not deliuer him vnto the wil of his enemies.

The Lord will strengthen him vpon the bed of sorow: thou hast turned all his bed in his sicknesse.

Therefore I said, Lord haue mercy vpon me: heale my soule, for I have sinned against thee.

Mine enemies d speake euill of mee, saying, When shall he die, and his name perish?

And if hee come to see mee, he speaketh lies, for his heart heareth iniquities within him, and when he commeth forth, he telleth it.

All they hate mee whisper together against me: mine enemies imagine mine hurt.

A mischief is light vpon him, & hee that lyeth shall no more rise.

Yea, my familiar friend, whom I trusted, which did eate of my bread, hath lifted vp the heele against me.

The enemies thought by his shame punishment that God was become his mortal enemy. f. Alas, the man of my peace. g. As David felt this falsehood, and as it was chiefly accomplished in Christ, Ioh. 13. 18. So shall his members continually produce the same.

Thou hast opened mine eares: vnderstanding I spirittually meaning of the sacrifices: And here David esteemeth the ceremonies of the Law nothing in respect of the spiritual service.

When thou haddest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.

In the Church assembled in the Sanctuary.

David here nameth 3 degrees of our saluation: Gods mercy, whereby he paterich vs his righteousness, which signifieth his continual protection: and his trust, whereby appeareth his constant favour, so that hereof proceedeth our saluation.

As touching the judgement of the flesh, I was utterly destitute of all equanimitie: yet faith inwardly moved mine heart to pray.

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h. Meaning either in presence of life, or in the true state of God against all temptations.

i. Showing me evident signs of thy fatherly providence & By this repetition he stirreth up the faithful to praise God.

10. Therefore, O Lord, have mercy upon mee, and raise me up: so I shall reward thee.

11. By this I know that thou favourst me, because mine enemy doth not triumph against me.

12. And as for me, thou vpholdest me in mine integrity, & dost set me before thy face for ever.

13. Blessed be the Lord God of Israel world without end. So be it, even so be it.

PSAL. XLII.

1. The Prophet piously complaineth of his being tossed by his persecutors, he could not be present in the Congregation of God people praising him although he was far from them, yet he bears witness that he was not overcome with these sorrows, & thought, & say that he continually put his confidence in the Lord.

2. To him that excelleth. A Psalm to give instruction, committed to the tunes of Korah.

3. The Hart brayeth for the rivers of water, so b. panteth my soule after thee, O God.

4. My soule thirsteth for God, even for the living God: when shall I come and appear before the presence of God?

5. My teares have beene my meate day and night, while they daily say vnto me, Where is thy God?

6. When I remembered these things, I poured out my very heart, because I had gone with the multitude, and led them into the House of God with the voice of singing, and praise, as a multitude that keepeth a feast.

7. Why art thou cast downe, my soule, and vnquiet within me? wait on God for I will yet give him thanks for the helpe of his presence.

8. My God, my soule is cast downe within me, because I remember thee from the land of Iordan, & Hermonim, and from the mount Mizar.

9. Out a deepe calleth another deepe by the noyse of thy water spouts: all thy waues and thy floods are gone ouer me.

10. The Lord will grant his louing kindeesse in the day, & in the night shall I sing of him, when a prayer vnto the God of my life.

11. I will say vnto God, which is my rocke, Why hast thou forgotten mee? why goe I mourning, when the enemy oppresseth me?

12. My bones are cut asunder, while mine enemies reproch me, saying daily vnto me, where is thy God?

13. Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God for I will yet give him thanks: hee is my present helpe, and my God.

14. His strength himselfe of Gods helpe in time to come. 1. That is, I am not yet wholly comforted, & declare that David did not overcome at once, so teach vs to be constant, for as much as God will certainly deliuer me.

PSAL. XLIII.

1. His strength himselfe of Gods helpe in time to come. 1. That is, I am not yet wholly comforted, & declare that David did not overcome at once, so teach vs to be constant, for as much as God will certainly deliuer me.

2. Vdge me, O God, and defend my cause against the vnmerefull people: deliuer me from the deceitfull and wicked man.

3. For thou art the God of my strength, why hast thou put me away? why goe I mourning, when the enemy oppresseth me?

4. Send thy light and thy truth: let them lead mee: let them bring me vnto thine holy Mountaine, and to thy sanctuaries.

5. Then will I goe vnto the altar of God, even vnto the God of my ioy and gladnesse: and vpon the harpe will I give thanks vnto thee, O God my God.

6. He glorifieth himselfe of thou vnto him in token of his great heliuerance.

7. Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet give him thanks, hee is my present helpe and my God.

8. Hastily to write on the Lord, though their troubles be long and great.

PSAL. XLIIII.

1. The faithful remembreth the great mercy of God toward his people. 2. After they complain, because they feele no more. 3. Also they allege the covenants made with Abraham, for the keeping whereof they shew what grievous things they suffered. 4. Finally they pray vnto God not to conuince their affliction, seeing the same redemption is the consoling of his house.

5. To him that excelleth. A Psalm to give instruction, committed to the tunes of Korah.

6. We haue heard with our eares, O God: our fathers haue told vs the workes that thou hast done in their dayes, in the olde time:

7. How thou hast driven out the heathen with thine hand, and planted them: how thou hast destroyed the people, and caused them to grow.

8. For they inherited not the land by their owne sword, neither did they owne arme save them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst fauour them.

9. Thou art my King, O God: send helpe vnto Iakob.

10. Through thee haue wee thrust backe our aduersaries, by thy Name haue we troden downe them that rose vp against vs.

11. For I doe not trust in my bow, neither can my sword save me.

12. But thou hast saved vs from our aduersaries, and hast put them to confusion that hate vs.

13. Therefore will wee praise God continually, and will confesse thy Name for ever, Selah.

14. But now thou art farre off, and puttest vs to confusion, and goest not forth with our armies.

15. Thou makest vs to turne backe from y aduersary, & they, which hate vs, spoyle vs for thine iuss.

16. Thou givest vs as sheepe to be eaten, and dost scatter vs among the nations.

17. Thou sellest thy people without gaine, and dost not increase their price.

18. Thou makest vs a reproch to our neighbours, a iast and laughing stocke to them that are round about vs.

19. Thou makest vs a proverbe among the nations, & a nodding of the head among the people.

20. My confusion is daily before me, and the shame of my face hath covered me.

21. For the voyce of the slanderer & rebuker, for the enemy and auenger.

22. All this is come vpon vs, yet doe wee not forget thee, neither deale we falsely concerning thy countenance.

23. Our heart is not turned backe, neither our steps gone out of thy paths.

24. Albeit thou hast smitten vs downe into the place of dragons, and covered vs with the shadow of death.

25. If wee haue forgotten the Name of our God, and holden vp our hands to a strange god.

26. Shall not God search this out? for hee knoweth the secrets of the heart.

27. Meaning the proud and cruell tyrant. 28. They beare not of their vertues, but declare that they rest vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heavenly ioyes.

29. Or, vnto: pursuing the boynarles from of sinners, beare us the power of faith, which can be overcome by no perils. 30. They hear that they honoured God aright, because they trusted in him alone. 31. They take God to witness that they were vpright to him ward.

32. Whereby he admonisheth the faithful not to relent, but constantly to wait on the Lord, though their troubles be long and great.

33. This Psalm is ascribed to some excellent Prophet for the use of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.

34. That is, the Canaanites.

35. To wit, out of their.

36. Of Canaan.

37. That is, our fathers.

38. Gods free mercy & loue is the only foundation and beginning of the Church, Deut. 4. 37.

39. Because thou art our King, therefore deliuer thy people from their miserie.

40. Because they & their forefathers made him one Church, they apply that to the church, which before they did attribute to their fathers.

41. As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

42. Or as their pleasure.

43. 2 Sam. 3. 36.

44. Knowing God to be author of this calamity, they murmure not, but seeke remedie at his hands, who wounded them.

45. As flukes which are sold for a low price, neither looke thou for him that offereth moile, but take the first choppum.

46. I dare not lift up my head for

47. They beare not of their vertues, but declare that they rest vpon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heavenly ioyes.

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49. They hear that they honoured God aright, because they trusted in him alone.

50. They take God to witness that they were vpright to him ward.

51. Surely

52. Surely

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61. Surely

62. Surely

63. Surely

64. Surely

65. Surely

66. Surely

67. Surely

68. Surely

1 The faithfull make this their comfort, that the wicked punish them not for their finnes, but for Gods sake. Mat. 5. 12. 1. There is no hope of recovery, except thou put to thine hand and saile vs vp.

2 Which is the onely sufficient ransom to deliuer both body and soule from all kinde of Rancorie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches, and power are praised, and also his marriage with the Egyptian being an taken woman is blessed. 10 If that flow can renounce her people and the lawe of her country, and giue her selfe wholly to her husband. Under the which figure, the wonderful maiestie and increase of the kingdomes of Christ and his church is brought how taken of the Gentiles is described.

2 To him that exelleth on a Shoshannim: a song of loue to giue instruction, committed to the sonnes of Korah.

My heart will vtter forth a good matter: I wil intreate in my works of the King: my tongue is as the pen of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mightie, with thy worship and thy glory.

4 And prosper with thy glory: ride vpon the word of truth and of meekenes and of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer and euer: the scepter of thy kingdom, is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednesse, because God, when thy God, hath anoynted thee with the oyle of gladnes aboute thy fellows.

8 All thy garments smell of myrrhe and aloes, & cassia, when thou comest out of the yuorie palaces, where they haue made thee glad.

9 Kings daughters were among thine honourable wimes: vpon thy right hand did stand the Queene in a vesture of gold of Ophir.

10 Hearken, O daughter, and consider, and encline thine eare: forget also thine owne people and thy fathers house.

11 So shal the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the daughter of Tyrus with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious with in: her clothing is of broidred gold.

14 She shall be brought vnto the King in raiment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy & gladnes shall they be brought: k He figurith that diuers of them that be rich, shal be benefactors to the Church, albeit they giue not perfect obedience to the Gospel. Or, 2or. 1. There is nothing lauded, nor hypocriticall, but thee is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.

and shall enter into the Kings palace.

16 In stead of thy fathers shal thy children be: thou shalt make them princes through all the earth.

17 I will make thy Name to be remembered through all generations: therefore shal the people giue thanks vnto thee world without end.

be sufficient to enrich all his members. This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his army was driven away, or some other like sudden and marvellous deliuerance by the mightie hand of God. 8 Whereby the Prophet commending this great benefit, doeth exhort the faithfull to giue themselves wholly into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because thou art delight to set on foot the rage of the wicked, when they are made blisse against the iust.

2 To him that exelleth vpon a Alamoth, a song committed to the sonnes of Korah.

God is our hope and strength, and helpe in troubles, ready to be found.

2 Therefore will not we feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof rage and bee troubled, and the mountaines shake at the farges of the same. Selah.

4 Yet there is a Riuer, whose streame shall make glad the Citie of God: even the Sanctuary of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it very early.

6 When the nations raged, and the kingdomes were moued, God thundered, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

8 Come and behold the workes of the Lord, what desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bow, and cutteth the speare, and burneth the chariots with fire.

10 Be still and know that I am God, I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

that God can and will defend his Church from all dangers and enemies: h To wit, how oft he hath destroyed his enemies, and deliuered his people. i Hee warneth them that persecute the Church, to cease their cruelty: for else they shall feele that God is too strong for them against whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and auerling God, commending the mercie of God to ward offe the perils of Iakob: 9 And after prophesies of the kingdomes of Christ in the time of his Gospel.

2 To him that exelleth. A Psalm committed to the sonnes of Korah.

All people clap your hands: sing lowd vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feet.

4 Hee hath chosen our inheritance for vs: even the glory of Iakob whom he loued. Selah.

of the Lawe and Prophets, schoolemasters to the Gentiles, that they should with gladnes obey them. c God hath chosen vs above all other nations, to enjoy a most glorious inheritance.

m They shall haue greater graces then their fathers.

n Hee figurith the great compassiō of Christs kingdom, which shall be sufficient to enrich all his members.

a Which was, either a musical instrument or a solemn tune, vnto the which this Psalm was sung.

b Or protection. b In all manner of troubles God sheweth his speedie mercy and power in defending his.

c That is, we will not be overcome with feare.

d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riner of Shiloah, which passed through Ierusalem meaning, though the defence seeme neuer so small, yet if God haue appointed it is sufficient.

f Always when need requirith.

g The riner of Shiloah, which passed through Ierusalem meaning, though the defence seeme neuer so small, yet if God haue appointed it is sufficient.

h To wit, how oft he hath destroyed his enemies, and deliuered his people.

i Hee warneth them that persecute the Church, to cease their cruelty: for else they shall feele that God is too strong for them against whom they fight.

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e Because God had chosen it to have his Name there called upon, & also his image shined there in the doctrine of the Law. d As when God gave his law in mount Sinai, he appeared terrible with thunder and tempest, so will he appear terrible to take account for keeping thereof. e As witnesses against hypocrites. f God in respect of his elect, called the whole body holy, Saints, and his people. g Which should know sacrifices are feasts of the covenant between God and his people, and not set religion therein. h For I passe not for sacrifices, except true life be there, which is to confirm your faith in my promises. i Though he did delight in sacrifice, yet had he no need of mans help thereto. k Though mans life for the infirmity thereof hath need of food, yet God whose life quickeneth all the world, hath no need of such aid. l Shew thy selfe mindfull of Gods benefits by thanksgiving. m Why doest thou faile to be of my people, and talk of my covenant, seeing thou art but an hypocrite. n And to live according to my word. o He sheweth what are the fruits of them that commend Gods word. p Hee noteth the cruelty of hypocrites, which spare not in their talke or judgement their owne mothers sinnes. q I will write all thy wicked deeds in a roll, and make thee to read, and acknowledge them, whether thou wilt or no. r Under the which is contained faith and invocation. s As God hath appointed.

Out of Zion, which is the perfection of beauty, hath God shined.
Our God shall come, and shall not keepe silence: a fire shall deuoure before him, & a mighty tempest shall be moued round about him.
He shall call the heauen aboue, & the earth to iudge his people.
Gather my Saints together vnto me, that off that make a covenant with me with a sacrifice.
And the heauens shall declare his righteousness: for God is iudge himselfe. Selah.
Hear, O my people, & I will speake: heare, O Israel, & I will testifie vnto thee: for I am God, even thy God.
I will not reprove thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.
I will take no bullocke out of thine house, nor goates out of thy folds.
For all the beasts of the forest are mine, and the beasts on a thousand mountaines.
I know all the foules on the mountaines, and the wilde beasts of the field are mine.
If I be hungry, I will not tell thee; for the world is mine and all that there in is.
Will I eate the flesh of bulles? or drinke the blood of goates?
Offer vnto God prayse, & I pay thy vowes vnto the most High.
And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.
But vnto the wicked said God, What hast thou to do to declare mine ordinances, that thou shouldest take my covenant in thy mouth,
Seeing thou hatest to be reformed, and hast cast my wordes behind thee?
For when thou seest a thiefe, thou runnest with him: & thou art partaker with the adulterers.
Thou giuest thy mouth to euill, and with thy tongue thou forgettest deceit.
Thou sittest, and speakest against thy brother, and slanderest thy mothers sonne.
These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and I set them in order before thee.
Oh consider this yee that forget God, lest I teare you in pieces, and there be none that can deliuer you.
He that offereth prayse, shall glorifie me: and to him that disposeth his way aright, will I shew the saluation of God.
Hee noteth the cruelty of hypocrites, which spare not in their talke or judgement their owne mothers sinnes. q I will write all thy wicked deeds in a roll, and make thee to read, and acknowledge them, whether thou wilt or no. r Under the which is contained faith and invocation. s As God hath appointed.

When David was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the sinne in God, with protestation of his mortall corruption and iniquitie, but also left a memoriall thereof to his posteritie. 7 Therefore first he desired Gods forgiveness his sinnes. 10 And renew in him his holy spirit. 12 With promise that he will not be remiss of his great graces. 18 Finally, fearing lest God would punish the whole Church for his sinne, he requesteth that he would rather increase his graces toward the Church.
To him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bath Sheba.

Have mercy vpon me, O God, according to thy louing kindnes: according to the multitude of thy mercies.

tude of thy compassions put away mine iniquities.
Wash me thoroughly from mine iniquity, and cleanse me from my sinne.
For I know mine iniquities, & my sinne is euil before me.
Against thee, against thee only haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudget.
Behold, I was borne in iniquity, & in sinne hath my mother conceived me.
Behold, thou louest truethe in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.
Purge mee with hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.
Make me to heare joy & gladnesse, as the bones, which thou hast broken, may reioyce.
Hide thy face from my finnes, and put away all mine iniquities.
Create in me a cleane heart, O God, and renew a right spirit within me.
Call me not away from thy presence, and take not thy holy spirit from me.
Restore to me the ioy of my saluation, and stablish me with thy free spirit.
Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.
Deliver me from blood, O God, which art the God of my saluation, and my tongue shall sing joyfully of thy righteousness.
Open thou my lips, O Lord, & my mouth shall shew forth thy praise.
For thou desirest no sacrifice, though I would giue it: thou delicest not in burnt offering.
The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.
Bee fauourable vnto Zion for thy good pleasure: build the wall of Ierusalem.
Then shalt thou accept the sacrifices of righteousness, even the burnt offering and oblation: then shall they offer calves vpon thine altar.
By giuing me occasion to prayse thee, what thou shalt forgive my sinnes. Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy. p He requesteth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull applied to the right end, which is the example of faith and repentance.

PSAL. LII.
David describeth the arrogant traynie of his aduersary Doeg, who by false iurists caused Ahimelech with the rest of the Priests to be slaine. David prophesieth his destruction, & encourageth the faithful to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally, he redresseth thanks to God for his deliuerance. In this Psalm is lastly set forth the kingdom of Antichrist.
To him that excelleth. A Psalm of David to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Ahimelech.
Hy boastest thou thy selfe in thy wickednesse, O man of power? the louing kindnes of God endureth daily.
Thy tongue imagineth mischief, and is like a sharpe raler, that curereth deceitfully.
Thou doest loue euill more then good, and lies more then to speake the truth, Selah.
Thou louest all words that may destroy: O deceitfull tongue!
So shall God destroy thee for euil: he shall recompense thy falsehood.

My finnes sicken to last in me, that I haue need of some singular kind of washing.
My conscience accuseth me so that I can haue no rest till I be reconciled.
When thou giuest sentence against sinners, they must needs confesse thee to be iust, & themselves sinners.
He confesseth that God, who loatheth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him, whom he had instructed in his heavenly wisdom. * Laus. 14. 6.
He meaneth Gods comfortable mercies toward repentant sinners. h By the bones he vnderstandeth all strength of soule & body, which by cares & mourning are consumed.
He confesseth that when Gods Spirit is cold in vs, to haue it againe reuiued, is as a new creation.
Which may assure me that I am drawn out of the slavery of sinne.
I promise forth to endure that others by his example may turne to God.
From the murder of Uriah, & the others that were slaine with him, 2 Sam. 11. 17. n By giuing me occasion to prayse thee, what thou shalt forgive my sinnes. o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy. p He requesteth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull applied to the right end, which is the example of faith and repentance.

O Doeg, which hast credited with the tyrant Saul, and hast power to marter the Saints of God, b Thy malice moueth thee by craftie flatteries and lies to accuse and destroy the innocents.

d Albeit thou
seemest to be neuer
so sure seled.
e For the eyes of
the reprobate are
that vp of Gods
iudgements.
f With ioyfull re-
uerence feeling that
he taketh their
part against the
wicked.
g For in his presence
he reioyceth to
haue a place a-
mong the seruants
of God, that he may grow in the knowledge of godlinesse. h Executed his ven-
geance. *For, saith openly gree and promise.*

take thee and plucke thee out of thy tabernacle, &
roote thee out of the land of the liuing. Selah.
6 The righteous also shall see it, and feare,
and shall laugh at him, saying.
7 Behold the man that tooke not God for his
strength, but trusted vnto the multitude of his ri-
ches, and put his strength in his malice.
8 But I shall be like a greene oliue tree in the
house of God: for I trusted in the mercie of God
for ever and euer.
9 I will alway prayfecher, for that thou hast
done *in this*, and I will hope in thy Name, because
it is good before thy Saints.

PSAL. LIII.

1 He desireth the crooked nature, 4 The cruelty, 5 And punish-
ment of the wicked, in his prayer for it, 6 And desireth
the deliverance of the guilt, that they may reioyce together.

To him that exelleth in *Megith*. A Psalm of
David, *beginning instruction.*

The fool hath said in his heart, There is *b* no
God, they have corrupted and done abomi-
nable wickednesse, there is none that doeth good.

2 God looked downe from heauen vpon the
children of men, to see if there were any that
would vnderstand, and seeke God.

3 Every one is gone backe, they are altogether
corrupt: there is none that doth good, no not one.

4 Doe not the workers of iniquitie knowe
that they eate vp my people as they eate bread?
they call not vpon God.

5 There they were afraid for feare, where no
feare was: for God hath scattered the bones
of him that belleged thee: thou hast put them to
confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion:
when God turneth the captiuitie of his people,
then Iakob shall reioyce, and Israel shall be glad.

7 When they thought there was none occasion to
feare, the sudden vengeance of God lighted vpon them. 8 But his enemies power
never so great, nor the danger so fearefull, yet God deliuereth him in due time.

PSAL. LIIII.

1 David brought into great danger by reason of the Ziphims, 5
Calles vpon the Name of God to deliuer him from his
enemies, and free of his prayer for his great deliuerance.

To him that exelleth in *Megith*. A Psalm of
David, *beginning instruction.* When the Ziphims came
and said vnto Saul, Is not David hid among vs?

Saul me, O God, by thy Name, and by thy
power iudge me.

2 O God, heare my prayer: hearken vnto the
words of my mouth.

3 For strangers are risen vp against me, and
tyrants seeke my soule: they haue not set God
before them. Selah.

4 Beholde, God is mine helper: the Lorde is
with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies:
Oh cut them off in thy truth.

6 Then I will sacrifice freely vnto thee: I
will praife thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, &
mine eie hath scene my desire vpon mine enemies.

8 According to thy faithfull promise for my defence. 9 For hypocrites
serue God for feare or vpon conditions. 10 Vnto my fully reioyce for Gods iud-
gements against the wicked, if our afflictions cease.

PSAL. LV.

1 David being in great betwixt friend and enemy, and distressed by the
cruelty of Saul, 12 And of the faithfulness of his familiar acquaintance,
saith, 13 Praise ye the Lord, and his name is as much as the Lord to
praise him. 14 After being assured of deliuerance he setteth forth
the grace of God, which he had already obtained by request.

To him that exelleth in *Megith*. A Psalm of
David, *beginning instruction.*

Hear my prayer, O God, and hide not thy
selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne
in my prayer, and make a noife,

3 For the voice of the enemy, and for the
recreation of the wicked, because they haue
brought iniquity vpon me, & furiously hate me.

4 Mine heart trembleth within me, and the
terrors of death are fallen vpon me.

5 Feare & trembling are come vpon me, and
an horrible feare hath covered me.

6 And I sayd, Oh that I had wings like a
dove: then would I flee away and rest.

7 Behold I would take my flight farre off, &
lodge in the wilderness. Selah.

8 Hee would make haste for my deliuerance
from the stormie wind and tempest.

9 Destroy, O Lord, and consume their tongues:
for I haue seene crueltye and strife in the cite.

10 Day and night they go about it vpon the
walles thereof: both in iniquitie and mischief are
in the middes of it.

11 Wickednesse is in the middes thereof: de-
ceit and guile depart not from her streets.

12 Surely mine enemy did not defame mee:
for I could haue borne it: neither did mine aduer-
sary exalt himselfe against me: for I would haue
hid me from him.

13 But it was thou, O man, even my com-
panion, my guide and my familiar:

14 Which delighted in consulting together, and
went into the house of God as companions.

15 Let death seise vpon them: let them goe
downe quicke into the graue: for wickednesse is
in their dwellings, even in the middes of them.

16 But I will call vnto God, and the Lorde
will saue me.

17 Evening and morning, and at noone will I
pray: & make a noife, & he will heare my voice.

18 Hee hath deliuered my soule in peace from
the battell that was against me: for many were
with me.

19 God shall heare and afflicte them, even hee
that reigneth of olde. Selah: because they haue
no changes, therefore they feare not God.

20 He said his hand vpon such as beate peace
with him, and he brake his covenant.

21 The words of his mouth were softer then
butter, yet warre was in his heart: his words were
more gentle then oyle, yet they were swords.

22 Cast thy burden vpon the Lord, and hee
shall nourish thee: he wil not suffer the righteous
to fall for euer.

23 And thou, O God shake bring them down
into the pit of corruption: the bloody, and de-
ceitfull men shal not liue halfe their dayes: but I
will trust in thee.

24 As at peace with him, yet he made war against me. *For, gift to wit, which thou wouldest that God should give thee.* 25 Though for their bettering and trial, he suffereth them to slip for a time. 26 Though they sometime liue longer, yet their life is
curied of God, and worse then any death.

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of his prayer de-
stareth the wehe-
meny of his grief
in so much as he is
compelled to burst
out into crym.
b For the threat-
nings of Saul and
his adherents.
c They haue de-
famed me as a
wicked person, or
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ned my destructio.
d There was no
part of him, that
was not astonished
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him to so great di-
stresse, that hee
wished to be hid in
some
wildernesse, and to
be banished from
that kingdome,
which God had
promised that he
should enioy.
f From the cruell
rage and tyranny
of Saul.
g As in the con-
fusion of Babylon
when I wicked co-
spered against God.
h All lawes and
good orders are
broken, and onely
vice & dissolution
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Saul.
i If mine open
enemy had sought
mine hurt, I could
the better haue
avoided him.
k Which was nor
only ioyned to
me in friendship
and counsell in
worldly matters,
but also in religio.
l At Korah Da-
than and Abiram,
m Which signifi-
eth a ferner mind
& sure trust to ob-
taine his petition,
which thing made
him earnest at all
times in prayer.
n Euen the Angels
of God fought on
my side against
mine enemies.
o King 6. 16.
p But their pro-
perous estate still
continueth.
q I did not pro-
voke him, but was
as at peace with
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war against me. *For, gift to wit, which thou wouldest that God should give thee.* 25 Though for their bettering and trial, he suffereth them to slip for a time. 26 Though they sometime liue longer, yet their life is
curied of God, and worse then any death.

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of his prayer de-
stareth the wehe-
meny of his grief
in so much as he is
compelled to burst
out into crym.
b For the threat-
nings of Saul and
his adherents.
c They haue de-
famed me as a
wicked person, or
they haue imagi-
ned my destructio.
d There was no
part of him, that
was not astonished
with extreme
feare.
e Feare had driuen
him to so great di-
stresse, that hee
wished to be hid in
some
wildernesse, and to
be banished from
that kingdome,
which God had
promised that he
should enioy.
f From the cruell
rage and tyranny
of Saul.
g As in the con-
fusion of Babylon
when I wicked co-
spered against God.
h All lawes and
good orders are
broken, and onely
vice & dissolution
reigneth vnder
Saul.
i If mine open
enemy had sought
mine hurt, I could
the better haue
avoided him.
k Which was nor
only ioyned to
me in friendship
and counsell in
worldly matters,
but also in religio.
l At Korah Da-
than and Abiram,
m Which signifi-
eth a ferner mind
& sure trust to ob-
taine his petition,
which thing made
him earnest at all
times in prayer.
n Euen the Angels
of God fought on
my side against
mine enemies.
o King 6. 16.
p But their pro-
perous estate still
continueth.
q I did not pro-
voke him, but was
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a Being chased by
the furie of his
enemies into a
strange country,
he was as a dambe
dore not seeking
revengeance.

b He sheweth that it is either now time of need, that God help him. For all the world is against him and ready to devour him.
c He stayeth his confidence upon Gods promise, though he see not present helpe.
d All my counsaile haue euil successe, and turne to mine owne sorrow.
e As al the world against one man, and cannot be satiate, except they haue my life.
f They think not onely to escape punishment, but the more wicked they are, the more impudent they waxe.
g If God keepe the teares of his Saints in store, much more will he remember their blood, to avenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register. h Pausing recited that which I required, I am bound to pay my vowes of thanksgiving, as I promised. i As mindfull of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the same.

Be mercifull vnto me, O God, for man would swallow me vp: hee fighteth continually and vexeth me.

3 Mine enemies would dayly swallow me vp: for many fight against me, O thou most High.

4 When I was afraid, I trusted in thee.

4 I will reioice in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne words grieue me dayly: all their thoughts are against me to doe me hurt.

6 They gather together, and keepe themselves close: they marke my steps, because they wait for my soule.

7 They thinke they shall escape by iniquity: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my teares into thy bottell: are they not in thy register?

9 When I crye, then mine enemies shall turne backe: this I know, for God is with me.

10 I will reioice in God because of his word: in the Lord will I reioice because of his word.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 Thy vowes are vpon me, O God: I will render prailes vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of the liuing.

PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and as liuing in the same cause with Saul, 2 Casteth most earnestly vnto God, with full confidence that he will performe his promise, and take his cause in hand: 3 Also that he will shew his glory in the heauens and the earth against his cruell enemies. 4 Therefore doeth he render laud and praise.

To him that excelleth. A Psalm of David on Michtam. When hee fledde from Saul in the cave.

Hauē mercie vpon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, and in the shadow of thy wings will I trust, till the afflictions ouerpasse.

2 I will call vnto the most high God, euen the God, that performeth his promise toward me.

3 He will send from heauen, and saue mee fro the reproofe of him that would swallow me. Selah. God will send his mercie, and his trueth.

4 My soule is among lions: I lie among the children of men, that are set on fire: whose teeth are speeres and arrowes, and their tongue a sharpe sword.

5 Exalt thy selfe, O God, about the heauen, and let thy glory be vpon all the earth.

6 They haue laide a net for my steps: 8 my soule is pressed down: they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing and giue praise.

8 Awake my tongue, awake viose & harpe: I will awake earely.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

h That is, wholly bent to giue thee praise for my deliuerance. i Hee sheweth that both his heart shall praise God and his tongue that confesse him, and also that he will vnto other meanes to prouoke himselfe forward to the same.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the cloudes.

11 Exalt thy selfe, O God, about the heauens, and let thy glory be vpon all the earth.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appeale. 2 to Gods iudgement, 3 shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

To him that excelleth. Destroy not. A Psalm of David on Michtam.

1 Sit true? O a congregation, speake ye iustly? O Iohnes of men, iudge ye vprightly?

2 Yea, rather yee imagine mischief in your heart: b your handes execute crueltie vpon the earth.

3 The wicked are strangers from the wombe: euen fro the belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent: like the deafe adder that stoppeth his eare.

5 Which heareth not the voice of the enchanter, though he be most expert in charming.

6 Breake their teeth, O God, in their mouthes: breake the iawes of the yong Lyons, O Lord.

7 Let them melt like the waters, let them passe away: when hee shooteth his arrowes, let them be as broken.

8 Let him consume like a snail that melteth, and like the vntimely fruit of a woman, that hath not seene the sunne.

9 As a raw flesh before your pots feele the fire of thornes: so let him carie them away as with a whirlewind in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 And men shall say, Verely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God governeth all by his providence, he must needs put difference betweene the godly and the wicked.

PSAL. LIX.

1 David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 2 Declareth his innocencie, and their furie. 3 Desiring God to destroy all those that shew malice without mercy. 4 Whome though hee keeps alive for a time to exercise his people, yet in the end hee will consume them in his wrath. 5 That hee may be knowne to be the God of Iacob to the end of the world. 6 For this hee singeth praise to God, assured of his mercie.

To him that excelleth. Destroy not. A Psalm of David, on a Michtam. When Saul sent and they did watch the house to kill him.

O My God, b deliuer me from mine enemies: defend me fro them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloodie men.

3 For loe, they haue laid wait for my soule: the mightie men are gathered against me, not for mine offence, nor for my sinne, O Lord.

4 They runne and prepare themselves without a fault in my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hosts, O God of Israel, awake to visite all the heathen, and be not mercifull vnto al: transgresse maliciously. Selah.

hee desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

k Thy mercie do not only appertaine to the Jewes, but also to the Gentiles.

a Ye counsellors of Saul, who vnder pretence of consulting for the common wealth, conspire: y your death being an innocent b Ye are not ashamed to execute that crueltie publicly, which ye haue imagined in your hearts.

c That is, enemies to the people of God, euen from their birth.

d They passe in malice & subtiltie the craftie serpent which could preserve himselfe by stopping his eares, fro the enchanter.

e Take away all occasions and meanes whereby they hurt.

f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge.

g As flesh is taken rawe out of the pot before the water seeth: so he desireth God to destroy their enterprises before they bring them to passe.

a Reade Psal. 10. 1 Sam. 19. 11.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynow in hand to deliuer him.

d Seeing hee apperaineth to Gods iudgement, hee will not be mercifull vnto al.

6 They go to and fro in the evening they
barke like dogs, and goe about the citie.
7 Behold they brag in their talke, & swords
are in their lips: for whom, say they doeth heare?
8 But thou O Lord, shalt haue them in deri-
sion, and thou shalt laugh at all the heathen.
9 He is strong: but I will wait vpon thee:
for God is my defence.
10 My mercifull God will ^a preuent me: God
will let me see my desire vpon mine enemies.
11 Slay them not, lest my people forget it:
but scatter them abroad by thy power, and put
them downe O Lord our shield,
12 For the sinne of their mouth, & the words
of their lips: & let them be ^a taken in their pride,
euen for their periuire and lies, that they speake.
13 ¹ Consume them in thy wrath: consume
them that they be no more: and let them knowe
that God ruleth in Iacob, euen vnto the ends of
the world. Selah.
14 And in the euening they ^m shall go to and
fro, and barke like dogs, and goe about the citie.
15 They shall runne here and there for meate:
and surely they shall not be satisfied, though they
eatie all night.
16 But I will sing of thy ^m power, & will praise
thy mercie in the morning: for thou hast bin my
defence and refuge in the day of my trouble.
17 Vnto thee, O my ^o Strength will I sing:
for God is my defence, and my mercifull God.

note. 1 When thy time shall come, and when they shall fur-
nish an example of thy vengeance vnto other. m. His mouth
praises, being assured that they shall not bring their purpose to
to do it. his policy of a weak woman to confound the ene-
my. sm. 12. 13. a. Consuming himselfe to be roide of all veni-
sinners, and the whole to God.

Will I cast out my foes: ¹ Palestina shew thy kils
lawfull for me.

9 Who will leade me into the = strong city?
who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast
vs off, and diddest not goe forth, O God, with
our armies?

11 Giue vs helpe against trouble: for vaine is
the helpe of man.

12 Through God we shall doe valiantly: for
he shall tread downe our enemies.

P S A L. LXI.

*1 Whether that be more in danger of the Ammutites, or being
pursued of Shaloms, here be causes to bee heard and detemined,
2 And confirmed in the King dauid, in the promissibly perpetual
profit.*

3 To him that cōsulth on Ninioth. A Psalm of
Dauid.

Heare my cry, O God: giue eare vnto my
prayer.

1 From the ends of the earth wil I cry vnto
thee: when mine heart is opprest, bring mee vp
on the rocks that is ² higher then I.

3 For thou hast bene my hope, and a strong
tower against the enemye.

4 I wil dwell in thy Tabernacle for ever, and
my trust shalbe vnder the couering of thy wings
Selah.

5 For thou, O God, ^c hast heard my desires:
thou hast giuen an heritage vnto those that feare
thy Name.

6 Thou shalt giue the King a ^d long life: his
yeeres shalbe as many ages.

7 He shall dwell before God for ever: pre-
pare ^e mercie and faithfullnesse, that they may
preserue him.

f For thou wilt dissemble and feign as though thou wert glad. He was afflicted that God would grieve him the strong cities of his enemies, where in they thought his thine clues lure.

a From the place where I was banished, being driven out of the citie & Temple by my sonne Adolam.

b Voto the which without thy helpe I cannot straine.

c There is nothing that doeth more strengthen our faith, then the remembrance of Gods favour in times past.

d This chiefly is referred to Christ, who lieth eternally not onely in himselfe, but also in his members.

e For the stability

a. These were causes long after the note whereof this Psalm was sung.
b. *2 Sam. 1* and *20. 1, 2 Chron. 18, 3*.
c. *109. Syria, called Mt. Semeon*.
d. Called also Sophene, which Raddeth by Euphrates.
e. For when Saul was notable to resist the enemy, the people fled his terror and shudder: far they took to be safe in their own houses.
f. As cleave with an earthquake.
g. Thon had handed thy people sharply, as making from them fear and indignation.
h. Spelt in the King, and afflicted him to wife God had given the full staff of the rod, which he used in an earthly staff.
i. For he was king over the kings of the earth.

P S A L M LX.

1. David being a King was much and having had many victories, thrust by sudden fever, that God should be King over the people that God will prosper them, if they approach him. 11 After he prophesied, God to shew that that be-
hath befallen.

¶ To him that excelleth upon a Shishan Edom, a Micham, A Psalm of David attract. When he fought against Aram Naharaim, and against Aram Zobah, when Isah returned and slew twelve thousand Edomites in the salt valley.

God thou hast call'd vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs.

Thou hast made the lande to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

Thou hast shewed thy people heavy things, thou hast made vs to drinke the wine of giddines.

But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth. Selah.

That thy beloved may be deliuered, helpe with thy right hand and heare me.

God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

Gilead shall be mine, and Manassih shall be mine: Ephraim also shall be the strength of mine hand: Iudah is my law-giuer.

Moab shall be my wash-pott: over Edom I shall cast my shoe.

In making mee King, thou hast performed thy promise: I shal the force. It is the same as if it were spoken by shall possesse those places, which Saul had left to his children, and well populated. David meaneth that he shall tribute him to his children, and to his most vile children.

in performing daily my vows.

PSAL. LXII.

The Psalm partly containeth meditations, whereby David encourageth himselfe to trust in God, and the effects of iustifications, which bringeth our sinnes out of sight, and us from God by the assistance of the world, & foretells the punishment this sinners, at the iudgement he might cleane fall to the Lord.

To the excellent musician. *A Psalm of David.*

Yet my soule keepeth silence vnto God: of
my commeth my saluation.

Yeha is my strength and my saluation,
and my defence: therefore I shall not much be
moued.

How long will yee imagine mischief
against a man? yee shall be all vaine: yee shall be
as a bowed wall, or as a wall shaken.

Yet they conspire to cast him downe from his
dignitie: their delight is in lies: they blesse with
their mouthes, but curse with their hearts. Selah.

Yet my soule, keepe thou silence vnto
God: for mine hope is in him.

Ye is hee my strength and my saluation
and my defence: therefore I shall not be moued.

In God my saluation and my glory, the
rocke of my strength: in God is my trust.

Trust in him alwaye people: & powre out
your hearts before him: for God is our hope. Selah.

Ye the children of men are vanitie, the

David was greatly moued with these troubles, the
himselfe to trust in God. f These rebrements and often re-
saris to strengthen his faith against the horrible assaults of Sa-
then and all wicked nature, which rather hide our sorrows
all then vnto our griefe to God to obtaine remedie.

handeth in thy
mercies & truth.

* 1. Cor. 12. 4.

a Though Satan
tempted him to
murmur against
God yea he bridle
his affections,
and resting vpon
Gods promise,
beareth his crosse
patiently.

b It appeareth by
the oft repetition
of this word, that
the prophet abode
mainfold tentati
ons, but by resting
an God, and by
patience he ouer
came them all.

c He meaneth
himself, being y
man whom God
had appointed to
the kingdom.

d Though yee
seeme to be in ho
nour, yet God will
suddenly destroy
before hee. Thirteenth
petitions were need
full. ¶ He admoni
sheth vs. and bite on

Give your selves wholly to God by putting away all things that are contrary to his Law.
He hath plainly borne witness of his power, so that none needeth to doubt thereof.
So that the wicked shall see thy power, and the godly thy mercy.

chiefe men *as lies*: to laye them vpon a balance they are together lighter then vanitie.
10 Trust not in oppression nor in robbetrie: hee not vainly riches increase for not your heart thereon.
11 God spake once or twice, I have heard it, that power belongeth vnto God,
12 And to thee, O Lord, mercie: for thou *re*wardest enery one according to his worke.
13 And thou shalt see thy power, and the godly thy mercy.

PSAL. LXIII.

1 David after he had bene in great danger by Saul in the desert of Ziph, made this Psalm. 2 Wherein he giueth thanks to God for his wonderful deliuerance, in whose mercies hee trusted, turn in the midst of his miseries. 3 Propheying the destruction of Gods enemies. 4 And commending his happiness in all them that trust in the Lord.

To him that excelleth. A Psalm of David.

To wit, of Ziph, 1 Sam. 23. 14.
Though he was both hungry and in great distresse, yet he made God his sufficiency and about all meate and drinke.
In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in the Sanctuary.
The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the world.
He assureth himselfe by the Spirit of God to haue the gift of constancie.
Hee prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beasts.
All that sweare by Gods might or professe him, shall reioyce in this worthy king

God, thou art my God, earely will I seeke thee: my soule thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.
2 Thus I beheld thee in the Sanctuary, when I beheld thy power and thy glory.
3 For thy louing kindnesse is better then life: therefore my lips shall praise thee.
4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.
5 My soule shall be satisfied, as with marrow and fatnesse, and my mouth shall praise thee with ioyfull lips.
6 When I remember thee on my bedde, and when I thinke vpon thee in the night watches.
7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.
8 My soule cleaueth vnto thee: for thy right hand vpholdeth me.
9 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.
10 They shall cast him downe with the edge of the sword, and they shall be a portion for foxes.
11 But the king shall reioyce in God, and all that sweare by him shall reioyce in him: for the mouth of them that speake lies, shall be stopped.
12 All that sweare by Gods might or professe him, shall reioyce in this worthy king

PSAL. LXIII.

1 David prayeth against the sinne and false reports of his enemies. 2 Hee declareth their punishments and destruction, to the comfort of the iust and the glorie of God.

To him that excelleth. A Psalm of David.

In that he calleth to God with his voice, it is a signe that his prayer was vehement and that his life was in danger.
That is, from their secret malice.
To wit, their outward violence.
False reports and slanders.
To be without feare of God and reuerence of man, is a signe of reprobation.
The more that wicked see Gods children in miserie, the more bold and impudent are they in oppressing them.
There is no way so secret and subtile to doe hurt, which they imagined not for his destruction.

Bare my voyce, O God, in my prayer: pre-
sue my life from feare of the enemy.
2 Hide me from the conspiracie of the wicked, & from the rage of the workers of iniquity.
3 Which haue whet their tongue like a sword, and shot for their arrowes bitter words:
4 To shoote at the vpright in secret: they shoote at him suddenly and feare not.
5 They encourage themselves in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?
6 They haue fought out iniquities, and haue accomplished that which they sought out, euen euery one his secret thoughts, and the depth of his heart.

7 But God will shoote an arrow at them suddenly: their strokes shall be at once.
8 They shall cause their owne tongue to fall vpon them: and whosoever shall see them, shall flee away.
9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.
10 But the righteous shall bee glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

PSAL. LXV.

1 A praise and thanksgiving vnto God by the faithfull, who are signified by Zion. 2 For the chusing, preperation, and gouernance of them. 3 And for the plentiful blessings poured forth vpon all the earth, but especially toward his Church.

To him that excelleth. A Psalm of David.

God, praise waiteth for thee in Zion, and vnto thee shall the vow be performed.
2 Because thou hearest the prayer, vnto thee shall all flesh come.
3 Wicked deeds haue preuailed against me: but thou wilt be merciful vnto our transgressions.
4 Blessed is hee, whome thou chusest and causest to come to thee: he shall dwell in thy courts, & we shall be satisfied with the pleasures of thine House, euen of thine holy Temple.
5 O God of our saluation, thou wilt answer vs with fearefull signes in thy righteousness. O thou the hope of all the ends of the earth, and of them that are farre off in the Sea.
6 Hee stablisheth the mountaines by his power: and is girded about with strength.
7 He appealeth the noise of the seas, and the noise of the waues thereof, and the tumults of the people.
8 They also that dwell in the vttermost parts of the earth, shall be afraid of thy signes: thou shalt make the East and the West to reioyce.
9 Thou visitest the earth, and waterest it: thou makest it very rich: the riuer of God is full of water: thou preparest them corne: for so thou appointest it.
10 Thou waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleys thereof: thou makest it soft with snowes, and bleakest the bud thereof.
11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.
12 They drop vpon the pastures of the wilderness: and the hills shall be compassed with gladnes.
13 The pastures are clad with sheepe: the valleys also shall be couered with corne: therefore they shout for ioy, and sing.

that all the order of nature is a testimonie of Gods loue toward vs who cause all creatures to serue our necessitie. 1 That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 He prometh to magnifie the Lord & to consider his worke. 2 Hee setteth forth the power of God to affray the rebels. 3 And sheweth how God hath deliuered Israel from great bondage and afflictions. 4 Hee prometh to giue sacrifice. 5 And prometh all men to beate what God hath done for him, and to praise his Name.

To him that excelleth. A Song or Psalm.

Reioyce in God, all ye inhabitants of the earth.
2 Sing forth the glory of his Name: make his praise glorious.
3 Say vnto God, How terrible art thou in thy woakes! through the greatnes of thy power shall

To see Gods heauie iudgements against them, and how hee hath caught them in their owne snares. 1 When they shall consider that he will be fauourable to them as he was to his seruant Dauid.

Thou giest dayly new occasion to thy Church to praise thee.
Not onely the Lewes but also the Gentiles in the kingdom of Christ.
He imputeth it to his finnes & to the finnes of the people, that God who was accustomed to assist them withdraweth his succor from them.
Thou wilt declare thy selfe to be the preferer of thy Church in destroying thine enemies, as thou diddest in the Red Sea.
As of all barbarous nations and farre off.
He sheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.
Eli. The going forth of the morning and of the evening.
To wit, with raine.
That is, Shiloah or the raine.
Thou hast appointed the earth to bring forth food to man use.
By this description he sheweth vs who cause all

1 As the faithful shall obey God willingly, in the iudels for feare shall dissemble themselves to be subiect.

c Hee toucheth the thoughtfull dullness of man, who is sold in the consideration of Gods works.

d His goodness is wonderful in maintaining their estate.

e Hee prooueth that God will exceed his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

f Hee signifieth some special benefit, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof he is the like he promiseth that the Gentiles shall be partakers.

g The condition of the Church is here described, which is to be led by Gods providence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.

h The dutie of the faithful is here described, which are neuer vniuersall to remember Gods praise for his benefits.

i It is not enough to haue receiued benefits and to be mindful thereof, but also we are bound to make others to profite thereby and praise God.

k If delight in wickednes, God will not beare mee, but if I can esse it hee will receive mee.

l He sheweth, that where God fauoureth, there shall be abundance of all other things.

m When they see his great benefits both spirituall and corporall shewed them,

n That is, more our hearts with his holy Spirit, that we may see his fauour towards vs.

o That both Iewes and Gentiles may know Gods covenant made with them.

p By these oft repetitions hee sheweth that the people can neuer reioyce sufficiently and give thanks for the great benefits that they shall receive vnder the kingdom of Christ.

q He sheweth, that where God fauoureth, there shall be abundance of all other things.

r When they see his great benefits both spirituall and corporall shewed them,

shall thine enemies be in subiection vnto thee.

4 All the world shall worship thee, and sing vnto thee, *even* sing of thy Name, Selah.

5 Come and behold the workes of God: he is terrible in his doing toward the sonnes of men.

6 He hath turned the sea into drie land: they passed through the riuer on foote: there did wee reioyce in him.

7 Hee ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves. Selah.

8 Praise our God, see people, and make the voyce of his praise to be heard.

9 Which holdeth our soules in life, and suffereth not our feete to slip.

10 For thou, O God, hast prooued vs, thou hast tried vs as silver is tried.

11 Thou hast brought vs into the snare, and laid a strait chain vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will goe into thine house with burnt offerings, and will pay thee my vowes.

14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incense: I will prepare bullockes and goates. Selah.

16 Come and hearken, all ye that feare God, & I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praised be God, which hath not put backe my prayer, nor his mercy from me.

PSALM. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance. **2** To the tune of the 100. psalm. **3** And finally is declared the kingdom of God, which shall be eternally erected at the coming of Christ.

4 To him that excelleth on Righteousness.

A Psalm or song.

God be mercifull vnto vs, and blesse vs, and cause his face to shine among vs, (Selah)

2 That they may know thy way vpon earth, and thy saving health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase, and God, *even* our God shall blesse vs.

7 God shall blesse vs, and all the ends of the earth shall feare him.

8 He sheweth, that where God fauoureth, there shall be abundance of all other things.

9 When they see his great benefits both spirituall and corporall shewed them,

PSALM. LXVIII.

1 In this Psalm David setteth forth as in a glass, the wonderful mercies of God toward his people: **2** Who by all manner and most strange iuries declared himselfe to them. **3** And therefore God is praised by reason of his promises, prayers, and victories that excell without comparison all worldly things. **4** He sheweth therefore all men to praise God for ever.

5 To him that excelleth. A Psalm or song of David.

God will arise, and his enemies shall be scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheeth, so shalt thou drive them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing prayles vnto his name: exalt him that rideth vpon the heauens, in his Name: Iah, and reioyce before him.

5 He is a father of the fatherlesse, and a Iudge of the widowes, *even* God in his holy habitation.

6 God maketh the solitarie to dwell in families, and deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a drie land.

7 O God, when thou wentest forth before thy people: when thou wentest through the wilderness, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: *even* Sinai was moved at the presence of God, *even* the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou didst refresh it when it was wearie.

10 Thy Congregation dwelled therein: for thou, O God, hast of thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and she that remained in the house, diuided the spoile.

13 Though ye haue lien among pots, yet shall ye be as the wings of a doue that is couered with silver, and whole feathers are like yellow gold.

14 When the Almightie scattered kings in it, it was white as the snow in Salmon.

15 The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.

16 Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charrets of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuary of Sinai.

18 Thou art gone vp on high: thou hast oled captiuitie captiue, and receiued gifts for men: yea, *even* the rebellious have been led, that the Lord God might dwell there.

19 Praised be the Lord, *even* the God of our saluation, which ladeth vs daily with benefits. Selah.

20 He sheweth, that where God fauoureth, there shall be abundance of all other things.

21 When they see his great benefits both spirituall and corporall shewed them,

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppress his Church for a time, yet at length hee will be reuenged of them.

b Hee sheweth that when God declareth his power against the wicked, that it is for the commodities and saluation of his Church, which praise him therefore.

c Iah and Iehonah are the names of God, which doe signifie his essence and maiestie incomprehensible so that hereby is declared that all idoles are but vaine.

d He giueth children to them that be childlesse, and increaseth their families.

e Which is barren of Gods blessings, which before they had abused.

f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderful deliuerance out of Egypt.

g God blessed the land of Canaan, because he had chosen that place for his Church.

h The fashion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith, and others.

i The pray was so great, that not onely the soldiiers, but women also had part thereof.

k Though God suffer his Church for a time to lie in blacke darkenes,

l In the land of Canaan, where his Church was, m Zion the Church of God, doeth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth because of his dwelling there.

n Why boast yee of your strength and beaute against this Mountaine of God? o As God ouercame the enemies of his Church, tooke them prisoners, & made them tributaries: so Christ, which is God manifested in the flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberrall gifts of his Spirit. Ephe. 4.8.

In most extreme dangers God hath infinite ways to deliver his.

g As he delivered his Church once fro Og of Bashan, and other tyrants, and from the danger of the red Sea, so will he still doe as oft as necessity requieth. r That is, in the blood of that great slaughter, where dogs shall lappe blood. f That is, how thou which art chiefe King goest out with thy people to warre, and gnest them the victory.

t He describeth the order of the people, when they went to the Temple to give thanks for the victory.

u Which come of the Patriarch Isakob.

x Benjamin is called little, because he was the youngest sonne of Isakob.

y Who was some chiefe ruler of the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Jerusalem.

a He desireth that the pride of the mighty may be destroyed, which accustomed to garnish their shoes with siluer, and therefore for their glittering pompe thought themselves about all men.

b He prophesieth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunders hee will make himselfe to be knowne the God of all the word. d In shewing tearfull iudgements against thine enemies for the saluation of thy people. e He alludeth to the Tabernacle which was diuided into three parts.

f Of Shoshannim, read Psalme. g David signified by the waters in what great dangers he was, out of the which God did deliver him.

h No familie or habitation to seek my fate.

30 This is our God, even the God that smeth vs: and to the Lord God belong the issues of death.

21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sinnes.

22 The Lord hath said, I wil bring my people againe from Bashan: I wil bring them agune from the depths of the Sea:

23 That thy foote may bee dipped in blood, and the tongue of thy dogges in the blood of the enemies, *even in it.*

24 They haue scene, O God, thy goings, the goings of my God, and my King, which art in the Sanctuary.

25 The fingers went before, the players of instruments after: in the midds were the maides playing with timbrels.

26 Prayse ye God in the assemblies, and the Lord, *ge that are of the fountaine of Israel.*

27 There was little Benjamin with their ruler, and the princes of Iudah with their assembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy GOD hath appointed thy strength: stablish, O God, that which thou hast wrought in vs,

29 Out of thy Temple vpon Jerusalem, and Kings shall bring presents vnto thee.

30 Destroy the company of the spearmen, and multitude of the mighty bulles with the calves of the people, that tread vnder feete pieces of siluer: scatter the people that deliue in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth: sing praise vnto the Lord, *(Selah)*

33 To him that rideth vpon the most hie heavens, which were from the beginning: behold, hee will send out by his voyce a mighty found.

34 Ascribe the power to God: for his maiesty is vpon Israel, and his strength is in the cloudes.

35 O God, thou art terrible out of thine holy places: the God of Israel is hee that giueth strength and power vnto the people: prayled be God.

b He prophesieth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunders hee will make himselfe to be knowne the God of all the word. d In shewing tearfull iudgements against thine enemies for the saluation of thy people. e He alludeth to the Tabernacle which was diuided into three parts.

P S A L M L X I X.

1 The complaints, prayers, seruents zeale and great anguish of David is his fourth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishments also, 26 Where Iudas and such traitours are accused. 30 Hee gathereth courage in his affliction, and offers prayers vnto God, 32 Which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally, hee doth prouoke all creatures to prayse, prophesying of the kingdome of Christ, and the preservation of the Church, where all be iustified, 37 And these words shall dwell for ever.

g To him that excelleth vpon a Shoshannim. A Psalme of David.

S Anames, O God: for the waters are entred Seuen to my soule.

2 I sticke fast in the deepe myre, where no stay is: I am come into deep waters, and the streames runne ouer me.

3 I am weary of crying: my throte is dry: mine eyes faile, while I waite for my God.

4 They that hate me without a cause, are more then the haire of mine head: they that would destroy mee, and are mine enemies falsly, are mighty, so that I restored that which I tooke not.

5 O God, thou knowest my foolishnes, and my faults are not hid from thee.

6 I let not them that trust in thee, O Lord, God of hostes, be ashamed for me: let not those that seeke thee, be confounded through mee, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 For the zeale of thine house hath eaten me and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that sate in the gate, spake of mee, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, *even in the multitude of thy mercy:* O God, heare me in the truth of thy saluation.

14 Deliuer mee out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good: turne vnto mee according to the multitude of thy tender mercies,

17 And hide not thy face from thy seruant, for I am in trouble: make haste and heare mee.

18 Drawe neere vnto my soule and redeeme it: deliuer me because of mine enemies.

19 Thou hast known my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and I looked for some to haue pity on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.

22 Let their table be a snare before them, and their prosperity their ruine.

23 Let their eyes be blinded that they see not, and make their loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voyde, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay iniquity vpon their iniquity, and that our comfort onely dependeth of God: for man is rather increased our sorowes, then diminished them, Iohn 19.29. r Hee desireth God to execute his iudgements against the reprobate, which cannot by any means be turned, Romanes 11.9. s Take both iudgement and power from them. t Affirs 1.20. u Punish not onely them but their posteritie, which shall bee like vnto them. v By their continuance and increasing in their sinnes, let it bee knowne that they bee of the reprobate.

d Though his senses failed him, yet his faith was constant and encouraged him still to pray.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others as though I had stolen them.

g Though I bee guilty to thee ward, yet am I innocent toward them.

h Let not mine enill intreaty of the enemies be an occasion that the faithfull fall from thee.

i When I sawe thine enemies pretend thy Name ouely in mouth, and in their life deny the same, thine holy Spirit thrust me forward, to reprove them and defend thy glory.

k My zeale moued me to laments and pray for my saluation.

l The more hee sought to winne them to God, the more they were against him both poore and rich.

m Knowing that albeit I suffer now trouble, yet thou shalt not be angry: and at hand, when hee shall appeare, thou shalt appoint my deliuerance.

n He sheweth a liuely faith in that that he seeketh himselfe, that God is favourable to him when he seemeth to be angry: and at hand, when hee seemeth to bee farre off.

o Nor that hee feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q Hee sheweth that it is idle vaine to put our trust in men in our great necessities, but

r Hee desireth God to execute his iudgements against the reprobate, which cannot by any means be turned, Romanes 11.9.

s Take both iudgement and power from them. t Affirs 1.20.

u Punish not onely them but their posteritie, which shall bee like vnto them.

v By their continuance and increasing in their sinnes, let it bee knowne that they bee of the reprobate.

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and moone endureth, from generation to generation.

g As this is true in all godly kings, so it is chiefly verified in Christ, who with his heavenly dew maketh his Church ever to flourish.

h That is, from the red sea to the sea called Syria, and from Ephraim forward, meaning, that Christ's kingdom should be large and universal.

i Of Cilicia, and of all other countries, beyond the sea, which he meaneth by the yles. k That is, of Arabia the rich country, whereof Sheba was a part bordering upon Ethiopia.

l Though tyrants paffe not to shed blood: yet this godly king shall preferre his subjects from all kind of wrong.

m God will both prosper his life, and also make the people most willing to obey him. n Under such a king shall be most great plenty, both of fruit and also of the increase of mankind.

o They shall pray to God for his continuance, & know that God doth prosper them for his sake.

p He confesseth that except God miraculously preserve his people, that neither the king nor the kingdom can continue. q Concerning his sonne Salomon.

6 He shall come downe like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall bee so long as the moone endureth.

8 His dominion shall be also from sea to sea, and from the riuer vnto the ends of the land.

9 They that dwell in the wilderness, shall kcepe before him, and his enemies shall licke the dust.

10 The kings of Tarshish & of the yles shall bring presents: the kings of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shall be mercifull to the poore & needy, and shall preserve the soules of the poore.

14 Hee shall redeeme their soules from deceit and violence, and deare shall their blood be in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the golde of sheba: they shall also pray for him continually, and dayly blesse him.

16 An handfull of corne shall be sown in the earth, euen in the top of the mountaines, and the fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for ever: his name shall endure as long as the funne: all nations shall blesse him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel which onely doth wondrous things.

19 And blessed be his glorious Name for ever: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE 9 prayers of Dauid the sonne of Ithai.

P S A L. LXXIII.

1 The Prophet toucheth by his example that neither the worldly prosperitie of the ungodly, nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and to cause vs to reuerence Gods iudgements, 19 forasmuch as the wicked vanish away, 22 and the godly enter into life everlasting, 28 in hope whereby the righteous himselfe into Gods hands.

2 P salme committed to Asaph

YET a God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had well nere slipt.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride is as a chaine vnto them, and cruelitie couereth them as a garment.

7 Their eyes stand out for fatnes: they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They glory in their pride as some doe in their chains, and in cruelitie, as some doe in apparel. 10 For they passe the dayes of their

9 They set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his people turne hither: for waters of a full cup are wrung out to them.

11 And they say, How doeth God know it? or is there knowledge in the most High?

12 Loe these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I have cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly I haue bene punished, and chastened euery morning.

15 If I say, I will iudge thus, behold the generation of thy children, I haue trespassed.

16 Then thought I to know this, but it was too painefull for mee,

17 Vntill I went into the Sanctuary of God: then vnderstood I their end.

18 Surely thou hast set them in slippery places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished and horribly consumed,

20 As a dreame when one awaketh! O Lord when thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines.

22 So foolish was I & ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receiue me to glorie.

25 Whom haue I in heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth and mine heart also, but God is the strength of mine heart, and my portion for euer.

27 For loe, they that withdraw themselves from thee, shall perish: thou destroyest all them that goe a whoring from thee.

28 As for me, it is good for me to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy providence did watch alwayes ouer mee, to preserve mee. n Hee taught neither helpe nor comfort of any line of God onely. o He teacheth vs to denie our selves, to haue God our whole sufficiency, and onely contentment. p That is, forsake thee to seeke others. q Though all the world shalke from God, yet be prometh to trall in him, and to magnifie his workes.

P S A L. LXXIII.

1 The sixth psalme of the destruction of the Church and true religion, 2 under the name of Zion, and the temple destroyed: 11 and trusting in the might and fre mercies of God, 20 by his covenant, 22 they require helpe and succour for the glorie of Gods holy Name, for the saluatioun of his poore afflicted seruants: 23 and the confusion of his proud enemies.

2 A P salme to giue instruction, committed to Asaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon the congregation, which thou hast possessed of olde, and on the rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doeth euill to the Sanctuary.

4 Thine

d They blaspheme God, and feare not his power & raile vpon men, because they esteeme themselves aboue all others.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperitie of the wicked, and are overwhelmed with sorrowes, thinking that God considereth not a right the state of the godly.

f Though the flesh moueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy providence, seeing thou disposest all things most wisely, and preferrest thy children in their greatest dangers.

h Vntill I entred into thy schoole and learned by thy word & holy Spirit, that thou orderest all things most wisely and iustly.

i By thy fearfull iudgement.

k When thou openest our eyes to consider thy heavenly felicitie, wee cannot see all their vaine pompe.

l For the meate that man goeth about by his vaine reason to finde.

m By faith I was assured that thy providence did watch alwayes ouer mee, to preserve mee.

n Hee taught neither helpe nor comfort of any line of God onely. o He teacheth vs to denie our selves, to haue God our whole sufficiency, and onely contentment.

p That is, forsake thee to seeke others. q Though all the world shalke from God, yet be prometh to trall in him, and to magnifie his workes.

r The Church of God being oppressed by the tyranny, either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layed vpon them for their sinnes.

s Which inheritance sheweth

6 They have destroyed thy true religion, and spread their banners in signs of defiance. 7 He commended the temple for the costly manner, the excellent workmanship, and beauty thereof, which notwithstanding the enemy did destroy.

8 They encouraged one another to cruelty, that not only Gods people might be destroyed, but also his religion utterly in all places suppressed.

9 They lament that they knew no Prophet among them to show them how long their misery should endure. 10 They loathe their deliverance with Gods grace and power, knowing that the punishment of the enemy should be their deliverance.

11 Meaning in the light of all the world. 12 To wit, Pharaohs army. 13 Which was a great monster of the sea, or whale, swallowing Pharaoh. 14 His destruction did relieve them, and great refreshment the had.

15 Seeing that God by his providence governeth and disposeth all things, he gathereth that he will take care chiefly for his children.

16 He meaneth the Church of God, which is exposed as a prey to the wicked. 17 That is, all places where thy word shineth not, there reigneth tyranny and ambition.

18 He sheweth that God cannot suffer his Church to be oppressed, except he loose his own right. 19 Or, justly shall more and more.

4 Thine adversaries reare in the mids of thy Congregation, & set up their banners for signes. 5 Hee thus lifted the axes upon the thicke trees, was renowned as one that brought a thing to perfection.

6 But now they breake downe the carved worke thereof with axes and hammers.

7 They have cast thy Sanctuary into the fire, and rased it to the ground, and have defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroy them altogether: they have burnt all the Synagogues of God in the land.

9 Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, how long shall the adversaries reproch thee? shall the enemy blaspheme thy Name forever?

11 Why withdrawest thou thine hand, even thy right hand? draw it out of thy bosome, and consume them.

12 Euen God is my king of olde, working salvation in the mids of the earth.

13 Thou diddest divide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of Leviathan in pieces, and gavest him to be meat for the people in wilderness.

15 Thou brakest up the fountaine and ruer: thou driedst up mighty rivers.

16 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

18 Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Give nor the soule of thy turtle dove unto the beast, and forget not the Congregation of thy poore for ever.

20 Consider thy covenant: for the darke places of the earth are full of the habitations of the cruell.

21 O let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

22 Arise, O God, and avenge thine owne cause: remember thy daily reproch by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them that rise against thee, ascendeth continually.

24 He sheweth that God cannot suffer his Church to be oppressed, except he loose his own right. 25 Or, justly shall more and more.

P S A L. LXXV.

1 The Just shall praise the Name of the Lord, which shall come to iudge as the times appointed, & when the wicked shall be punished, and drinke of the cup of his wrath. 2 Their pride shall be abased, and the righteous shall be exalted to honour.

3 To him that excelleth in Destroying. A Psalm, or song committed to Asaph.

WE will praise thee, O God, we will praise thee, for thy Name is nere: therefore they will declare thy wondrous workes.

2 When I shall take a convenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof

are dissolved: but I will establish the pillars of the earth. Selah.

4 I said vnto the foolish, Bee not so foolish, and to the wicked, List not up the horn.

5 Lift not up your horn on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh lowe, and he maketh high.

8 For in the hand of the Lord is a cup, and the wine is red: it is full mixt, and hee powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

9 But I will declare for ever, and sing praises vnto the God of Iakob.

10 All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted.

11 The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

12 The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

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48 The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

4 Though all things he brought to ruine, yet I can secure and preserve them.

5 The Prophet warneth the wicked that they would not set themselves against Gods people, fearing that God at his time destroyeth them that rule wickedly.

6 Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made drunk, that by drinking till they come to the very dregs they are utterly destroyed.

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a Reade Psalm 57.1.

b Hee declareth how the faithfull shalener have last occasion to praise God, so much as in their need they shall see his power at hand to helpe them.

c When I be my time (sayth God) to helpe your miseries, shall I be and (et all things in good order.

g For the excellent Musician Iedusim. A Psalm committed to Asaph.

MY voice came to God, when I cried: my voice came to God: and he heard me,

Psal. 39. and 68.

1. chro. 16. 41.

a The Prophet teacheth vs by his example to bee vnto God for helpe in our necessities.

For mine hand was stretched out.

b He sheweth that we must patiently abide, although God deliver vs not out of our troubles at the first cry.

c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.

d O thanksgiving, which I was accustomed to sing in my prosperity.

e Both the causes why I was chastened, and when my sorowes should have an end.

f As if he should say, it is impossible: whereby he exhorted himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lile up them, whom he hath beaten, I took heart againe.

h That is, in heaven, whereunto we must ascend by faith, if we will know the wayes of God.

i He condemneth all that worship any thing save the onely true God, whose glory appeareth through the world.

k He declareth wherein the power of God was declared, when he delivred the Israelites through the red sea.

m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe through, Exodus 14.28,29.

n That is, thundered and lightened.

o For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe through, Exodus 14.28,29.

p That is, thundered and lightened.

q For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe through, Exodus 14.28,29.

r That is, thundered and lightened.

s For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe through, Exodus 14.28,29.

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b That is, thundered and lightened.

c For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe through, Exodus 14.28,29.

2 In the day of my trouble I fought the Lord: my fore ran & ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepst mine eyes waking: I was astonied, and could not speake.

5 Thus I considered the dayes of olde: and the yeeres of ancient time.

6 I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.

7 Wil the Lord absent himselfe for ever? and will he shew no more fauour?

8 Is his mercy cleane gone for ever? doeth his promise faile for evermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

10 And I said, This is my death: yet I remembered the yeeres of the right hand of the most High.

11 I remembered the works of the Lord: certainly I remembered thy wonders of old.

12 I did also meditate all thy workes, and did deuse of thine actes, saying.

13 Thy way, O God, is in the Sanctuary: who is so great a God, as our God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, even the sonnes of Iakob & Ioseph. Selah.

16 The waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heavens gaue a sound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightnings lightned the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy paths in the great waters, & thy footsteps are not known.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

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10 For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe through, Exodus 14.28,29.

and ordeined a Law in Israel, which he commanded our fathers, that they should teach their children:

6 That the posterity might know it, and the children, which should be borne, should stand vp, and declare it to their children:

7 That they might set their hope on God, and not forget the workes of God, but keepe his commandements:

8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their hearts aright, and whose spirit was not faithfull vnto God.

9 The children of Ephraim being armed and shooting with the bow, turned backe in the day of battell.

10 They kept not the Covenant of God, but refused to walke in his Law,

11 And forgate his actes, and his wonderfull workes that he had shewed them.

12 Hee did marvellous things in the sight of their fathers in the land of Egypt: even in the field of Zoan.

13 He diuided the Sea, & led them through: he made also the waters to stand as an heape.

14 In the day time also hee led them with a cloude, and all the night with a light of fire.

15 Hee claued the rocks in the wilderness, and gaue them drinke as of the great depths.

16 Hee brought floods also out of the stonie rocke, so that he made the waters to descend like the riuers.

17 Yet they sinned still against him, and provoked the Highest in the wilderness,

18 And tempted God in their hearts in requiring meate for their lust.

19 They spake against God also, saying, Can God prepare a table in the wilderness?

20 Behold, he smote the rocke, that the water gushed out, and the streames overflowed: can hee giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard, and was angry, and the fire was kindled in Iakob, and also wrath came vpon Israel,

22 Because they beloeued not in God, and trusted not in his helpe.

23 Yet hee had commanded the cloudes above, and had opened the doores of heaven,

24 And had rained downe M A N vpon them for to eate, and had giuen them of the wheate of heaven.

25 Man did eate the bread of Angels: he sent them meate enough.

26 Hee caused the East winde to passe in the heavens, and through his power hee brought in the South winde.

27 He rained flesh also vpon them as dust, and feathered fowle as the sand of the sea.

28 And he made it fall in the middes of their campe, & surrounded about their habitations.

29 So they did eate, and were well filled: for he gaue them their desire.

30 They were not turned from their lust, but the meate was yet in their mouths,

31 When the wrath of God came euen vpon them.

o So that they had that, which was necessary and sufficient: but their lust made them to conueit that which they knew God had denied them.

p God vied the meanes of the wind, to teach them that all elements were at his commandement, and that no distance of place could let his working.

Hee sheweth wherein the children should be like their fathers: that is, in maintaining Gods pure Religion.

f Hee sheweth wherein the vice of this doctrine standeth: in faith, in the meditation of Gods benefites, and in obedience.

g Through these fathers were the seede of Abraham and the chosen people, yet hee sheweth by their rebellion, prouocation, falsehood, and hypocricie, that the children ought not to follow their examples.

h By Ephraim he meant also the rest of the tribes, because they were most in number: whose punishment declareth that they were vniuersally to God, and by their multitude, and audacity had corrupted all others.

i He proueth that not onely the posterity, but also their forefathers were wicked and rebellious to God.

k Their wicked malice could be overcome by no benefites, which were great and many.

l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God.

m Thus when we giue place to sin, we are mooued to doubt of Gods power, except he will alwayes be ready to iurise our lust.

n That is, in his fatherly providence, whereby he careth for his, and prouideth sufficiently.

o So that they had that, which was necessary and sufficient: but their lust made them to conueit that which they knew God had denied them.

p God vied the meanes of the wind, to teach them that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

1 That is, thundered and lightened.

2 For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to have followed them, could not passe through, Exodus 14.28,29.

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17 That is, thundered and lightened.

c Though others were not feared, yet chiefly they killed, which trusted in their strength against God.
d Thus sine by continuance make men inensible, so that by so long they can be amended.
e Such was their hypocrisie, that they thought vnto God for feare of punishment, though in their hearts they loved him not.
f When our cometh not from the pure fountaine of the heart, it is hypocrisie.
g Because hee would not suffer some enemies of a Church to playe his wanton in words, he suffered not their sinnes to overcome his mercy.
h Thus it is they tempt his officers.
i As they all doe that measure the power of God by their capacity.
k The forgetfullnesse of Gods benediction is the roote of rebellion and all vice.
l This world is signified a conflict mixture of light and vntowardnesse. Some take it for all sorts of desperate diseases for all wilde diseases.
m Heremias did not see all the miracles that God did in Egypt, but certaine which might be sufficient to convince the people of malice and ingratitude.
n He called either of the effect, that is, of punishing the wicked; or else because they were wicked spirits, whom God permitted to vex men.
o The first borne are so called as Gen. 49. 1.
p That is, Egypt for it was called Mizraim or Egypt of Mizraim that was the founte of Ham.
q That is, they had none occasion to feare, forasmuch as God destroyed their enemies and deliuered them safely.
r As when Canaan, which God had consecrated to himselfe, and appointed to his people, was given to the children, then when they came in that wicked dole, which their fathers had begun.

them, and slew the strongest of them, and smote downe the chosen men in Israel.
32 For all this, they sinned still, and beleueed not his wonderful workes.
33 Therefore their dayes did hee consume in vanity, and their yeeres haltilly.
34 And when hee slew them, they sought him, and they returned, and sought God early.
35 And they remembered that God was their strength, and the most high God their redeemer.
36 But they flattered him with their mouth, and dissembled with him with their tongue.
37 For their heart was not vpriight with him: neither were they faithfull in his covenant.
38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, & did not stirre vp all his wrath.
39 For hee remembered that they were flesh:
40 a winde that passeth and cometh not againe.
41 How oft did they prouoke him in the wilderness, and grieue him in the desert?
42 Yea, they returned, and tempted God, and limited the holy one of Israel.
43 They remembered not his hand, nor the day when he deliuered them from the enemy.
44 Now him that set his signes in Egypt, and his wonders in the field of Zoan,
45 And turned their rivers into blood, and their floods that they could not drinke.
46 Hee sent a swarme of flies among them, which deuoured them, and frogs, which destroyed them.
47 Hee gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper.
48 Hee destroyed their vines with haile, and their wilde figgetrees with the hailestone.
49 Hee gaue their cattell also to the haile, and their flocks to the thunderbolts.
50 He cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of euill Angels.
51 He made a way to his anger: he spared not his soule from death, but gaue their life to the pestilence.
52 And smote all the first borne in Egypt, from the beginning of their strength in the tabernacle of Ham.
53 But hee made his people to goe out like sheepe, & led them in the wilderness like a flocke.
54 Yea, hee carried them out safely, and they feared not, and the Sea couered their enemies.
55 And he brought them vnto the borders of his Sanctuary: euen to this Mountaine, which his right hand purchased.
56 He cast out the heathen also before them, and caused them to fall to the bot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.
57 Yet they tempted, and prouoked the most high God, and kept not his testimonies.
58 But turned backe, and dealt falsly like their fathers: they turned like a deceitfull bow.
59 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.
60 God heard this and was wroth, and greatly abhorred Israel.
61 So that he forsooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men.
62 And deliuered his power into captivity, and his beautie into the enemies hand.
63 And hee gaue vp his people to the sword, and was angry with his inheritance.
64 The fire deuoured their chosen men, and their maidens were not prayed.
65 Their Priests fell by the sword, and their widowes lamented not.
66 But the Lord awaked as one out of sleepe, and as a strong man that after his wine cryeth out.
67 And smote his enemies in the hinder part, and put them to a perpetuall shame.
68 Yet hee refused the tabernacle of Iosaph, and chose not the tribe of Ephraim:
69 But chose the tribe of Iudah, and mount Zion which he loued.
70 And he built his Sanctuary as an high place, like the earth, which he stablished for euer.
71 He chose Dauid also his seruant, and tooke him from the shepsefolds,
72 Euen from behind the ewes with young brought he him to feed his people in Iacob, and his inheritance in Israel.
73 So he fed them according to the simplicitie of his heart, and guided them by the discretions of his hands.

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And he built his Sanctuary as an high place, like the earth, which he stablished for euer.
He chose Dauid also his seruant, and tooke him from the shepsefolds,
Euen from behind the ewes with young brought he him to feed his people in Iacob, and his inheritance in Israel.
So he fed them according to the simplicitie of his heart, and guided them by the discretions of his hands.

l For their ingratitude he suffered the Philistines to take the Arke, which was the signe of his presence from among them.
m The Arke is called his power and beauty, because thereby he defended his people, and beautifullly appeared vnto them.
n They were suddenly destroyed, 1. Sam. 4. 10.
o They had no marriage songs: that is, they were not married.
p Either they were slaine before, or taken prisoners of their enemies, and so were loe-bidden.
q Because they were drunken in their sinnes, they iudged Gods presence to be a slumbering, as though he were drunken, therefore he answering their brauely iudgment, sayeth, he will awake and take sudden vengeance.
r Showing that hee spared not altogether the Israelites, though he punished their enemies. I by building the Temple, and establishing the kingdom, hee declared that the signes of his fauour were among them.
s He sheweth wherein a kings charge standeth: so wit, so prouide faithfully for his people, to guide them by counsel and defend them by power.
PSAL. LXXIX.
t The Iherusalem complaint to God for the great calamities and oppression that they suffered by Gods iudgements, & a confession of their sinnes, & a prayer for Gods mercies with full hope of deliuerance, to breake their calamities, were ioynt with the songs of his Name, 13 for the which they prouide a bee-shooke.
u A Psalm committed to Asaph.
O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.
The dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen, and the flesh of thy saints vnto the beasts of the earth.
Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.
We are a reproch to our neighbours, euen a scorn and derision vnto them that are round about vs.
Lord, how long wilt thou be angry, for euer? shall thy ielousie burne like fire?
Powre out thy wrath vpon the heathen that haue not known thee, and vpon the kingdoms that haue not called vpon thy Name.
For they haue deuoured Iacob, and made his dwelling place desolate.
Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.
Helpe vs, O God of our saluation, for the

on, but they both laughed at our miseries. *e* Wilt thou vnto consume vs for our sinnes before thou takest vs to mercy? *f* Jer. 10. 35. *g* Which we and our fathers haue committed. *h* And stay not till wee haue recompensed for our sinnes. *i* Seeing we haue none other sauiour, neither can we helpe our selues, and also by our saluation thy Name shall be prayed: therefore, O Lord, helpe vs.
glorie

1 Who though in respect of God they were iustly punished for their sinnes yet in consideration of their cause were vniuſly murdered. k Which were captiues among their enemies, and could looke for nothing but death. l We ought to desire no benefite of God, but on this condition to praise his name, *Psalm. lxxx. 21*

a This Psalm was made as a prayer for to desire God to be mercifull to shew tribes. b Moone their hearts, that they may returne to worship God aright: that is, in the place where thou hast appointed. c Ioyne thy whole people, and all thy tribes together againe. d The faithfull feare Gods anger, when they perceive that their prayers are not forthwith heard. e Our neighbours haue continuall strife and warre against vs. f Because that repentance onely commeth of God, they most instant- ly and oft times call to God for it as a meane, whereby they shalbe saved. g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wild beasts to deuoure, declare against thy looe, and finish the worke that thou hast begun. h *34th Psalm of David.* i To wit, Esau. j That is, aswell they that haue our religion, as they that haue our persons.

k They gaue no place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, which as a yong bud thou raisest vp againe as out of the burnt sheaf. m Only when thou art angry, and not with the sword of the executioner. n That is, vpon this vine or people, whom thou hast planted with thy right hand, that they should be as one man or one body.

glory of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? Let them be known among the heathen in our fight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the prisoners come before thee: according to thy mighty arme preferue the children of death.

12 And render to our neighbours seven fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall praise thee for ever: and from generation to generation we will set forth thy praise.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church. 2 Desiring him to consider their first estate, when his fauour shined toward them, so the iustices that bee might finish their worke which he had begun.

g To him that excelleth upon Shophanim Eduth, A Psalm committed to Asaph.

Hear: O thou shepherd of Israel, thou that leadest Ioseph like sheepe: shew thy brightnesse, thou that sittest betwene the Cherubims.

2 Before Ephraim and Benjamin and Manassah stirre vp thy strength, and come to helpe vs.

3 Turne vs againe, O God, and cause thy face to shine that we may be saved.

4 O Lord God of hostes, how long wilt thou be angry against the prayer of thy people?

5 Thou hast fedde them with the bread of teares, and giuen them teares to drink with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest rroume for it, & diddest cause it to take roote, and it filled the land.

10 The mountaines were covered with the shadowe of it, and the boughes thereof were like the goodly cedars.

11 Shee stretched out her branches vnto the Sea, and her boughes vnto the River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde bore out of the wood hath destroyed it, and the wilde beasts of the field haue eaten it vp.

14 Returne we beseech thee, O God of hostes looke downe from heauen and behold, and visit this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the rebuke of thy countenance.

17 Let thine hand bee vpon the man of thy right hand, and vpon the sonne of man, whom thou madest strong for thine owne selfe.

18 So will not wee goe backe from thee, O Lord: thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shalbe saved.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voice for his benefites. 2 And to worship him aright. 3 God condemneth their ingratitude. 4 And sheweth what great benefites they haue lost through their owne malice.

g To him that excelleth upon Gittith. A Psalm committed to Asaph.

Sing ioyfully vnto God our strength: sing loude vnto the God of Iacob.

2 Take the song and bring forth the timbrel, the pleasant harpe with the viole.

3 Blowe the trumpet in the newe moone, euen in the time appointed at our feast day.

4 For this is a statute for Israel, and a Lawe of the God of Iacob.

5 Hee set this in Ioseph for a testimonie, when hee came out of the land of Egypt, where I heard a language, that I vnderstood not.

6 I haue withdrawn his shoulder from the burden, and his hands haue left the pots.

7 Thou calledst in affliction, and I deliuered thee, and answered thee in the secretes of the thunder: I proued thee at the waters of Meribah. Selah.

8 Heare, O my people, & I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange God,

10 (For I am the Lord thy God, which brought thee out of the land of Egypt:) I open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me,

12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.

13 Oh that my people had hearkned vnto me, and Israel had walked in my wayes!

14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him; and their time should haue endured for ever.

16 And God would haue fedde them with the fatte of wheate, and with hony out of the rock would I haue sufficed thee.

1 God accuseth their incredulity, because they opened not their mouthes to receive Gods benefites in such abundance as he pouereth them out. k God by his word callest all, but his secret election appointeth who shall heare with fruit. l If their sins had not letted. m If the Israelites had not broken covenants with God, hee would haue giuen them victorie against their enemies. n That is, with most fine wheate and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be mercifull among the Iudges and Magistrates. 2 Reprooeth their partialitie. 3 And exhorteth them to do iustice. 4 But striving none amendments. 5 He denieth God to undertake the matter, and reuoceth iustice himselfe.

g A Psalm committed to Asaph.

God standeth in the assembly of gods: hee iudgeth among gods.

2 How long will ye iudge vniuſtly, & accept the persons of the wicked? Selah.

3 Doe right to the poore and fatherlesse: doe iustice to the poore and needy.

4 Deliuer the poore and needy: saue them from the wicked and murderers.

5 For thieves and murderers finde fauours in iudgement, when the cause of the Godly cannot bee heard. c Not onely when they crye for helpe, but when they cause requireth ayde and support.

o For none can call vpon God, but such as are raised vp, as it were from death to life, and regenerate by the holy Spirit.

a An instrument of musike brought from Geth. b It seemeth that this Psalm was appointed for sollemne feastes and assemblies of the people to whom for a time these ceremonies were ordained, but now vnder the Gospel are abolished. c Vnder this feaste he comprehendeth all other sollemne dayes. d That is, in Israel for Iosephs familie was counted the chiefest before that Iudah was preferred. e God speaketh in the person of the people, because he was their leader. f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spiritual deliuerance from the tyranny of Satan and time? g By a strange and wonderful faction.

h Or, contritiuum. i. xod. 17. 7. k He condemneth all assemblies, where the people are not attending to heare Gods voyce, and to giue obedience to the same. l God accuseth their incredulity, because they opened not their mouthes to receive Gods benefites in such abundance as he pouereth them out. k God by his word callest all, but his secret election appointeth who shall heare with fruit. l If their sins had not letted. m If the Israelites had not broken covenants with God, hee would haue giuen them victorie against their enemies. n That is, with most fine wheate and abundance of hony.

a The Prophet sheweth, that if princes and iudges do not their duties, God whose authoritie is above them, will take vengeance on them.

b For thieves and murderers finde fauours in iudgement, when the cause of the Godly cannot bee heard. c Not onely when they crye for helpe, but when they cause requireth ayde and support.

from the hand of the wicked.
 3 They knowe not and vnderstand nothing: they walke in darknesse, altho' all the foundations of the earth be sound.
 4 I haue sayd, Ye are gods, and ye all are children of the most High.
 5 But ye shall die as a man, and ye princes shall fall like others.
 6 O God arise, therefore iudge thou the earth: for thou shalt inherite all nations.
 7 Therefore no yre shall plucke thy right an d' a house from thee.

PSAL. LXXXIII.

The people of Israel pray vnto the Lord to deliuer them from their enemies such as bene vnder vs, which imagine vnto them that they are gods. And they desire that all such wicked people, according as God was accustomed to strike with the storme of his wrath. 18. That they may knowe that the Lord is most high vpon the earth.

A Song of Psalm committed to Asaph.

Kepe not thou silence, O God: bee not still and cease not, O God.

For lo, thine enemies make a tumult, and they that hate thee, haue lifted vp the head.

They haue taken craftie counsell against thy people, and haue consulted against thy select ones.

They haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

For they haue consulted together in heart, and haue made a league against thee:

The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

Gabal and Ammon, and Amalech, the Philistines with the inhabitants of Tyrus.

Asshur also is ioynd with them: they haue bene an arme to the children of Lot. Selah.

Do thou to them as vnto the Mediatites: as to Sifera and as to Labin at the river of Kithon.

10 They perished at Endor, and were dang for the earth.

11 Make them, as their princes, like Oreb and like Zeeb: yea, all their princes like Zebah & like Zalmunna.

12 Which haue said, Let vs take for our possession the habitations of God.

13 O my God make them like vnto a wheele, and as the stubble before the winde.

14 As the fire burneth the forest, and as the flame seareth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may seeke thy Name, O Lord.

17 Let them be confounded and troubled for ever: yea let them be put to shame, and perish.

18 That they may know that thou, which art called Iehovah art alone, the most High quer all the earth.

PSAL. LXXXIII.

David driven forth of his country. 2. Desires most ardently to come againe into the habitation of the Lord and the assembly of the Saints to praise God. 4. Promising them that they shall see the Lord. 6. That he will be their strength and defence, that he will be their refuge and their strength in Zion. 10. That he will be their strength and defence, that he will be their refuge and their strength in Zion. 10. That he will be their strength and defence, that he will be their refuge and their strength in Zion.

To him that exalleth vpon Gittith. A Psalm committed to the Sannes of Krah.

O Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for my heart and my flesh reioyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her young: even by thine altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thine house, they will ever praise thee. Selah.

5 Blessed is the man whose d strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make welles therein: the raine also couereth the pooles.

7 They goe from strength to strength, till euery one appeare before God in Zion.

8 O Lord God of hostes heare my prayer, hearken, O God of Iaakob. Selah.

9 Behold, O God, our shield and looke vpon the face of thine Anointed.

10 For a day in thy courts is better then a thousand other where: I had rather be a doore keeper in the house of my God, then to dwell in the Tabernacles of wickednesse.

11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glory, and no good thing will he withhold from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

13 O Lord of hostes, blessed is the man that trusteth in thee.

14 O Lord of hostes, blessed is the man that trusteth in thee.

15 O Lord of hostes, blessed is the man that trusteth in thee.

16 O Lord of hostes, blessed is the man that trusteth in thee.

17 O Lord of hostes, blessed is the man that trusteth in thee.

18 O Lord of hostes, blessed is the man that trusteth in thee.

19 O Lord of hostes, blessed is the man that trusteth in thee.

20 O Lord of hostes, blessed is the man that trusteth in thee.

21 O Lord of hostes, blessed is the man that trusteth in thee.

22 O Lord of hostes, blessed is the man that trusteth in thee.

23 O Lord of hostes, blessed is the man that trusteth in thee.

24 O Lord of hostes, blessed is the man that trusteth in thee.

25 O Lord of hostes, blessed is the man that trusteth in thee.

26 O Lord of hostes, blessed is the man that trusteth in thee.

27 O Lord of hostes, blessed is the man that trusteth in thee.

28 O Lord of hostes, blessed is the man that trusteth in thee.

29 O Lord of hostes, blessed is the man that trusteth in thee.

30 O Lord of hostes, blessed is the man that trusteth in thee.

31 O Lord of hostes, blessed is the man that trusteth in thee.

32 O Lord of hostes, blessed is the man that trusteth in thee.

33 O Lord of hostes, blessed is the man that trusteth in thee.

34 O Lord of hostes, blessed is the man that trusteth in thee.

35 O Lord of hostes, blessed is the man that trusteth in thee.

36 O Lord of hostes, blessed is the man that trusteth in thee.

37 O Lord of hostes, blessed is the man that trusteth in thee.

38 O Lord of hostes, blessed is the man that trusteth in thee.

39 O Lord of hostes, blessed is the man that trusteth in thee.

1 David compl.

2 That he can.

3 For none but

4 The Priests could

5 So that the

6 The Priests could

7 Who trusteth

8 That is of mul-

9 That was a barren place

10 That they, which

11 That are fully bent to

12 That are fully bent to

13 That are fully bent to

14 That are fully bent to

15 That are fully bent to

16 That are fully bent to

17 That are fully bent to

18 That are fully bent to

19 That are fully bent to

20 That are fully bent to

21 That are fully bent to

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24 That are fully bent to

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33 That are fully bent to

34 That are fully bent to

35 That are fully bent to

36 That are fully bent to

37 That are fully bent to

38 That are fully bent to

39 That are fully bent to

g Though for a time God thus ex-
cesseth them with
his rods yet under
the kingdom of
Christ they should
have peace & joy.
h Justice shall they
behold, and have
free course and
passage in every
place.

10 Mercie and truth shall meete, righteous-
nesse and peace shall kisse one another.
11 Truth shall bud out of the earth, and
righteousnesse shall looke downe from heauen.
12 Tea, the Lord shall giue good things, and
our land shall giue her increase.
13 Righteousnesse shall goe before him, and
shall set her steps in the way.

PSAL. LXXXVI.

1 David fore of Iddisland for taken of all, prayeth for mercy for de-
liverance: sometimes rebourning his miseries, 5 Sometimes the
miseries receive, 11 Desiring also to be instructed of the
Lord, that he may know him, and glorify his name. 14 He
complains also of his adversaries, and requireth to be delivered
from them.

g A prayer of David.

Incline thine eare, O Lord, and heare me: for I
am poore and needie.

2 Preferuethou my soule, for I am merciful:
my God, saue thou thy seruant, that trusteth
in thee.

3 Be mercifull vnto mee, O Lord: for I crie
vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto
thee, O Lord, doe I lift vp my soule.

5 For thou, Lord, art good and mercifull,
and of great kindnesse vnto all them that call
vpon thee.

6 Giue eare, Lord, vnto my prayer, and hear-
ken to the voice of my supplication.

7 In the day of my trouble I will call vpon
thee: for thou hearest me.

8 Among the gods there is none like thee, O
Lord, and there is none that can doe like thy
works.

9 All nations whom thou hast made, shall
come and worship before thee, O Lord, and shall
glorify thy Name.

10 For thou art great and doest wonderous
things: thou art God alone.

11 Teach mee thy way, O Lord, and I will
walke in thy truth: knit mine heart vnto thee,
that I may feare thy Name.

12 I will praise thee, O Lord my God, with all
mine heart: yea, I will glorify thy Name for euer.

13 For great is thy mercie toward me, & thou
hast delivered my soule from the lowest graue.

14 O God, the proud are risen against me, and
the afflictions of violent men haue fought my
soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and
mercifull, slow to anger, and great in kindnesse
and truth.

16 Turne vnto me, and haue mercie vpon me:
giue thy strength vnto thy seruant, and saue the
sonne of thine handmaid.

17 Shew a token of thy goodnesse toward me,
that they which hate me, may see it, and be asha-
med, because thou, O Lord, hast holpen mee and
comforted me.

1 That is, from most great danger of death: out of the which none but onely the
mighty hand of God could deliver him. 2 He sheweth that there can be no mo-
deration nor equitie, where proud tyrants reigne, and that the lack of Gods feare is
as a priuiledge to all vice and crueltie. 3 He boasteth not of his owne vertues,
but confesseth, that God of his free goodnesse hath euer bene mercifull vnto him,
and giuen him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 The holy Ghost promitteth that the condition of the Church which
was in miserie after the captiuitie of Babylon, should be restored
to great exultation, 4 So that there should be nothing more com-
forable, then to be numbered among the members thereof.

g A Psalm of song committed to the
singers of Kerab.

GOD layd his foundations among the holy
mountaines.

2 The Lord loueth the gates of Zion about
all the habitations of Iacob.

3 Glorious things are spoken of thee, O
city of God. Selah.

4 I will make mention of Rahab and Babel
among them that know mee: behold Palestina
and Tyrus with Ethiopia, there is he borne.

5 And of Zion it shall bee said, Many are
borne in her: and hee, even the most High shall
stablish her.

6 The Lord shall count, when he writeth the
people, He was borne there. Selah.

7 As well the fingers as the players on instru-
ments shall praise thee: all my springs are in
thee.

was borne in the Church. e Out of all quarters they shall come into the Church,
and bee counted as citizens. f When hee calleth by his worde them into the
Church, whom he had elected and written in his booke. g The Prophet setteth
his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grievous complaint of the faint hearted afflicted by sickness,
persecutions and aduersities, 7 Being as it were left of God
without any consolation: 13 Yet he calleth on God by faith, and
firmeth against desperation, 18 Complaining himselfe to be for-
saken of all earthly helpe.

g A song or Psalm of Herman the Exarhite to giue
instruction, committed to the singers of Kerab for
him that exulteth vpon Malath. Laanath.

O Lord God of my saluation, I crie day and
night before thee.

2 Let my prayer enter into thy presence: in-
cline thine eare vnto my crie.

3 For my soule is filled with euils, and my
life draweth neere to the graue.

4 I am counted among them that goe downe
vnto the pit, and am as a man without strength:

5 Free among the dead, like the slaine lying
in the graue, whom thou remembrest no more,
and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in dark-
nesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou
hast vexed me with all thy waues. Selah.

8 Thou hast put away mine acquaintance
farre from mee, and made mee to be abhorred of
them: I am shut vp, and cannot get forth.

9 Mine eye is sorrowfull through mine af-
fliction: Lord, I call daily vpon thee: I stretch
out mine hands vnto thee.

10 Wilt thou shew a miracle to the dead? or
shall the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse bee declared in
the graue? or thy faithfulness in destruction?

12 Shall thy wonderous workes bee knowne
in the darke? and thy righteousness in the land
of obliuion?

13 But vnto thee, haue I cried, O Lord, and
early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and
hidest thy face from me?

15 I am afflicted and at the point of death:

h Mine eyes and face declare my sorowes. i He sheweth that the time is more
conuenient for God to helpe, when men call vnto him in their dangers, then to cary
till they bee dead, and then raise them vp againe. k That is, in the graue, where
onely the body lieth without all sense and remembrance.

a God did chuse
that place among
the hills, to estab-
lish Ierusalem &
his Temple.

b Though thy
glorious estate
doe not yet ap-
peare, yet waite
with patience, and
God will accom-
plish his promise.

c That is, Egypt
and these other
countreys shall
come to the know-
ledge of God.

d It shall be said
of him that is re-
geuerate and come
to the Church that
he is as one that

e Out of all quarters they shall come into the Church,
and bee counted as citizens. f When hee calleth by his worde them into the
Church, whom he had elected and written in his booke. g The Prophet setteth
his whole affections and comfort in the Church.

1 King. 4. 31.
p salm. 33.

a That is, so hum-
ble. It was the be-
ginning of a song,
by the tune where-
of this Psalm was
sung.

b Though many
crie in their so-
rowes, yet they
cry not earnestly
to God for remo-
die, as he did who
be confessed to be
the author of his
saluation.

c For he that is
dead, is free from
all cares and busi-
ness of this life:
and thus he saith,
because he was in-
profitable for all
matters concern-
ing man, as it were
cut off from this world.

d That is, from
thy providence
and care, which is
meant according to
the iudgement
of the flesh.

e The stormes of
thy wrath haue
ouerwhelmed me.
f He attributeth
the losse and dis-
pleasure of his
friends to Gods
providence, where-
by he partly pun-
isheth, and partly
trieth his.

g I see none end
of my sorowes.

h Mine eyes and face declare my sorowes. i He sheweth that the time is more
conuenient for God to helpe, when men call vnto him in their dangers, then to cary
till they bee dead, and then raise them vp againe. k That is, in the graue, where
onely the body lieth without all sense and remembrance.

I am in danger and
fear, although
my life should
be preserved
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from my youth I have
my life.

16. Thine indignation goe over me, and thy
fear hath cut me off.

17. They came round about me daily like wa-
ter, and compassed me together.

18. My lovers and friends hast thou put away
from me, and mine acquaintance hid themselves.

PSAL LXXXIX.

With many words doth the Prophet praise the goodness of
God. For his strength and clemency, that he has made
himself known to the world by his works, and his
mercy to his people. He also speaks of the fall of David,
and his restoration to the throne. Finally, he speaks of the
mercy of God towards his people, and his promise to
David.

A Psalm to give instruction, of Elisha
the Ezrahite.

I will sing the mercies of the Lords for ever:
I with my mouth will I declare thy truth from
generation to generation.

For I have said, Mercy shall be set vp for ever:
thy truth shall thou establish in the very hea-
uens.

I have made a covenant with my chosen:
I have sworn to David my servant.

Thy seeds will I stablish for ever, and set
vp thy throne from generation to generation.
Selah.

O Lord, when the heaven shall praise thy
wonderous works, yea, thy truth in the Con-
gregation of the Saints.

For who is equal to the Lord in the hea-
uen? and who is like the Lord among the stones
of the gods?

God is very terrible in the assemblie of the
Saints, and to bee reuerenced about all that are
about him.

O Lord God of hostes, who is like vnto
thee, which art a mighty Lord, and thy truth is
about thee.

Thou rulest the raging of the Sea: when
the waves thereof arise, thou stillest them.

Thou hast beaten down Rahab as a man
slain: thou hast scattered thine enemies with thy
mighty arme.

The heavens are thine, the earth also is
thine: thou hast laid the foundation of the world,
and all that therein is.

Thou hast created the North and the
South: Tabor and Hermon shall reioyce in thy
Name.

Thou hast a mighty arme: strong is thy
hand, and high is thy right hand.

Righteousnesse and equitie are the sta-
blement of thy throne: mercie and truth goe
before thy face.

Blessed is the people that can reioyce in
thee: they shall walke in the light of thy coun-
tenance, O Lord.

They shall reioyce continually in thy
Name, and in thy righteousness shall they exalt
themselves.

For thou art the glory of their strength,

and by thy favour our hornes shall be exalted.

For our shield appertaineth to the Lord,
and our King to the Holy one of Israel.

Thou hast said in a vision vnto thyne
Holy one, and saidst, I have layd helpe vpon one
that is mighty: I have exalted one chosen out
of the people.

I have found David my servant: with mine
holie oyle have I anointed him.

Therefore mine hand shall be established
with him, and mine arme shall strengthen him.

The enemy shall not oppress him, neither
shall the wicked hurt him.

But I will destroy his foes before his face,
and plague them that hate him.

My truth also, and my mercie shall bee
with him, and in my Name shall his horn be
exalted.

I will set his hand also in the sea, and his
right hand in the floods.

He shall cry vnto mee, Thou art my Fa-
ther, my God, and the rocke of my saluation.

Also I will make him my first borne, higher
then the kings of the earth.

My mercie will I keepe for him for ever-
more, and my Covenant shall stand fast with
him.

His seed also will I make to endure for
ever, and his throne as the dayes of heauen.

But if his children forsake my Lawe, and
walke not in my iudgements:

If they breake my statutes, and keepe not
my commandments:

Then will I visite their transgression with
the rod, and their iniquitie with strokes.

Yet my louing kindness will I not take
from him, neither will I falsifie my truth.

My Covenant will I not breake, nor alter
the thing that is gone out of my lips.

I have sworn once by mine holines, that
I will not faile David, saying,

His seed shall endure for ever, and his
throne shall be as the sunne before me.

He shall be established for evermore as the
moone, and as a faithfull witnesse in the hea-
uen, Selah.

But thou hast reiected and abhorred, thou
hast bene angry with thine anointed.

Thou hast broken the Covenant of thy
servant, and prophaned his crowne, casting it
on the ground.

Thou hast broken down his walles:
thou hast layd his fortresses in ruine.

All that goe by the way, spoile him: he is a
rebuke vnto his neighbours.

Thou hast set vp the right hand of his ene-
mies, and made all his aduersaries to reioyce.

Thou hast also turned the edge of his
sword, and hast not made him to stand in the
battel.

Thou hast caused his dignity to decay, and
cast his throne to the ground.

The dayes of his youth hast thou shorte-
ned, and couered him with shame, Selah.

O Lord, how long wilt thou hide thy selfe,
for ever? shall thy wrath burne like fire?

Remember

Remember

Remember

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Remember

In the darkness
King hath power
to defend his
the gift of God.
To Samuel and
to others, to
affure that David
was thy chosen

Thou I have
chosen him, and
given him strength
to execute his of-
fice, verse 21.
Though there
shall be euermore
enemies against
Gods kingdome,
yet hee prometh
to overcome them.

I will therefore
performe my
promises to him,
nowwithstanding
his infirmities and
offences.

His power, glory
and estate.
He shall enioy
the land round
about.

His excellent
dignitie shall ap-
peare here, that
he shall be named
the Sonne of God,
and the first borne,
wherein he is a fi-
gure of Christ.

Though for the
sinnes of the peo-
ple the face of
this kingdome de-
cayed: yet God
referred still a
root, till he had
accomplished
this promise in
Christ.

As I say, 7. 14.
Though the
faithfull answere
not in all points
to their profession,
yet God will not
breake his Coue-
nant with them.

For God in pro-
mising hath re-
spect to his mer-
cie, and not to
mans power in
performing.

Thy If I be vnto
David: which is a
matter of faith.

As long as the
Sunne and Moone
endure, they shall
be witnesses to me
of this promise.

Because of the
horrible confusion
of things, the Pro-
phet complaineth
to God, as though
hee saw not the
performance of
his promise. And
thus discharging
his cares on God,
he reuelith doubt

By this hee meaneth the horrible dissipacion and renting of
the kingdome, which was vnder Ieroboam: or els by the Spirit of prophetic
Ethian
speakers of those great miseries, which came soon afterwarde to passe at the cap-
tivity of Babylon. For hee knoweth that the kingdome fell before it came to per-
fection, or was ripe.

The Prophet in ioyning prayer with his complaint, shew-
eth that his faith neuer failed.

11 Thy iudgements are most constant against the wicked and passe our reach.

12 Those will therefore tremble with all power, and be these with all feilds.

13 Though the faithful seeme to wither and be cut down by the wicked yet they shall grow againe and flourish in the Church of God as the cedars doe in mount Lebanon.

14 The children of God shall haue power above nature and their shall bring forth much fruit.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

16 He prayeth the power of God in the creation of the world, and heareth the prayer of the wicked which lift them up against his mercy, and prometh to punish his sinners.

17 The Lord reigneth, and is clothed with majesty: the Lord is clothed, and girded with power, the world also shall be established that it cannot be moved.

18 Thy throne is established of old: thou art from everlasting.

19 The floods haue lifted up; O Lord: the floods haue lifted up their voice: the floods lift up their waues.

20 The waues of the sea are maruailous through the noise of many waters, when the Lord on high is more mightie.

21 Thy testimonies are sure fire: holinesse becommeth thine House, O Lord, for ever.

22 He prayeth vnto God against the violence and arrogancy of sinners, and the mourning of the afflicted, and the death of the afflicted by the affliction of his affliction, and the death of the afflicted by the affliction of his affliction.

23 O Lord God the meager, O God the auger, shew thy selfe clearly.

24 Exalt thy selfe, O Iudge of the world, and render a reward to the proud.

25 Lord how long shall the wicked, how long shall the wicked triumph?

26 Thy prate and speake fiercely all the workers of iniquitie vaine themselves.

27 They smite downe thy people, O Lord, and trouble thine heritage.

28 They slay the widow and the stranger, and murder the fatherlesse.

29 If they say, The Lord shall not see: neither will the God of Iacob regard it.

30 Vnderstand, ye vaine among the people, and ye fooles, when will ye be wise?

31 He that planted the ear, shall hee not heare? or he that formed the eye, shall hee not see?

32 Or he that chastiseth the nations, shall hee not correct? hee that teacheth man knowledge, shall hee not know?

33 The Lord knoweth the thoughts of man, that they are vanities.

34 Blessed is the man whom thou chastisest, O Lord, and teachest him in thy Law.

35 That thou mayest giue him rest from the dayes of euill, whiles the pitte is digged for the wicked.

36 Surely the Lord will not faile his purpose, neither will he forsake his inheritance.

37 For iudgement shall returne to iustice, and all the vpright in heart shall follow after it.

38 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquities?

39 If the Lord had not holpen me, my soule had almost dwelt in silence.

40 When I said, My foot slideth, thy mercy, O Lord, stayed me.

41 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

42 Hath the throne of iniquitie fellowship with thee, which forge wrong for a Law?

43 They gather them together against the soule of the righteous, and condemne the innocent blood.

44 But the Lord is my refuge, and my God is the rocke of mine hope.

45 And he will recompense them their wickednesse, & destroy them in their owne malice, yea the Lord our God shall destroy them.

46 It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most when they are destroyed in their owne malice.

47 P S A L XCV.

48 A psalme of Asaph, to be sung for the government of the world, and the rebellion of the wicked, that tempted God in the wilderness, 1. For the which they might haue offered into the land of promise.

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50 Let vs come before his face with prayse: let vs sing loud vnto him with Psalmes.

51 For the Lorde is a great God, and a great King above all gods.

52 In whose hande are the deepe places of the earth, and the heights of the mountaines are his.

53 To whom the Sea belongeth, for he made it, and his hands formed the dry land.

54 Come, let vs worship and fall downe, and kneele before the Lord our maker.

55 For he is our God, and we are the people of his pasture, and the sheepe of his hand: to day, if ye will heare his voyce,

56 Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness.

57 Where your fathers tempted mee, proued me, though they had seene my worke.

58 For time yeeres haue I contended with this generation & I sayd, They are a people that erre in heart, for they not knowen my wayes.

59 Wherefore I sware in my wrath, saying, Surely they shall not enter into my rest.

60 If they heare his voice, I by the contemning of Gods word, for in the wilderness of the place was he called. For I said, I will not be angry with you, for ye were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

61 P S A L.

62 He hath care ouer his, and chastiseth them for their wealth, that they should not be for ever the wicked.

63 God will restore the state & government of things to their right vs, and then the godly shall follow him cheerefully.

64 He complaineth of the which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile.

65 When I thought there was no way but death.

66 In my trouble and distress, I neuer found thy present helpe.

67 He complaineth of the wicked iudges, pretend iustice in oppressing the Church, yet they haue not that authority of God.

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202 A psalme of Asaph, to be sung for the government of the world, and the rebellion of the wicked, that tempted God in the wilderness, 1. For the which they might haue offered into the land of promise.

203 Come, let vs reioyce vnto the Lorde: let vs sing aloud vnto the rocke of our saluation.

204 Let vs come before his face with prayse: let vs sing loud vnto him with Psalmes.

205 For the Lorde is a great God, and a great King above all gods.

206 In whose hande are the deepe places of the earth, and the heights of the mountaines are his.

207 To whom the Sea belongeth, for he made it, and his hands formed the dry land.

208 Come, let vs worship and fall downe, and kneele before the Lord our maker.

209 For he is our God, and we are the people of his pasture, and the sheepe of his hand: to day, if ye will heare his voyce,

210 Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness.

211 Where your fathers tempted mee, proued me, though they had seene my worke.

212 For time yeeres haue I contended with this generation & I sayd, They are a people that erre in heart, for they not knowen my wayes.

213 Wherefore I sware in my wrath, saying, Surely they shall not enter into my rest.

214 If they heare his voice, I by the contemning of Gods word, for in the wilderness of the place was he called. For I said, I will not be angry with you, for ye were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

215 P S A L.

216 He hath care ouer his, and chastiseth them for their wealth, that they should not be for ever the wicked.

217 God will restore the state & government of things to their right vs, and then the godly shall

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdom of Christ.

Sing vnto the Lord a new song : sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord ^a great and much to be praised: he is to be feared above all gods.

5 For all the gods of the people are ^b idols: but the Lord ^c made the heauens.

6 Strength and glory are before him: power and beaurie are in his Sanctuary.

7 Gine vnto the Lord, ye families of the people: giue vnto the Lord glory and ^e power.

8 Gine vnto the Lord the glory of his Name: bring ^f an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the nations, The Lord reigneth: surely the world shall be stable, and not mooue, and he shall iudge the people ^h in righteousness.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyful, and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lord: for he cometh, for hee cometh to iudge the earth: he will iudge the world with righteousness, and the people in his truth.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ. 2 And addeth to the reioyce and iudgement, 3 and to reioyce and thanksgiving.

The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 Cloudes and darkness are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was ^a afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue graven images, and that glory in idols: worship him ^b all yee gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High above all the earth: thou art much exalted above all gods.

10 Yee that ^c loue the Lord, hate euill: hee preferreth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 Light is sown for the righteous, and ioy sown for them, of Gods fauour. ^d Hee requirith two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance. ^e Though Gods deliuerance appeare not suddenly, yet it is sown and layd in store for them.

for the vpight in heart.

12 Reioyce yee righteous in the Lord, and giue thanks for his holy ^f remembrance.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie, and faithfullie in his promise by Christ, 10 by whom he hath communicated a his saluation to all sinners.

A Psalm.

Sing vnto the Lord a new song: for he hath done maruelous things: his right hand, and his holy ^a arme haue gotten him the victory.

2 The Lord declared his saluation: his righteousness hath he revealed in the sight of the nations.

3 Hee hath ^b remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye loude vnto the Lord: cry out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p

He chiefly needs
such teaching the
spiritual temperance
whereby we
are his people and
people.
He sheweth
that God will not
be worshipped
but by that
means which he
hath appointed.
d Hee declared that we ought never to be weary in praying
unto him, seeing his mercies towards vs last for ever.

a David considereth
whereas we are
not Kings we would
be, when God
should place him
in the throne prom-
ising openly, that
he would be merciful
and just.
b Though as yet
we are not seated to
place us in the
Kingly dignity,
yet we will get us
unto the wildome
and vngoverned
being a punishment
unto us.
c Hee sheweth
that magistrates
doe not their duties
except they be
merciful to all
vice.
d In promising
punish the wicked,
which are
persecutors in their
owne hearts.
e Hee sheweth
that the wicked
will punish all.
f Hee sheweth
what is the true use
of punishment, to
punish the wicked,
and to maintaine
the good. f Magistrates
must
mercifully punish
vice, lest it grow
to further inconueni-
ence and it becom
necessary for us
to doe this, how much
more they that
haue the charge of
the Church of God.

a Whereby is
signified that al-
beit we be in no-
mer for great mis-
eries yet there is
euery place left
for prayer.
b Hee declares
that in our prayer
we must lively
feele that which
we desire, and
desirely beleue
an obtaine.
c These excellent
kindes of ach-
ew how much
the afflictions of
the Church ought
to wound the
hearts of the
godly.
d My sorrows
were so great,
that I passed not
for mine ordinarie
sorrow. e
f Hee mourning
and solitarie, casting
out fearfull cries, f
Hee con-
sidered my death.

Know ye that euen the Lord is God: hee
hath made vs, and not we our selues: we are his
people, and the sheepe of his pasture.
Enter into his gates with praise, and into
his courts with reioycing: praise him and blese
his Name.

For the Lord is good: his mercie is euer-
lasting, and his truth is from generation to ge-
neration.

PSAL C.
David describeth what governments hee will haue in his house
and kingdom. g Hee will punish and correct by rearing forth
the wicked, and chastising the guilty persons.

Psalm of David.
I Will sing mercie and iudgement: vnto thee,
O Lord, will I sing.
I will doe wisely in the perfect way, be-
cause thou commaundest me: I will walke in the vpright-
nesse of mine heart in the middes of mine house.
I will set no wicked thing before mine eyes:
I hate the worke of them that fall away: it shall
not cleaue vnto me.
A froward heart shall depart from mee: I
will know none euill.

Unto him that pryncipally slandereth his neigh-
bour, will I destroy him: that hath a proud looke
and his heart, I cannot suffer.

Mine eyes shall be vnto the faithfull of the
land, that they may dwell with me: he that wal-
keth in a perfect way, he shall serue me.

There shall no deceitful person dwell
within mine house: hee that telleth lies, shall not re-
maine in my sight.

Because will I destroy all the wicked of
the land, that I may cut off all the workers of in-
iquitie from the Citie of the Lord.

g Hee sheweth that the wicked will punish all.
e Hee sheweth what is the true use
of punishment, to
punish the wicked,
and to maintaine
the good. f Magistrates
must
mercifully punish
vice, lest it grow
to further inconueni-
ence and it becom
necessary for us
to doe this, how much
more they that
haue the charge of
the Church of God.

PSAL CII.
David prayeth that his prayer may be answered in the faithfull to pray
in the presence of Babylon. a A consolation for the building
of the Church is the witness of the praise of God to be
published vnto all people. b The conversion of the Gentiles,
and the habitation of the Church.

**A prayer of the afflicted, when hee shall be in
distresse, and pouer forth his meditation before
the Lord.**

O Lord heare my prayer, and let my cry come
vnto thee.

Hide not thy face from mee in the time of
my trouble: incline thine eares vnto me: when I
call, make haste to heare me.

For my daies are consumed like smoke,
and my bones are burnt like an herch.

Mine heart is smitten, and withereth like
grasse, because I forgate to eate my bread.

For the voice of my groaning my bones doe
cleaue to my skine.

I am like a pellicane of the wilderness: I
am like an owle of the deserts.

I waich and am as a sparow alone vpon the
house top.

Mine enemies reuile me daily, and they that
rage against me, haue sworn against me.

Surely I haue eaten ashes as bread, and
mingled my drinke with weeping,
Because of thine indignation and thy
wrath: for thou hast heaued me vp, and cast me
downe.

My daies are like a shadowe that fadeth,
and I am withered like grasse.

But thou O Lord, dost remaine for euer,
and thy remembrance from generation to ge-
neration.

Thou wilt arise and haue mercie vpon
Zion: for the time to haue mercie thereon, for
the appointed time is come.

For thy seruants delight in the stones
thereof, and haue pitie on the dust thereof.

Then the heauen shall feare the Name of
the Lord, and all the kings of the earth thy glory.

When the Lord shall build vp Zion, and
shall appeare in his glory,

And shall turne vnto the prayer of the de-
solate, and not despise their prayer.

This shall be written for the generation to
come: and the people which shall bee created,
shall praise the Lord.

For he hath looked down from the height
of his Sanctuary: out of the heauen did the Lord
behold the earth,

That he might heare the mourning of the
prisoner, and deliuer the children of death:

That they may declare the Name of the
Lord in Zion, and his praise in Ierusalem.

When the people shall be gathered toge-
ther, and the kingdomes to serue the Lord.

Hee abated my strength in the way, and
shortened my daies.

And I said, O my God, take me not away
in the mids of my daies: thy yeeres endure from
generation to generation.

Thou shalt forsake the foundation
of the earth, and the heavens are the worke of
thine hands.

They shall perish, but thou shalt endure:
when they all shall waxe old as doeth a garment:
as a vesture shalt thou change them, and they shall
be changed.

But thou art the same, and thy yeeres shall
not faile.

The children of thy seruants shall continue,
and their seed shall stand fast in thy sight.

g The Church is met that they see not the time of Christ, which was pro-
mised, but haue but few yeeres and short daies. r If heauen and earth perish,
much more man shall perish: but the Church by reason of Gods promise endureth
for euer. f Seeing thou hast chosen thy Church out of the world, and joyndst
to thee, it cannot but continue for euer: for thou art everlasting.

PSAL CIII.
David prayeth that his prayer may be answered in the faithfull to pray
in the presence of Babylon. a A consolation for the building
of the Church is the witness of the praise of God to be
published vnto all people. b The conversion of the Gentiles,
and the habitation of the Church.

Psalm of David.
My soule, praise thou the Lord, and all that
is within me, praise his holy Name.

My soule, praise thou the Lord, and forget
not all his benefites.

Which forgiveth all thine iniquitie, and
healeth all thine infirmities.

Which redeemeth thy life from the graue,
and crowneth thee with mercie & compassions.

g Hee sheweth that the wicked will punish all.
e Hee sheweth what is the true use
of punishment, to
punish the wicked,
and to maintaine
the good. f Magistrates
must
mercifully punish
vice, lest it grow
to further inconueni-
ence and it becom
necessary for us
to doe this, how much
more they that
haue the charge of
the Church of God.

I haue not
licked out of my
mourning
my refection.
h Hee sheweth
that the afflictions
did not onely thus
moeue him, but
chiefly the feel-
ling of Gods dis-
pleasure.
i Howeuer we
be faile, yet thy
promise is sure, and
the remembrance
thereof shall con-
firm vs for euer.
k That is the so-
lemnitye
which by the Pro-
phet Iesaias
diddest appoint,
Ier. 29. 12.

l The more that
the Church is in
miserie and de-
fection, the more
ought the faithfull
to loue and pine it.
m That is, when
hee shall haue
drawen his Church
out of the darknes
of death.
n The deliniance
of the Church is
a most esteeme
benefit, and there-
fore hee compareth
it to a new crea-
tion: for in their
banishment the bo-
dy of the Church
seemed to haue
bene dead, which
by deliniance
was as it were
creased anew.

o Who now in
their banishment
could looke for
nothing but death.
p Hee sheweth that
Gods Name is ne-
uer more praised,
then when reli-
gion flourisheth
and the Church
increaseth: which
thing is chiefly ac-
complished vnder
the kingdome of
Christ.

q The Church is met that they see not the time of Christ, which was pro-
mised, but haue but few yeeres and short daies. r If heauen and earth perish,
much more man shall perish: but the Church by reason of Gods promise endureth
for euer. f Seeing thou hast chosen thy Church out of the world, and joyndst
to thee, it cannot but continue for euer: for thou art everlasting.

a Hee wakeneth
his dulnesse to
praise God, shew-
ing that both va-
derstanding and
affections, munde
and heart are too
little to see toorth
his praise.
b This is the be-
ginning & chiefest
of all benefites remission of sinne. c For before that we haue remission of our
sins, we are as dead men in the graue.

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his dulnesse to
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ing that both va-
derstanding and
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little to see toorth
his praise.
b This is the be-
ginning & chiefest
of all benefites remission of sinne. c For before that we haue remission of our
sins, we are as dead men in the graue.

5 Which

d As the eagle,
when he beake
his wing, so
shall hee
grow, and
be renewed
in strength,
even so
God miraculously
giveth strength
to his Church
about
all misse
expectation.

e As to his chiefe
minister and next
to him people.
f He sheweth first
his severe iudgement,
but so soone
as the sinner is
humbled he receiveth
him to mercie.

g We have proceed
by continuall
experience, that his
mercie hath ever
prevailed against
our offences.

h As great as the
world is so full
is it of figures of
Gods mercies to
ward his Church
when hee hath re-
newed their
finances.

i Hee declareth
that man hath no
thing in himselfe
to moue God to
mercy, but only
the confession of
his infirmities and
miseric.

k His last and
faithfull keeping
of his promise.

l To whom hee
giveth grace to
fear him, and to
obey his word.

m In that they
which naturally are
slow to praise God,
exhort the Angels,
which willingly do it,
we kinne vp our
soules to consider
our duty and awake
out of our sluggish-
nesse.

n The prophet
sheweth that we
need not to enter
into the heavens
to seeke God, for
as much as all the
order of nature,
with the propo-
rtie and placing
of the elements
are most line-
ly mir-
rors to see his
ministic in.

o As the Prophet
here sheweth that
all visible powers
are ready to serve
God, so the Apo-
stle to the Hebre-
i. 9. beholdeth in
this glasse how the
very Angels also
are obedient to
his commande-
ment.

p Thou wilt
thee be an oc-
cupation vnto the
earth.

q If by thy power
thou diddest not
bridle the rage of
the waters, it were
not possible, but
the whole world
should be deli-
royed.

5 Which satisfieth thy mouth with good
things: and thy youth is renewed like the eagles.

6 The Lord executeth righteousness and
iudgement to all that are oppressed.

7 He made his wayes knowne vnto Moses,
and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie;
slow to anger and of great kindnesse.

9 He will not alway chide, neither keepe his
anger for ever.

10 He hath not dealt with vs after our sinnes,
nor rewarded vs according to our iniquities.

11 For as high as the heauen is above the
earth, so great is his mercie toward them that
fear him.

12 As farre as the East is from the West: so
farre hath he remooued our sinnes from vs.

13 As a father hath compassion on his chil-
dren, so hath the Lord compassion on them that
fear him.

14 For he knoweth whereof we be made: hee
remembereth that we are but dust.

15 The dayes of man are as grasse: as a flowre
of the field, so flourisheth he.

16 For the wind goeth ouer it, and it is gone,
and the place thereof shall know it no more.

17 But the louing kindnes of the Lord endu-
reth for ever and ever vpon them that feare him,
and his righteousness vpon childrens children.

18 Vnto them that keepe his covenant, and
thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in hea-
uen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that ex-
cell in strength, that doe his commandement in
obeying the voice of his word.

21 Praise the Lord all ye his hosts, ye his ser-
uants that doe his pleasure.

22 Praise the Lord all ye his works, in all pla-
ces of his dominion: my soule, prayse thou the
Lord.

23 Praise the Lord all ye his hosts, ye his ser-
uants that doe his pleasure.

24 Praise the Lord all ye his works, in all pla-
ces of his dominion: my soule, prayse thou the
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30 Praise the Lord all ye his works, in all pla-
ces of his dominion: my soule, prayse thou the
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31 Praise the Lord all ye his hosts, ye his ser-
uants that doe his pleasure.

32 Praise the Lord all ye his works, in all pla-
ces of his dominion: my soule, prayse thou the
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33 Praise the Lord all ye his hosts, ye his ser-
uants that doe his pleasure.

34 Praise the Lord all ye his works, in all pla-
ces of his dominion: my soule, prayse thou the
Lord.

35 Praise the Lord all ye his hosts, ye his ser-
uants that doe his pleasure.

36 Praise the Lord all ye his works, in all pla-
ces of his dominion: my soule, prayse thou the
Lord.

9 But thou hast set them a bound, which they
shall not passe: they shall not returne to couer
the earth.

10 He sendeth the springs into the valleys,
which runne betweene the mountaines.

11 They shall giue drinke to all the beastes
of the field, and the wild asses shall quench their
thirst.

12 By these springs shall the foules of the
heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his
chambers, and the earth is filled with the fruits
of thy workes.

14 He causeth grasse to grow for the cattel,
and herbe for the vse of man, that he may bring
forth bread out of the earth.

15 And wine that maketh glad the heart of
man, and oyle to make the face to shine, and
bread that strengtheneth mans heart.

16 The high trees are satisfieth, euen the ce-
dars of Lebanon, which he hath planted.

17 That the birds may make their nests there:
the stork dwelleth in the firre trees.

18 The high mountaines are for the goats:
the rocks are a refuge for the conies.

19 He appointed the moone for certaine sea-
sons: the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night,
wherein all the beasts of the forest creepe forth.

21 The Lyons roare after their pray, and seeke
their meate at God.

22 When the Sunne riseth, they retire, and
couch in their denes.

23 Then goeth man forth to his worke, and
to his labour vntill the evening.

24 O Lord, how manifold are thy workes!
in wisdom hast thou made them all: the earth is
full of thy riches.

25 So is this sea great and wide: for therein
are things creeping innumerable, both small
beasts and great.

26 There goe the ships, yea that Leviathan,
whom thou hast made to play therein.

27 All these wait vpon thee, that thou mayst
giue them food in due season.

28 Thou givest it to them, and they gather it,
thou openest thine hand, and they are filled with
good things.

29 But if thou hide thy face, they are trou-
bled: if thou take away their breath, they dye
and returne to their dust.

30 Against whom thou sendest forth thy spirit, they
are created, and thou renewest the face of the earth.

31 Glory be to the Lord for ever: let the Lord
reioyce in his workes.

32 He looketh on the earth and it trembleth:
he toucheth the mountaines, and they smoke.

33 I will sing vnto the Lord all my life: I will
praise my God, while I liue.

34 Let my words bee acceptable vnto him: I
will reioyce in the Lord.

35 Let the sinners bee consumed out of the
earth, & the wicked till there be no more: O my
soule, praise the Lord. Praise ye the Lord.

36 Let the sinners bee consumed out of the
earth, & the wicked till there be no more: O my
soule, praise the Lord. Praise ye the Lord.

37 Let the sinners bee consumed out of the
earth, & the wicked till there be no more: O my
soule, praise the Lord. Praise ye the Lord.

38 Let the sinners bee consumed out of the
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39 Let the sinners bee consumed out of the
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soule, praise the Lord. Praise ye the Lord.

40 Let the sinners bee consumed out of the
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soule, praise the Lord. Praise ye the Lord.

41 Let the sinners bee consumed out of the
earth, & the wicked till there be no more: O my
soule, praise the Lord. Praise ye the Lord.

42 Let the sinners bee consumed out of the
earth, & the wicked till there be no more: O my
soule, praise the Lord. Praise ye the Lord.

e If God provide
for the very beasts,
much more will he
extend his pro-
vident care to man.
f There is no part
of the world so
barren where most
evident figures of
Gods blessings
appear not.

g From the clouds,
h Hee describeth
Gods provident
care ouer man,
who doeth not
only provide ne-
cessary things for
him, as herbes and
other meate: but
also things to re-
ioyce and comfort
him, as wine and
oyle or ornaments.

i Or, does pray, and
such like.

k That is, by his
course, either farre
or neere, if hee
summer, winter
and other seasons.

l That is, they
only finde meate
according to Gods
providence who
careth euen for
the brute beasts.

m To wit, when
the day springeth
for the light is as
it were a shield
to defend man a-
gainst the tyrannie
and fiercenesse of
beasts.

n Hee confesseth
that no tongue is
able to expresse
Gods workes nor
minde to com-
prehend them.

o God is a most
nourishing Father,
who provideth
for all creatures
their daily food.

p As by the pro-
vidence all things
have life, so if
thou withdraw
thy blessings, they
all perish.

q As the death of
creatures sheweth
that we are no-
thing of our selues
so their generation
declareth that we
receiue all things
of the earth, but his
life.

r Who infects the
world, and so cause
the death of man.

s Who infects the
world, and so cause
the death of man.

t Who infects the
world, and so cause
the death of man.

u Who infects the
world, and so cause
the death of man.

v Who infects the
world, and so cause
the death of man.

PSAL CV.

1 Praise the Lord the singular grace of God, who hath of all the
people of the world chosen a people, and having
chosen them, neuer casteth them away, and
neuer forsaketh them, for his
promise sake.

Praise

a For as much as the Israelites were exempted from the common condemnation of the world and were elected to be Gods people, the Father willeth them to love them selves mindfull by thanksgiving b By the strength and love hee meaneth the Aste where God declared his powe and his presence c Which he hath wrought in the deliverance of his people d Because his power was there by as lucely declared as if he should have declared it by mouth e The promise which God made to Abraham to be his God, and the God of his seed after him, he renewed and repeated it againe to his seed after him f He sheweth that they should not enjoy the land of Canaan by any other means but by reason of his covenant made with their fathers g That is the King of Egypt and the King of Ozer Gen. 11. 43 and so h That whom I have destined to be my people i Meaning the old fathers to whom God cued himselfe plainly, and who were fathers forth of his word k Either by leading straight, or by taking away the strength and nourishment thereof l So long he suffered adversity as God had appointed and all he suffered faithfully his patience m That the very picture of the country should beate Josephs commandment and lesson with dome at him n Spirits in God either to blame the labors of the wicked, or to love Gods children o Meaning Moses and Aaron

Praise the Lord, and call vpon his Name: declare his workes among the people.
2 Sing vnto him, sing praise vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy Name, let the heart of them that seeke the Lord reioyce.

4 Seeke the Lord and his strength: seeke his face continually.

5 Remember his marvellous workes, that he hath done his wonders, and the iudgements of his mouth.

6 Ye seed of Abraham his seruant, yee children of Iaakob, which are his elect.

7 Hee is the Lord our God: his iudgements are through all the earth.

8 Hee hath alway remembered his covenant, and promise, that he made to a thousand generations.

9 Euen that which he made with Abraham, and his oath vnto Izhak.

10 And since hath confirmed it to Iaakob for a law, and to Israel for an euermlasting covenant.

11 Saying, Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number, yet very few and strangers in the land.

13 And walked about from nation to nation, from one kingdome to another people.

14 Yet suffered he no man to do them wrong, but reproboued Kings for their sake, saying,

15 Touch not mine anoynted, and doe my Prophets no harme.

16 Moreover, hee called a famine vpon the land, and utterly brake the staffe of bread.

17 But he sent a man before them: Ioseph was sold for a slaue.

18 They held his feet in the stockes, and hee was layd in yrons.

19 Vntill his appointed time came, and the counsell of the Lord had tried him.

20 The King sent and looked him: euen the Ruler of the people deliuered him.

21 He made him lord of his house, and ruler of all his substance.

22 That hee should binde his princes vnto his will, and teach his Ancients wisdom.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppresseurs.

25 He turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent he Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darknesse, and made it darke: and they were not disobedient vnto his commission.

29 Hee turned their waters into blood, and slew their fish.

30 Their land brought forth frogs, euen in their Kings chambers.

31 Hee spake, and there came swarmes of flies, and hee in all their quarters.

32 He gaue them hail for raine, and flames of fire in their land.

33 Hee smote their vines also, and their figge

34 trees, and brake downe the trees in their coasts.

35 Hee spake, and the grasshoppers came, and caterpillers innumerable.

36 And did eat vp all the grasse in their land, and deuoured the fruit of their ground.

37 Hee smote also all the first borne in their land, euen the beginning of all their strength.

38 Hee brought them forth also with silver and golde, and there was none feeble among their Tribes.

39 Egypt was glad at their departing: for the feare of them had fallen vpon them.

40 Hee spred a cloud to be a couering, and fire to giue light in the night.

41 They asked and he brought quailles, and he filled them with the bread of heauen.

42 He opened the rocke, and the waters flowed out, and ranne in the dry places like a river.

43 For hee remembered his holy promise to Abraham his seruant.

44 And hee brought forth his people with rroy, and his chosen with gladnesse.

45 And gaue them the lands of the heathen, & they tooke the labors of the people in possession.

46 That they might keepe his statutes, and obserue his Lawes. Praise ye the Lord.

47 and were destroyed. 2 This is the end why God preferreth his Church be- cause they should worship and call upon him in this world.

48 Praise ye the Lord.

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253 Praise ye the Lord.

14 But lusted with concupiscence in the wilderness, and tempted God in the desert.

15 Then he gaue them their desire: but he sent Jeannesse into their soule.

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and swallowed vp Dathan, and covered the company of Abiram.

18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their glory into the similitude of a bullocke, that eateth graffe.

21 They forgot God their Saviour, which had done great things in Egypt.

22 Wonderous workes in the land of Ham, and fearefull things by the red sea.

23 Therefore he minded to destroy them, had I not Moses his chosen stood in the breach before him to turne away his wrath, lest hee should destroy them.

24 Also they contemned that pleasant land, and belieued not his word.

25 But murmured in their tents, and hearke- ned not vnto the voyce of the Lord.

26 Therefore hee lifted vp his hand against them, to destroy them in the wilderness.

27 And to destroy their seede among the nations, and to scatter them throughout the countreies.

28 They ioyned themselves also vnto Baal-peor, and did eat the offerings of the dead.

29 Thus they sprouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas stood vp, and executed iudgement, and the plague was stayed.

31 And it was imputed vnto him for righteousness from generation to generation for euer.

32 They angered him also at the waters of Meribah, so that Moses was punished for their sakes.

33 Because they vexed his Spirit, so that hee spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their workes.

36 And serued their idoles, which were their ruine.

37 Yea, they offered their sonnes, and their daughters vnto deuils.

38 And shed innocent blood, even the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they stayned with their owne workes, and went a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them were lordes ouer them.

42 Their enemies also oppressed them, and they were sold into bondage vnto euery nation.

they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their cry.

45 And hee remembered his covenant toward them, and repented according to the multitude of his mercies.

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and gather vs from among the heathen, that wee may praise thy holy Name, and glory in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

disperied, and giue vs constancie vnder the crosse, that with one consuet we may all praise thee.

PSAL CVII.

The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks for the merciful providence of God, governing all things at his good pleasure, & sending good and calling prosperitie and aduersitie to bring men vnto him. Therefore as the righteous therein reioyce, so shall the wicked haue their mouths stopped.

Praise the Lord, because he is good: for his mercy endureth for euer.

2 Let them, which haue bene redeemed of the Lord, shew how he hath deliued them from the hand of the oppressour.

3 And gathered them out of the lands, from the East and from the West, from the North and from the South.

4 When they wandred in the desert and wilderness out of the way, and found no citie to dwell in,

5 Both hungry and thirsty, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, and he deliuered them from their distresse.

7 And led them forth by the right way, that they might goe to a city of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the fountaines of men.

9 For hee satisfied the thirsty soule, and filled the hungry soule with goodnesse.

10 They that dwell in darkenesse and in the shadow of death, being bound in miserie and yron.

11 Because they rebelled against the words of the Lord, and despised the counsell of the most High.

12 When hee humbled their heart with heavinesse, then they fell downe and there was no helper.

13 Then they cried vnto the Lord in their trouble, & he deliuered them from their distresse.

14 He brought them out of darkenesse, and out of the shadow of death, and brake their bandes asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the fountaines of men.

16 For hee hath broken the gates of brasie, and braist the barres of yron asunder.

17 Fooles by reason of their transgression,

couerie, but all things are brought to despayre, then God chiefly sheweth his mighty power. They that haue no feare of God, by his sharpe rodde are brought to call vpon him, and so finde mercy.

The Prophet sheweth that neither by menaces, nor promises we can come to God, except wee be altogether newly reformed, and that his mercie ouercometh our malice. Not that God is changeable in himselfe, but that hee seemeth to vs to repent when hee altereth his punishment, and forgiveth vs. A Gathered Church, which is

This notable sentence was in the beginning vsed as the foote or tenour of the song, which was often times repeated. As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessity. For, from the sea: meaning the red sea, which is on the South part of the land.

Hee sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them that are deliuered to bee mindfull of so great a benefice.

Then the true way to obey God, is to follow his expresse commandment: also hereby all are exhorted to defend into themselves, forasmuch as none are punished but for their sinnes.

Hee sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other means.

When there seemeth to mans iudgement no remedie, yet hee sheweth his mighty power, by his sharpe rodde are brought to call vpon him, and so finde mercy.

and

The abundance that God gaue them, prouided not, but made them pines away, because God chastised it. By the greatness of the punishment, the heinous offence may be considered: for they that rise against Gods ministers, rebell against him.

Hee sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or caluice. If Moyses by his intercession had not obtained Gods fauour against their rebellions.

That is, Canaan, which was as it were an earnest peny of the heauenly inheritance. That is, hee swore. Sometime also it meaneth, to punish.

Which was the idole of the Moabites.

Sacrifices offered to the dead idoles.

Signifying that a haughty man iudgeth of himselfe to serue God by, is detestable, and prouoketh his anger.

When all other neglected Gods glory, he in his rage killed the adulterers, and prevented Gods wrath.

Num. 25. 13. This adie declared his lively faith, and for his faith he was accepted.

Num. 25. 13. Psal. 95. 8.

Isa. 43. 2. If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne.

Hee sheweth how monstrous a thing idolatry is, which can winne vs to teachings abhorring to nature, whereas Gods word cannot obteine much small things. A true chastrite is to cleane wholly and onely vnto God.

h He sheweth that God accommeth to plague them after a strange sort that they themselves are cruel toward other.

i Thus giveth the Lord to every man the thing wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are given up to their lusts and reprobate minds.

k For being delinquent of many helpe, he fully trusted in the Lord, that he would deliver him.

l As thou art named mercifull, gracious and long suffering, so shew thy selfe in effect.

m Meaning, that he hath no stay nor assurance in this world.

n For hunger, that came of sorrow, hee was leane, and his naturall moisture failed him.

o The more grievous y^e Satan afflicted him, the more earnest and instant was he in prayer.

p Thy shall gaine nothing by cursing me.

q Not only in cursing is he captiv in my selfe, but also in declaring it before all the congregation.

r Mety by he sheweth that he had not to doo with them that were of little power, but with the indges and princes of the world.

a Iesus Christ in the two and twentieth of Math. verse 44. giveth the interpretation hereof, and sheweth that this cannot properly be applied vnto David, but to himselfe.

b And thence it shall stretch thorow all the world: and this power chiefly standeth in the preaching of his word.

c By the worde thy people shall be assembled into thy Church, whose increase shall bee so abundant and wonderful, as the drops of the dew.

d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king save onely Christ Heb. 7. 26. e No power shall be able to resist him. f Under this similitude of a captaine, that is to greddie to destroy his enemies, that he will not scarce drinke by the way, but sheweth how God will destroy his enemies.

16 Because he remembered not to show mercy, but persecuted the afflicted and poore man, and the sorrowfull heared to slay him.

17 As he loved cursing, so shall it come vnto him, and as hee loved not blessing, so shall it bee farre from him.

18 As he clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to cover him, and for a girdle, wherewith hee shall bee alwayes girded.

20 Let this be the reward of mine aduersarie from the Lord, and of them that speake euill against my soule.

21 But thou, O Lord my God, deale with me according vnto thy Name: deliver me, (for thy mercy is good)

22 Because I am poore and needy, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the grasshopper.

24 My knees are weake through fasting, and my flesh hath lost all fatnesse.

25 I became also a rebuke vnto them, which they looked vpon me, shaked their heads.

26 Help me, O Lord my God: save me according to thy mercie.

27 And they shall knowe that this is thine hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse: they shall arise, & be confounded, but thy seruants shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them cover themselves with their confusion as with a cloke.

30 I will giue thanks vnto thy Lord greatly with my mouth, & praise him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from them that would condemn his soule.

PSAL. CX.

1 David propheseth of the power and everlasting kingdome given to Christ, 4. and of his Priesthood, which should last and end to the Priesthood of Levi.

A Psalm of David.

THE Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Zion: be thou ruler in the mids of thine enemies.

3 Thy people shall come willingly at the time of assembling: thine armie in holy beaurie: the youth of thy wombe shall be as the morning dew.

4 The Lord sware, & will not repent, Thou art a Priest for ever, after the order of Melchi-zedek.

5 The Lord that is at thy right hand, shall wound kings in the day of his wrath.

6 He shall be iudge among the heathen: he shall fill all with dead bodies, and smite the head over great countries.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king save onely Christ Heb. 7. 26. e No power shall be able to resist him. f Under this similitude of a captaine, that is to greddie to destroy his enemies, that he will not scarce drinke by the way, but sheweth how God will destroy his enemies.

PSAL. CXI.

1 Hee giueth thanks to the Lord for his mercifull works toward his Church, 10. and declareth wherem was wisdom & right knowledge compassed.

A Prayer for the Lord.

I Will praise the Lord with my whole heart in the assembly and congregation of the iust.

2 The works of the Lord are great, & ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, & his righteousness endureth for euer.

4 He hath made his wonderfull workes to be had in remembrance: the Lord is mercifull and full of compassion.

5 He hath given a portion vnto them that feare him: he will euer be mindful of his covenant.

6 Hee hath shewed to his people the power of his workes, in giuing vnto them the heritage of the heathen.

7 The works of his hands are truth and iudgement: all his statutes are true.

8 They are established for euer and euer, and are done in truth and equity.

9 He sent redemption vnto his people: hee hath commanded his covenant for euer: holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that obserue them, haue good vnderstanding: his praise endureth for euer.

i He doeth hee declare himselfe iust and true in the gouernment of the same.

e They only are wise, that feare God, and some haue vnderstanding, but they that obey his word. f To wit, his commandments, as verse 7.

PSAL. CXII.

1 Hee praise the felicity of them that feare God, 10. and describeth the cursed state of the contemners of God.

A Prayer for the Lord.

Blessed is the man that feareth the Lord, and delighteth greatly in his commandments.

2 His seed shall be mighty vpon earth: the generation of the righteous shall be blessed.

3 Riches and treasures shall be in his house, and his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkness: he is mercifull & full of compassion & righteous.

5 A good man is mercifull, and lendeth, and will measure his affairs by iudgement.

6 Surely he shall neuer be moued: but the righteous shall be had in everlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleueth in the Lord.

8 His heart is established: therefore he will not feare, vntill he see his desire vpon his enemies.

9 Hee hath distributed and given to the poore: his righteousness remaineth for euer: his horn shall be exalted with glory.

10 The wicked shall see it, and be angry: hee shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

neede requirith, and not to bestow all on himselfe. e The godly pinch not ingardly, but distribute liberally, as the necessitie of the poore requirith, and as his power is able. f His power and peripetuous estate. g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 Aueratation to praise the Lord for his providence, 7. in that contrary to the course of nature he worketh in his Church.

A Prayer for the Lord.

Praise, O ye seruants of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

4 The

a The Prophet declareth that he will praise God both privately & publicly, & that from his heart, as hee is consecrated to his fellow wholly and onely vnto God.

b He sheweth that Gods workes are a sufficient cause wherfore wee should praise him, but chiefly his benefits toward his Church.

c God hath given to his people all that was necessarie for them, and will do still euen for his covenants sake, & in this sense the Hebrew word is taken, Pro. 30. 8. and 31. 15.

d As God promised to take the care of his Church: so in effect doeth hee declare himselfe iust and true in the gouernment of the same.

e They only are wise, that feare God, and some haue vnderstanding, but they that obey his word. f To wit, his commandments, as verse 7.

a He meaneth that reuerent feare, which is in children of God, which causeth them to delight onely in the word of God.

b The godly shall haue abundance, and contentment, because their heart is satisfied in God onely.

c The faithfull in all their aduersities, know that all shall goe well with them, for God will bee mercifull and iust.

d Hee sheweth what is the fruit of mercy to lend freely, and not for gaue, and so to measure his doings that he may be able to helpe where

e The godly pinch not ingardly, but distribute liberally, as the necessitie of the poore requirith, and as his power is able. f His power and peripetuous estate. g The blessings of God vpon his children shall cause the wicked to die for enuie.

h By this often repetition he stretcheth vp our cold dulnes to praise God, seeing his workes are so wonderfull, as if that we are created for such same cause.

PSALM CXVII.

1. He exhorteth the Gentiles to praise God, because he hath accomplished all things unto them as he saith, the promise of life everlasting by Jesus Christ.

All nations praise ye the Lord: all ye people, praise him.
2. For his loving kindness is great toward vs, and the truth of the Lord endureth for ever. Praise ye the Lord.

PSALM CXVIII.

1. David recited of Saul and of the people, at the time appointed observed the kingdom. A. For she which he hideth all them that fear the Lord, so he is thankful. And under his person in all this was Christ himself, who should be of his people recited.

Praise ye the Lord, because he is good: for his mercy endureth for ever.

1. Let Israel now say, That his mercy endureth for ever.

3. Let the house of Aaron now say, That his mercy endureth for ever.

4. Let them that feare the Lords, now say, That his mercy endureth for ever.

5. I called vpon the Lord in trouble, & the Lord heard me, and set me at large.

6. The Lord is with mee; therefore I will not feare what man can doe vnto me.

7. The Lords is with mee among them that helpe me: therefore shall I see my desire vpon mine enemies.

8. It is better to trust in the Lord, then to haue confidence in man.

9. It is better to trust in the Lord, then to haue confidence in princes.

10. All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11. They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12. They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13. Thou hast thrust fore at me, that I might fall: but the Lord hath holpen me.

14. The Lord is my strength and song: for he hath bene my deliuerance.

15. The voice of ioy and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16. The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17. I shall not die, but liue, and declare the workes of the Lord.

18. The Lord hath chastened me sore, but hee hath not deliuered me to death.

19. Open yee vnto mee the gates of righteousness, that I may goe into them, & praise the Lord.

20. This is the gate of the Lords: the righteous shall enter into it.

21. I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22. The stone, which the builders refused, is the head of the corner.

23. This was the Lords doing, and it is marvellous in our eyes.

24. This is the day, which the Lord hath made: let vs reioyce and be glad in it.

1. That is, the most certain and continual testimonies of his Fatherly grace.

1. Because God by creating David King, shewed his mercy toward his afflicted Church, the Prophet doeth thus early himselfe thank God, but exhorteth all the people to doe the same.

2. We are here taught, that more than troubles oppress vs, the more ought we to bee instant in prayer. 3. Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but God would maintaine him, because he had pleased him.

4. He telleth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God, and obtained. 5. He saith that his chief enemy, that he had put his confidence in, was quenched as a fire of thornes, and therefore he put his trust in God, and obtained. 6. He saith that his chief enemy, that he had put his confidence in, was quenched as a fire of thornes, and therefore he put his trust in God, and obtained.

7. He saith that his chief enemy, that he had put his confidence in, was quenched as a fire of thornes, and therefore he put his trust in God, and obtained.

8. He saith that his chief enemy, that he had put his confidence in, was quenched as a fire of thornes, and therefore he put his trust in God, and obtained.

9. He saith that his chief enemy, that he had put his confidence in, was quenched as a fire of thornes, and therefore he put his trust in God, and obtained.

15. O Lord, I pray thee, shew now: O Lord, I pray thee, now give prosperity.

16. Blessed be he, that cometh in the Name of the Lord: we haue blessed you out of the house of the Lord.

17. The Lord is mighty & hath giuen vs light: bindeth the sacrifice with cordes vnto the hornes of the Altar.

18. Thou art my God, and I will praise thee, when my God: therefore I will exalt thee.

19. Praise ye the Lord, because he is good: for his mercy endureth for ever.

PSALM CXIX.

1. The Prophet exhorteth the children of God to follow their lines according to the holy word. 129. After he hath shewed wherein the true service of God consisteth: that is, when a man is according to his word, and not after his own fantasies.

Blessed are those that are vpright in their way, and walk in the Law of the Lord.

2. Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3. Surely they worke: none iniquitie, but walke in his wayes.

4. Thou hast commanded to keepe thy precepts diligently.

5. On that my wayes were directed to keepe thy statutes.

6. Then should I not be confounded, when I haue respect vnto all thy commandements.

7. I will praise thee with an vpright heart, when I shall learne the iudgements of thy righteousness.

8. I will keepe thy statutes: forsake mee not I ouer-long.

9. Where with shall a young man redresse his way: in taking heede thereto according to thy word.

10. With my whole heart haue I sought thee: let me not wander from thy commandements.

11. I haue hid thy promise in mine heart, that I might not sine against thee.

12. Blessed art thou, O Lord: teach mee thy statutes.

13. With my lips haue I declared all the iudgements of thy mouth.

14. I haue had as great delight in the way of thy testimonies, as in all riches.

15. I will meditate in thy precepts, and consider thy wayes.

16. I will delight in thy statutes, and I will not forget thy word.

17. Be beneficiall vnto thy seruant, that I may liue and keepe thy word.

18. Open mine eyes, that I may see the wonders of thy Law.

19. I am as a stranger vpon earth: hide not thy commandements from me.

20. Mine heart breaketh for the desire to thy iudgements alway.

21. Mine heart breaketh for the desire to thy iudgements alway.

22. Mine heart breaketh for the desire to thy iudgements alway.

23. Mine heart breaketh for the desire to thy iudgements alway.

24. Mine heart breaketh for the desire to thy iudgements alway.

1. The people pray for the prosperity of Davids kingdom, who was the figure of Christ.

2. Which saith the Priests, and haue the charge thereof, as Nam. 6. 23. 3. Because he hath restored vs from darkness to light, we will offer sacrifices and prayes vnto him.

4. Here they are not called blessed, which think themselves wise in their own iudgement, nor which imagine to themselves a certain holiness, but they whose consciences are without spot.

5. For they are led by Gods Spirit, and embrace no doctrine but his.

6. David acknowledgeth his impetation, desiring God to reforme in that his life may be conformable to Gods worde.

7. That is, thy precept, which containe perfect righteousness.

8. He resisteth not to be tried by temptations, but beareth so saint, if God succour not his infirmities in time.

9. Because youth is most given to licentiousness, he chiefly watcheth them to frame their liues betwixt to Gods worde.

10. He is not content to haue as much as he is more able to resist the assaults of Satan: and therefore heeth vnto God, that he may be able to resist the assaults of Satan.

11. The Prophet doeth not boast of his vertues, but stretcheth forth his hand, as if he were blind, and saith, I am as a stranger vpon earth: hide not thy commandements from me.

They that simply walk after God's word, have no need to intrude upon, where, as some that are contrary to Christ are wroth and angry.

[illegible]

1. I do hereby declare, that when her felt not Gods mercies, he
deal

a Because God
leaueth not his
worke that hee
hath begun, hee
desireth a new
grace; that is, that
hee would conti-
nue his mercies.
¶ When God
sheweth his grace
toward any, he te-
stifieth to others,
that he faileth
not them that
trust in him.
ps. lxxviii.
was as dead.

T. H. H.

d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without such knowledge of his word.

a Though my strength faile me, yet my soule groweth and flourisheth, resting still in thy word.

b Like a skinned bottle, or bladder that is parched in the smoke.
c How long wilt thou abide thy servant?

d They haue not only oppressed me violently, but also craftily conspired against me.
e He assureth himselfe, that God will deliuer him & destroy such as valiantly persecute them.

a Because none should esteeme Gods word according to the changes of things in this world, hee sheweth that it abideth in heauen, and therefore is immutable.

b Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy truth remaineth constant and vnderchangeable.

c He proueth by effect, that he is Gods child, because he seeketh to vnderstand his word. d There is nothing so perfect in earth, but it hath an end, only Gods word lasteth for euer.

a He sheweth that we cannot loue Gods word except we exercise our selues therein and practise it.

b Whosoever doth submit himselfe only to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisdom than they that profess it, and are men of experience.

c So then of our selues we can doe nothing: but when God doth inwardly intrude vs with his spirit, we feelee his graces sweeter then honey.

a Of ourselues we are but darkness and cannot see, except we be lightened with Gods word. b So all the faithfull ought to bind themselves to God by a solemn oath and promise, to stirre vp their zeale to embrace Gods word.

dealt wickedly and falsly with me: but I meditate in thy precepts.

79 Let such as feare thee^d turne vnto me, and they that^e know thy testimonies.

80 Let mine heart be vp-right in thy statutes, that I be not ashamed.

CAPH.

81 My soule^a fainteth for thy saluation: yet I wayt for thy word.

82 Mine eyes sayle for thy promise, saying, When wilt thou comfort me?

83 For I am like a^b bottle in the smoke: yet doe I not forget thy statutes.

84 How many are the^c dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue^d digged pits for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsly: helpe me.

87 They had almost consumed^e me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindness: so that I keepe the testimony of thy mouth.

f Finding no helpe in earth, he listeth vp his cies to heauen

LAMED.

89 O Lorde, thy word endureth for euer in^a heauen.

90 Thy truth^b is from generation to generation: thou hast layed the foundation of the earth, and it abideth.

91 They^c continue^{euen} to this day by thine ordinances: for all^d are thy seruants.

92 Except thy Law had bin my delite, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am^a thine, saue me: for I haue sought thy precepts.

95 The wicked haue wayted for me to destroy me: but I will consider thy testimonies.

96 I^d haue seene an end of all perfection: but thy commandement^e is exceeding large.

MEM.

97 Oh how loue I thy Law! it is my meditation^a continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me:

99 I haue had more^b vnderstanding then all my teachers: for thy testimonies^c are my meditation.

100 I vnderstood more then the ancient, because I keepe thy precepts.

101 I haue refrained my feet from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgments: for^c thou didst teach me.

103 How sweete are thy promises vnto my mouth! yea, more then honey vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehood.

NON.

105 Thy word^a is a lanterne vnto my feete, and a light vnto my path.

106 I haue^b sworne and will performe it, that

I will keepe thy righteous iudgements.

107 I am very sore afflicted. O Lord, quicken me according to thy word.

108 O Lord, I beseech thee accept the^c free offrings of my mouth, and teach mee thy iudgements.

109 My^d soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue layd a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an^e heritage for euer: for they, are the ioy of mine heart.

112 I haue applyed mine heart to fulfill thy statutes alway, euen vnto the end.

SAMECH.

113 I hate^a vaine inuentions: but thy Lawe doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115^b Away from me, yee wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may liue, and disappoint me not of mine hope.

117 Stay thou me, and I shall bee safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their^d deceit^e is vaine.

119 Thou hast taken away all the wicked of the earth like^f drosse: therefore I loue thy testimonies.

120 My flesh^g trembleth for feare of thee, and I am afraid of thy iudgements.

h Which infected thy people, as drosse doth the mettall. f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122^a Answered for thy seruant in that, which is good, and let not the proud oppress me.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy^b seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: graunt mee therefore vnderstanding, that I may know thy testimonies.

126 It is^c time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandements aboute gold, yea, aboute most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false^d wayes.

to confound, and Gods word to vnto contempt, then it is Gods time to helpe and send remedy. d That is, whosoever dissenteth from the puritie of thy word.

PE.

129 Thy testimonies^a are^b wonderfull: therefore doth my soule keepe them.

130 The entrance into thy^c words sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and^d panted, because I loued thy commandements.

132 Look vpon mee and bee mercifull vnto me, as thou vnest to doe vnto those that loue thy Name.

133 Direct my steppes in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer me from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

DD

136 Mine

c That is, my prayers & thanksgiving which sacrifice Hoses calleth the calues of the lippes, Chap. 14. verse 3.

d That is, I am in continual danger of my life.

e I esteemed no worldly things, but made thy word mine inheritance.

a Whosoever will embrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.

b And hinder me not to keepe the Law of the Lord.

c He desireth Gods continuall assistance, least he should faint in this race, which he had begun.

d The craftie practises of them that contemne thy Law, shall be brought to naught.

e Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine own weakness, which feare causeth repentance.

a Put thy selfe betwene mine enemies and me, as it thou were my pledge.

b He boasteth not that he is Gods seruant, but hereby patereth God in mind that as he made him his by his grace, so he would continue his fauour toward him.

c The Prophet sheweth that when the wicked haue brought all things

d Containing high and secret mysteries, so that I am moued with admiration and reuerence.

e The simple idiots, that submit themselves to God, haue their eyes opened and their minds illuminated, so soone as they begin to read Gods word.

f My zeale toward thy word was so great.

d. He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

136 Mine eyes gush out with rivers of water, because they keepe not thy Law.

TSADDAI.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commanded iustice by thy testimonies and truth especially.

139 My zeale hath euen consumed me: because mine enemies haue forgotten thy words.

140 Thy word is proued most pure, and thy seruant loueth it.

141 I am small and despised: yet doe I not forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and thy Law is truth.

143 Trouble and anguish are come vpon me: yet are thy commandements my delight.

144 The righteousness of thy testimonies is everlasting: grant me vnderstanding, and I shall liue.

KOPH.

145 I haue cried with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I prevented the morning light, and cried: for I waited on thy word.

148 Mine eyes prevent the night watches to meditate in thy word.

149 Heare my voice according to thy louing kindness: O Lord, quicken me according to thy iudgement.

150 They draw neere, that follow after malice, and are farre from thy law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue knowen long since by thy testimonies, that thou hast established them for euer: they shall neuer be slacke, when thy children be oppressed.

RESHU.

153 Behold mine affliction, and deliuer mee: for I haue not forgotten thy law.

154 Plead my cause, and deliuer me: quicken me according vnto thy word.

155 Salvation is far from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.

157 My persecutors and mine oppressours are many: yet doe I not swaie from thy testimonies.

158 I saw the transgressours & was grieved, because they kept not thy word.

159 Consider, O Lord, how I loue thy precepts: quicken me according to thy louing kindness.

160 The beginning of thy word is truth, & all the iudgements of thy righteousness endure for euer.

SCHIN.

161 Princes haue persecuted mee without cause: but mine heart stood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falshood and abhorre it, but thy Law doe I loue.

164 Seven times a day doe I praise thee, because of thy righteous iudgements.

165 They that loathe thy law, shall haue great misery: for they shall be as chaff before the wind.

prosperity, and they shall haue none hurt.

166 Lord, I haue trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: for all my wayes are before thee.

TAV.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding according vnto thy word.

170 Let my supplication come before thee, and deliuer me according to thy promise.

171 My lips shall speake praise, when thou hast taught me thy statutes.

172 My tongue shall intreate of thy words: for all thy commandements are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my desire.

175 Let my soule liue, and it shall praise thee, and thy iudgements shall helpe me.

176 I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

c. Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL CXX.

The prayer of David being vexed by the false reports of Saals flatterers. And therefore he lamenteth his long abode among those perfidels, who were giuen to all kind of wickedness and contention.

A song of degrees.

I called vnto the Lord in my trouble, and hee heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring vnto thee? or what doeth it auail thee?

4 It is as the sharpe arrowes of a mightie man, and as the coales of Iuriper.

5 Woe is to me that I remaine in Meshech, and dwell in the tents of Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke peace, and when I speake thereof they are bent to warre.

c. That is, of lising vp the tune and rising in singing. d. Albeit the children of God ought to reioyce when they suffer for righteousness sake yet it is a great griefe to the flesh to heare euill for well doing. e. He assured himselfe that God would turne their craft to their owne destruction. d. He sheweth that there is nothing so sharpe to pierce, nor so hot to set on fire, as a slanderous tongue. e. These were people of Arabia, which came of Isaphet, Genesis 10. 1. f. That is, of the Ishmaelites. g. He declareth what he meant by Meshech, and Kedar, to wit, the Israelites, which had degenerated from their godly fathers, and hated and contended against the faithfull.

PSAL CXXI.

This Psalm teacheth that the faithfull ought not to look for helpe as God, who onely doeth maintain, preserve and prosper his Church.

A song of degrees.

I will lift vp mine eyes vnto the mountaines, from whence my helpe shall come.

2 Mine helpe cometh from the Lord, which hath made the heauen and the earth.

3 He will not suffer thy foote to slippe: for he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The sunne shall not smite thee by day, nor the moone by night.

c. Next every member thereof. e. Neither heat nor cold, nor any incommode that be able to destroy Gods Church, albeit for a time they may molest it.

d. He sheweth that we must first haue faith before we can worke and please God. e. I had no respect of men, but for thee alwayes before mine eyes as the iudge of my doings.

a. As thou hast promised to be the schoolmaster vnto all them that depend vpon thee. b. The word signifies to pouer forsh continually. c. All his prayer, and desire is to profit in the word of God.

d. That is, thy prouident care ouer me, and wherewith thou wilt ridde mine enemies.

a. That is, of lising vp the tune and rising in singing. b. Albeit the children of God ought to reioyce when they suffer for righteousness sake yet it is a great griefe to the flesh to heare euill for well doing. c. He assured himselfe that God would turne their craft to their owne destruction. d. He sheweth that there is nothing so sharpe to pierce, nor so hot to set on fire, as a slanderous tongue. e. These were people of Arabia, which came of Isaphet, Genesis 10. 1. f. That is, of the Ishmaelites. g. He declareth what he meant by Meshech, and Kedar, to wit, the Israelites, which had degenerated from their godly fathers, and hated and contended against the faithfull.

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f. For, as the mountaines: meaning, that there is nothing so high in this world, wherein we can trust, but onely in God. a. He accuseth man of ingratitude, which cannot depend on Gods power. b. He sheweth that Gods providence not onely watcheth ouer his Church in general: but also ouer every member thereof. c. Neither heat nor cold, nor any incommode that be able to destroy Gods Church, albeit for a time they may molest it.

a. We cannot commend God to be righteous except we be righteous vponly, as he hath commanded. b. Gold hath need to be tried, but thy word is perfection itselfe. c. This is the true trial, to wit, if God be aduocary. d. So that the life of man without the knowledge of God, is death.

a. He sheweth that all his affections and whole heart were bent to God: that he might haue helpe in his dangers. b. He was more earnest in the studie of Gods word, then they that kept the watch were in their charge. c. He sheweth the nature of the wicked to be to persecute against their conscience. d. His faith is grounded vpon Gods word, that he would euer be acknowledged when his children be oppressed.

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a. For without Gods promise there is no hope of deliuerance. b. According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation. c. My zeale consumed me, when I saw their malice and contempt of thy glory. d. It is a sure signe of our adoption, when we loue the Law of God.

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d Whatsoever
shall doe enter-
prife, shall haue
good successe.

* 1. Chron. 19. 9.

a He reioyeth
that God had ap-
pointed a place,
where the Arke
should still re-
maine.

b Which were
wont to wander
to and fro, as the
Arke remooued.

c By the artificiall
inguing and beau-
tie of the houses,
he meane the
concord and lone
that was betwene
the citizens.

d All the tribes
according to Gods
covenant shall
come and pray
there.

e In whose house
God placed the
throne of Iustice,
and made it a figure of Christs kingdome.

f The fauour of
God prosper thee
both within and without.

g Not only for mine owne sake,
but for all the faithfull.

a He compareth
the condition of
the godly, to ser-
uants that are de-
livered out of all helpe,
assuring that when
all other helpe
faile, God is euer
at hand and like
himselfe.

b He declareth
that when the
faithfull are so
full, that they can
no more endure the oppressions and scornings of the wicked, there is alway helpe
aboue, if with hungry desires they call for it.

c He sheweth that
God was ready to
helpe at need, and
there was none
other way to be
sued, but by his
owne meane.

d So vnable were
we to resist.

e He vseth most
proper similitudes
to expresse the great
danger that the
Church was in, and
out of the which
God miraculously
deliuered them.

f He sheweth that
God was ready to
helpe at need, and
there was none
other way to be
sued, but by his
owne meane.

g He vseth most
proper similitudes
to expresse the great
danger that the
Church was in, and
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God miraculously
deliuered them.

c He sheweth that
God was ready to
helpe at need, and
there was none
other way to be
sued, but by his
owne meane.

7 The Lord shall preferre thee from all euill:
he shall keepe thy soule.
8 The Lord shall preferre thee going out, and
thy coming in from henceforth and for euer..

P S A L. CXXII.

1 David reioyeth in the name of the faithfull, that God hath ac-
complished his promise, and placed his Arke in Zion. 5 For the
which he giueth thanks, 8 And prayeth for the prosperitie
of the Church.

A Song of degrees, or Psalme of David.

I Reioyced when they said to me, We will goe
into the house of the Lord.

2 Our feet shall stand in thy gates, O Ieru-
salem.

3 Ierualem is builded as a city, that is com-
pact together in it selfe:

4 Whereunto the Tribes, euen the Tribes of
the Lord goe vp according to the testimonie to
Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement,
euen the thrones of the house of David.

6 Pray for the peace of Ierualem: let them
prosper that loue thee.

7 Peace be within thy walles, and prosperi-
tie within thy palaces.

8 For my brethren and neighbours sakes I
will with thee now prosperitie.

9 Because of the House of the Lord our God,
I will procure thy wealth.

10 The fauour of
God prosper thee both within and without.

11 Not only for mine owne sake,
but for all the faithfull.

P S A L. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon
or vnder Antiochus, by the wicked mortallings and contemners
of God.

A Song of degrees.

I Lift vp mine eyes to thee, that dwellest in the
heauens.

2 Behold, as the eyes of seruants looke vnto
the hand of their masters, and as the eyes of a
maiden vnto the hand of her mistresse: so our
eyes waite vpon the Lord our God, vntill he haue
mercie vpon vs.

3 Haue mercie vpon vs, O Lord, haue mer-
cie vpon vs: for wee haue suffered too much
contempt.

4 Our soule is filled too full of the mocking of
the wealthy, & of the despitefulness of the proud.

5 There is alway helpe
aboue, if with hungry desires they call for it.

P S A L. CXXIII.

1 The people of God, escaping a great perill, doe acknowledge them-
selves to be deliuered, not by their owne force, but by the power
of God. 4 They declare the greatness of the perill, 6 And
praise the Name of God.

A Song of degrees, or Psalme of David.

I F the Lord had not bene on our side, (may
Israel now say)

2 If the Lord had not bene on our side, when
men rose vp against vs,

3 They had then swallowed vs vp quicke,
when their wrath was kindled against vs.

4 Then the waters had drowned vs, and the
streame had gone ouer our soule:

5 Then had the swelling waters gone ouer
our soule.

6 Praised be the Lord, which hath not giuen
vs as a praye vnto their teeth.

7 Our soule is escaped, euen as a bird out of
the snare of the fowlers: the snare is broken, and
we are deliuered.

the snare of the fowlers: the snare is broken, and
we are deliuered.

8 Our helpe is in the Name of the Lord, which
hath made heauen and earth.

P S A L. CXXV.

1 Hee describeth the assurance of the faithfull in their afflictions,
4 And desireth their wealth, 5 And the destruction of the
wicked.

A Song of degrees.

T Hey that trust in the Lord, shall bee as mount
Zion, which cannot be remoued, but remai-
neth for euer.

2 At the mountaines are about Ierualem: so
is the Lord about his people from henceforth and
for euer.

3 For the rod of the wicked shall not rest on
the lot of the righteous, lest the righteous put
forth their hand vnto wickednes.

4 Doe well, O Lord, vnto those that be good
and true in their hearts.

5 But these that turne aside by their crooked
ways, them shall the Lord leade with the workers
of iniquitie: but peace shall be vpon Israel.

6 He desireth God to purge his Church from hypocrites, and such as haue no zeale
of the truth.

P S A L. CXXVI.

1 This Psalm was made after the returne of the people from Ba-
bylon, and sheweth that the meane of their deliuerance was man-
desire after the iustices of captiuitie forgiuen by Ieremie,
Chap. 35. 12. and 29. 10.

A Song of degrees, or Psalme of David.

W Hen the Lord brought againe the capti-
uitie of Zion, wee were like them that
drame.

2 Then was our mouth filled with laughter,
and our tongue with ioy: then said they among
the heathen, The Lord hath done great things
for them.

3 The Lord hath done great things for vs,
whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the
rivers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping, and caried precious
seed: but they shall returne with ioy, and bring
their sheaues.

7 They were sufficiently thankful.

8 It is no more impossible to God to deliuer his
people, then to cause the rivers to runne in the wildecrosse and barren places.

9 That is, seed which was scarce and deare: meaning, that they which trusted in
Gods promise to returne, had their desire.

P S A L. CXXVII.

1 Hee sheweth that the whole estate of the world, both domesticall
and politick, standeth by Gods merre providence and blessing.

3 And that to haue children well nurshed, is an especiall grace
and gift of God.

A Song of degrees, or Psalme of Salomon.

E xcept the Lord build the house, they labour
in vaine that build it: except the Lord keepe
the citie, the keeper watcheth in vaine.

2 It is in vaine for you to rise early, and to
lie downe late, and eat the bread of sorrow: but
he will surely giue rest to his beloued.

3 Behold, children are the inheritance of the
Lord, and the fruit of the wombe his reward.

4 As are the arrowes in the hand of the strong
man, so are the children of youth.

5 Blessed is the man that hath his quiver full
of them: for they shall not bee ashamed, when
they speake with their enemies in the gate.

6 Not exempting them from labour, but making their labours comfortable, and
as it were a rest.

7 That is, endued with strength and vertues from God: for
these are signes of Gods blessings, and not the number. 8 Such children shall be
able to stop their aduersaries mouths, when their godly life is maliciously assey-
sed before Iudges.

d For the wicked
did not onely sar-
cously rage against
the faithfull, but
craftily imagined
to deliuey them.

a Though the
world be subiect
to mutations, yet
the people of God
shall stand sure and
be defended by
Gods promise.

b Though God
suffer his to be van-
der the crosse, lest
they should em-
brace wickednes,

c Yet this crosse
shall not so rest
vpon them, that
it should driue
them from hope.

d He desireth God to purge his Church from hypocrites, and such as haue no zeale
of the truth.

e This Psalm was made after the returne of the people from Ba-
bylon, and sheweth that the meane of their deliuerance was man-
desire after the iustices of captiuitie forgiuen by Ieremie,
Chap. 35. 12. and 29. 10.

f A Song of degrees, or Psalme of David.

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uitie of Zion, wee were like them that
drame.

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and our tongue with ioy: then said they among
the heathen, The Lord hath done great things
for them.

3 The Lord hath done great things for vs,
whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the
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6 They went weeping, and caried precious
seed: but they shall returne with ioy, and bring
their sheaues.

7 They were sufficiently thankful.

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people, then to cause the rivers to runne in the wildecrosse and barren places.

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Gods promise to returne, had their desire.

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17 As are the arrowes in the hand of the strong
man, so are the children of youth.

18 Blessed is the man that hath his quiver full
of them: for they shall not bee ashamed, when
they speake with their enemies in the gate.

19 Not exempting them from labour, but making their labours comfortable, and
as it were a rest.

20 That is, endued with strength and vertues from God: for
these are signes of Gods blessings, and not the number. 21 Such children shall be
able to stop their aduersaries mouths, when their godly life is maliciously assey-
sed before Iudges.

PSAL. CXXVIII.

1 He firmeth that blessedness appointed to all that fear the Lord, and shall dwell in his ways.

A Song of degrees.

Blessed is every one that feareth the Lord, and walketh in his ways.

2 When thou shalt eat the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed that feareth the Lord.

5 The Lord out of Zion shall bless thee, and thou shalt see the wealth of Jerusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace upon Israel.

a God appointeth not our life, except it be reformed according to his word.
b The world esteemeth them happy, which live in wealth and idleness: but the holy Ghost approveth them best that live of the meane practice of their labours.
c Because God favour appeareth in some outward thing more then in increase of children, he promisseth to enrich the faithfull with this gift.
d Because of the spiritual blessing which God hath made to his Church, these temporal things shall be granted.
e For except God blessed his Church publicly, this private blessing were nothing.

PSAL. CXXIX.

1 He acknowledgeth his Church to be afflicted, and that he will deliver her.

They have oftentimes afflicted me from my youth (may Israel now say)

2 They have oftentimes afflicted me from my youth: but they could not prevail against me.

3 The plowers plowed upon my backe, and made long furrows.

4 But the righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 They shall be as the grass on the house tops, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the glaiuer his lap:

8 Neither they which goe by say, The blessing of the Lord is upon you, or, We bless you in the Name of the Lord.

a The Church now afflicted, ought to remember how her oppression hath beene such from the beginning to be merited most grievously by the wickednes in time past.
b Because God is righteous, he cannot give his adversaries, and deliver his own out of the plough.
c The enemies shall lift themselves much higher, as he will approach more and more, we are comforted with the hope of Gods wrath, because they are not grounded in godly humilitie.
d That is, the wicked shall perish, and none shall passe for them.

PSAL. CXXX.

1 The people of God from their base and fruitlesse state cry unto God, and are heard.

A Song of degrees.

Of the deepe places have I called unto thee O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, Lord, severely markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou mayest be feared.

5 I have waited on the Lord: my soule hath waited, and I have trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lords mercie, and with him a great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a Being in great distress, as here.
b He denieth that we cannot be saved without Gods mercy, for he severely markest iniquities.
c Because of his mercie, though we are sinners, we should still trust in his word.
d He denieth to whom the mercy of God should be ascribed, as here.
e Because of his mercie, though we are sinners, we should still trust in his word.

PSAL. CXXXI.

1 David charged with ambition and greedy desire to reigne, professeth his humilitie and modestie before God, and teacheth all men what they should doe.

A Song of degrees or Psalm of David.

Lord, mine heart is not haughty, neither are mine eyes lofty, neither have I walked in greatness, and hid from me.

2 Surely I have behaved my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lord from henceforth and for ever.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made unto David, sheweth how he should be to the Church, both as king and as priest, and the building of the Temple, as here sheweth as our fathers did.

A Song of degrees.

Lord, remember David with all his affliction.

2 Who sware unto the Lord, and vowed unto the mighty God of Isackob saying,

3 I will not enter into the Tabernacle of mine house, nor come upon my pallier or bed,

4 Nor suffer mine eyes to sleepe, nor mine eyelids to slumber.

5 Until I finde out a place for the Lord, an habitation for the mighty God of Isackob.

6 Lo, we heard of it in Ephraim, and found it in the fields of the forrest.

7 Wee will enter into his Tabernacles, and worship before his footstool.

8 Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saints reioyce.

10 For thy servant Davids sake refuse not the face of thine Appointed.

11 The Lord hath sworne in truth unto David, and he will not shrinke from it, saying, Of the fruit of thy body will I set upon thy throne.

12 If thy sonnes keepe my Covenant, and my testimonies, that I shall teach them, their sonnes also shall sit upon thy throne for ever.

13 For the Lord hath chosen Zion, and loved to dwell in it, saying,

14 This is my rest for ever: here will I dwell, for I have a delight therein.

15 I will surely bless her vitales, and will satisfie her poore with bread.

16 And will clothe her Priests with salvation, and her Saints shall shout for ioy.

17 There will I make the home of David to bud: for I have decreed, a light for mine Appointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

a He setteth forth his great humilitie, as an example to all rulers and governors.
b Which putteth the measure and limits of his vocation.
c He was voyde of ambition and wicked desire.

a That is, with how great difficulty he came to the kingdom, and with how great care and paine he went about to build the Temple.
b Because the chief change of the king was to set forth Gods glory, he sheweth that he could take no rest, neither would hee give any worldly thing, necessary before he had executed his office.
c That is, the Arke, which was a signe of Gods presence.
d The common bruit was that the Arke should remaine in Ephraim: that is, in Beth-lehem a plentiful place, but after we perceived that thou wouldst place it in Jerusalem which was barren as a forrest, and compassed about onely with hills.
e That is, Jerusalem, because that afterward his Arke should remove to none other place.
f Let the effect of thy grace both appeare in the Priests and in the people.

g As thou first madest promise to David, so cometh it to his posteritie, that whatsoever they shall aske for their people, it may be granted.
h Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual.
i Meaning for his owne sake, and not for the plentifulness of the place: for he promisseth to bless it, declaring before, that it was barren.
k That is, with my protection, whereby they shall be safe.
l Though his force for a time seemed to be broken, yet he promisseth to restore it.

PSAL. CXXXIII.

1 This Psalm commendeth the commendation of brotherly amitie among the servants of God.

A Song of degrees or Psalm of David.

Behold, how good and how comely a thing it is, brethren to dwell even together.

2 As for David, though some sang that him, yet when hee was established king, as he was, they joyed all together like brethren: and therefore he sheweth by this

a Because the greatest part were against David, though some sang that him, yet when hee was established king, as he was, they joyed all together like brethren: and therefore he sheweth by this

The grace which
came from Christ
the head unto his
Church.

c By Hermon
and Zion he meaneth
the plentiful
countrie about Ierusalem.

It is like to the precious ointment vpon
the head, that runneth downe vpon the beard,
euen vnto Aarons beard, which went downe on
the border of his garments:

And as the dew of Hermon which falleth
vpon the mountaines of Zion: for there the Lord
appointed the blessing and life for euer.

d Where there is such concord.

PSAL. CXXXIII.

He sheweth the Leuites watching in the Temple, to praise the
Lord.

A Song of degrees.

Behold, praise ye the Lord, all yee seruants of
the Lord, yethat by night stand in the house
of the Lord.

Lift vp your hands to the Sanctuary, and
praise the Lord.

The Lord that hath made heauen & earth,
blesse thee out of Zion.

a Ye that are Le-
uites and chiefly
appointed to this
office.

b For their charge
was not only to
keepe the Temple,
but to pray there &
to giue God thanks.

c And therefore hath all power, blese thee with his Fatherly love declared in
Zion. Thus the Leuites vied to praise the Lord, and blese the people.

PSAL. CXXXV.

He sheweth all the faithful, of what estate iouer they be, to
praise God for his marvellous works. 12 And specially for his
grace toward his people, whereby he hath declared his kindest
13 To the confusion of all idolaters and their images.

Praise ye the Lord.

Praise the name of the Lord: ye seruants of the
Lord, praise him.

Yee that stand in the House of the Lord
and in the courts of the House of our God.

Praise ye the Lord: for the Lord is good:
sing praises vnto his Name: for it is a comely
thing.

For the Lord hath chosen Iacob to him-
selfe, and Israel for his chiefe treasure.

For I know that the Lord is great, and that
our Lord is above all gods.

Whatsoever pleased the Lord that did he in
heauen & in earth, in the sea, & in all the depths.

Hee bringeth vp the cloudes from the ends
of the earth, and maketh the lightnings with the
raine: hee draweth forth the winde out of his
treasures.

He smote the first borne of Egypt both of
man and beast.

Hee hath sent tokens and wonders into the
mids of thee, O Egypt, vpon Pharaoh, and vpon
all his seruants.

He smote many nations, and slew mighty
Kings:

As Sihon King of the Amorites, and Og,
king of Bashan, & all the kingdomes of Canaan:

And he gaue their land for an inheritance,
euen an inheritance vnto Israel his people.

Thy Name, O Lord, endureth for euer: O
Lord, thy remembrance is from generation to ge-
neration.

For the Lord will iudge his people, and
be pacified toward his seruants.

The idoles of the heathen are siluer and
gold, euen the worke of mens hands.

They haue a mouth, and speake not: they
haue eyes and see not.

They haue eares and heare not, neither is
there any breath in their mouth.

They that make them, are like vnto them:
so are all that trust in them.

Prayse the Lord, yee house of Israel: praise
the Lord, yee house of Aaron.

Prayse the Lord, yee house of Leui: ye that

a Ye Leuites that
are in his Sanctuary
b Meaning, the
people: for the
people & Leuites
had their courts,
which were pla-
ces of the Temple
separate.

c That is, hath free-
ly lost the posses-
sion of Abraham,

d He ioyned Gods
power with his
will to the intent
that we should not
separate them, and
hereby he willett
Gods people to de-
pend on his power
which he confir-
meth by examples

1. Gen. 12. 15.

2. Exod. 17. 13.

3. Num. 21. 14, 15.

e He sheweth
what fruit the
godly conceiue
of Gods power,
whereby they see
how he deliuereth
his enemies, and
deliuereth his
people.

f That is, gouerne
and defend his
people.

g By shewing what
punishment God
appointeth for the
heathen idolaters,
he warneth his
people to beware
the like offences,
seeing that idolaters
haue neither pow-
er nor life, and that
their deliuerance
came not by idols,
but by his mighty
power of God.

h Psal. 115.

i Psal. 115.

k Psal. 115.

l Psal. 115.

m Psal. 115.

n Psal. 115.

o Psal. 115.

p Psal. 115.

q Psal. 115.

r Psal. 115.

fear the Lord, praise the Lord.

Praised be the Lord out of Zion, which
dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

A most earnest exhortation to giue thanks vnto God for the
creation and gouernance of all things, which standeth in con-
fession that he giueth vs all of his mere liberality.

Praise ye the Lord, because he is good: for his
mercy endureth for euer.

Praise yee the God of gods: for his mercie
endureth for euer:

Praise ye the Lords of lords: for his mercie
endureth for euer:

Which onely doth great wonders: for his
mercy endureth for euer:

Which by his wisdom made the heauens:
for his mercy endureth for euer:

Which hath stretched out the earth vpon
the waters: for his mercy endureth for euer:

Which made great lights: for his mercy en-
dureth for euer:

As the Sunne to rule the day: for his mercy
endureth for euer:

The Moone and the starres to gouerne the
night: for his mercy endureth for euer:

Which smote Egypt with their first borne,
(for his mercy endureth for euer)

And brought out Israel from among
them: for his mercy endureth for euer:

With a mighty hand and stretched out
arme: for his mercy endureth for euer:

Which diuided the red Sea in two partes:
for his mercy endureth for euer:

And made Israel to passe through the mids
of it: for his mercy endureth for euer:

And overthrew Pharaoh and his hoste in
the red Sea: for his mercy endureth for euer:

Which led his people thorow the wilderness:
for his mercy endureth for euer:

Which smote great Kings: for his mercie
endureth for euer:

And slew mightie Kings: for his mercie
endureth for euer:

As Sihon king of the Amorites: for his
mercy endureth for euer:

And Og the king of Bashan: for his mercy
endureth for euer:

And gaue their land for an heritage: for
his mercy endureth for euer:

Euen an heritage vnto Israel his seruant:
for his mercy endureth for euer:

Which remembered vs in our base estate:
for his mercy endureth for euer:

And hath rescued vs from our oppressours:
for his mercy endureth for euer:

Which giueth food to all flesh: for his
mercy endureth for euer:

Praise ye the God of heauen, for his mer-
cy endureth for euer.

PSAL. CXXXVII.

The people of God in their banishment, seeing Gods true Religion
decay, lived in great anguish and sorrow of heart, which grieueth
the Caldeans did little piety, 2 That they rather interested the
sa. e daily with iammis, reproches and blasphemies against God.
3 Wherefore the Israelites desire God, first to punish the Edo-
mites, who persecuted the Babylonians against them, 4 And
moued by the Spirit of God prophesie the destruction of Babylon,
where they were banished (a tyrannical).

By the rivers of Babel we sat, and there wee
swept, when we remembered Zion.

We hanged our harpes vpon the willowes
that, yet could it not stay our teares, nor turne vs from the true seruice of

a By this repetiti-
on he sheweth that
the least of Gods
benefits binde vs
to thanksgivinge
haz chiefly his
mercy, which is
principally decla-
red towards his
Church.

b This was a com-
mon kinde of
thanksgivinge,
which the whole
people vied, when
they had receiued
any benefit of God
as 1. Chron. 7. 6.
& 1. a. 1. meaning,
that God was not
only mercifull to
their fathers, but
also continued the
same to their po-
steritie.

c Gods mercifull
providence toward
man appeareth in
all his creatures,
but chiefly in that
that he deliuered
his Church from
the thraldome of
their enemies.

d In doing such a
worke as was ne-
uer done before,
nor that any other
could doe.

e Where for the
space of forty
yeeres he shewed
infante and most
strange wonders.

f Declaring there-
by that no power
not authority was
so deare vnto him,
as the losse of his
Church.

g In our greates
affliction & lane-
ry, when wee lo-
oked for nothing
lesse then to haue
had any succour.

h Seeing that God
provideth euen
for the beasts,
much more hath
he care ouer vs.

i Seeing that all
ages haue had
most plaine testi-
monies of Gods
benefits.

a That is, we
bode a long time
and albeit that
country was
desolate.

a He calleth to God with lively faith, being assured of his mercie, because he had beforetime sinned, that God helped him ever in his dangers. *f* For it is in Gods hand to overthrow the counsels and enterprises of the wicked. *g* It seemeth that he alludeth to Saul. *h* To wit, God for David saw that they were reprobate, & that there was no hope of repentance in them. *i* Gods plagues shall light vpon him in such sort, that he shall not escape. *k* That is, he defended and preferred by his fatherly providence and care.

7 O Lord God the strength of my saluation, thou hast covered mine head in day of battell.
8 Let not the wicked haue his desire: O Lord: performe not his wicked thought, lest they be proud. Selah.
9 As for the chiefe of them that compassed mee about, let the mischief of their owne lips come vpon them.
10 Let coales fall vpon them: let him cast them into the fire, and into the deepe pits that they rise not.
11 For the backbiter shall not bee established vpon the earth, euill shall hunt the cruell man to destruction.
12 I knowe that the Lord will auenge the afflicted, and iudge the poore.
13 Surely the righteous shall praise thy Name, and the iust shall dwell in thy presence.

PSAL. CXLI.

1 David being grievously persecuted vnder Saul, such flesh was to God to haue succour, *2* Desiring him to breake his afflictions, that he may patiently abide till God take vengeance of his enemies.

A Psalm of David.

O Lord, I call vpon thee: haste thee vnto me: heare my voice, when I cry vnto thee.
2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine handes as an euening sacrifice.
3 Set a watch, O Lord, before my mouth, and keepe the doore of my lips.
4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquity: and let me not eate of their delicacies.
5 Let the righteous smite me: for that is a benefice: and let him reprove me, and it shall be a precious oyle that shall not breake mine head: for within a while I shall enuie pray in their miseries.
6 When their iudges shall be cast downe in stonie places, they shall heare my wordes, for they are sweete.
7 Our bones lie scattered at the graues mouth, as he that heweth wood or diggeth in the earth.
8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: I leane not my soule deliuer.
9 Keepe mee from the snare, which they haue layd for me, and from the gennes of the workers of iniquitie.
10 Let the wicked fall into his nets together, whiles I escape.

PSAL. CXLI.

1 The Prophet vsing an allusion, not carried away with anger, nor forced by desperation, would tell Saul: but with a quiet minde directed his earnest prayer to God, who did preserve him.

A Psalm of David, to giue instruction, and a prayer when he was in the same.

I cryed vnto the Lord with my voyce: with my voyce I prayed vnto the Lord.
2 I powred out my meditation before him, and declared mine affliction in his presence.
3 I poured out my meditation before him, and declared mine affliction in his presence.

a Davids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or els seek to others then to God, to haue redresse in their miseries.

3 Though my spirit was in perplexity in me, yet thou knewest my path: in the way wherein I walked, haue they priuily layd a snare for me.
4 I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed me, and none cared for my soule.
5 Then cryed I vnto thee, O Lord, and sayd, Thou art mine hope, and my portion in the land of the liuing.
6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.
7 Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall vnto me.
Ioyce at my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLI.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgements. *2* He desireth to be restored to grace, so to be gouerned by his holy Spirit, that he may spend the remanent of his life in the true feare and seruice of God.

A Psalm of David.

Heare my prayer, O Lord, and hearken vnto my supplication: answere me in thy truth, and in thy righteousnes.
2 (And enter not into iudgement with thy seruant: for in thy sight shall none that liueth, be iustified.)
3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: hee hath layd mee in the darknesse, as they that haue bene dead a long age.
4 And my spirit was in perplexitie in me, and mine heart within me was amazed.
5 Yet doe I remember the time past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.
6 I stretch forth mine handes vnto thee: my soule desireth after thee, as the thurstie land. Selah.
7 Heare mee speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.
8 Let mee heare thy louing kindnesse in the morning, for in thee is my trust: shew me the way, that I should walke in, for I lift vp my soule vnto thee.
9 Deliuer mee, O Lord, from mine enemies: for I hid me with thee.
10 Teach mee to doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteousness.
11 Quicken me, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.
12 And for thy mercy slay mine enemies, and destroy all them that oppresse my soule: for I am thy seruant.

a Let thine holy Spirit conuince me how to come forth of these great cares and troubles. *i* I hid my selfe vnder the shadow of thy wings that I might be defended by thy power. *k* He confesseth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. *l* That is, iustly and aright: for so soone as wee decline from Gods will, we fall into error. *m* Which shall be a signe of thy Fatherly kindnesse toward mee, in resigning my selfe wholly vnto thee and trusting in thy protection.

PSAL. CXLI.

1 He praiseb the Lord with great affection and humilitie for his kinde mercies, and for his victories obtained, *2* Demanding helpe, and the destruction of the wicked, *3* Promising to acknowledge the same with songs of praise, *4* And declaring wherein the saluation of any people consisteth.

Though he suffer
them by affliction,
hunger, imprisonment,
and such
like, yet his father-
ly love and pitie
never faileth them,
yea, rather to his
shame, for he is
their saviour.

g Meaning, all
them that are delectate of worldly meanes & success.

h He affereth the Church
that God reigneth for ever for the preservation of the same.

The Lord raiseth up the crooked: the Lord & leueth
the righteous.

9 The Lord keepeth the strangers: he relieueth
the fatherles and widow: but he overthroweth
the way of the wicked.

10 The Lord shall reigne for euer: O Zion,
thy God shall be with thee from generation to generation.
Praise ye the Lord.

P S A L. CXLVII.

The Prophet praiseth the boundlesse power, influence, and
providence of God upon all his creatures. 2 But specially upon his
Church, which he gathereth together after their dispersion, 19
Declaring his word and iudgement to be true, because he hath done
to some other people.

Praise ye the Lord, for it is good to sing vnto
our God: for it is a pleasant thing, and praise
is comely.

1 The Lord doth build vp Ierusalem, and
gather together the dispersed of Israel.

2 He healeth the broken in heart,
and bindeth vp their sores.

3 Hee counteth the number of the starres,
and calleth them all by their names.

4 Great is our Lord, and great is his power:
his wisdom is infinite.

5 The Lord relieueth the meeke, and abaseth
the wicked to the ground.

6 Sing vnto the Lord with praise: sing vpon
the harpe vnto our God.

7 Which couereth the heauen with clouds,
and prepareth raine for the earth, and maketh the
grasse to grow vpon the mountaines.

8 Which giveth to beasts their foode, and to
the yong ravens that scree.

9 He hath not pleasure in the strength of
an horse, neither delighteth he in the legs of man.

10 But the Lord delighteth in them that feare
him, and attend vpon his mercie.

11 Praise the Lord, O Ierusalem: praise thy
God, O Zion.

12 For he hath made the barres of thy gates
strong, and hath blessed thy children within
thee.

13 He setteth peace in thy bowlers, and satisfieth
thee with the fruit of wheate.

14 He sendeth forth his commandement vpon
earth, and his word runneth very swiftly.

15 He giveth snow like wooll, and scattereth
the hoare frost like ashes.

16 He casteth forth his ycelike morsels: who
can abide the cold thereof?

17 He sendeth his word and melteth them: he
causeth his wind to blow, and the waters flow.

18 He sheweth his word vnto Iacob, his
statutes and his iudgements vnto Israel.

19 Hee hath not dealt so with every nation,
neither haue they known his iudgements. Praise
ye the Lord.

a He sheweth
wherein we ought
to exercise our
selues continually,
and to take our
pastime: to wit,
in praising God.
b Because the
Lord is the Iam-
mer of the Church,
it cannot be de-
stroyed, though
the members ther-
of be dispersed,
and seme as it
were for a time to
be cut off.
c With affliction,
or sorrow for sinne.
d Though it seeme
to man incredible,
that God should
assemble his
Church, being so
dispersed, yet no-
thing can be too
hard to him, that
can number and
name all the
starres.
e For the more
high that the vic-
tor cline, the
greater is their
fall in the end.
f He sheweth by
the examples of
Gods mightie
power, goodness,
and wisdom, that
we can neuer
want most iust oc-
casion to praise
God.
g For their crying
was as if it were a
confession of their
need, which can-
not be relieved,
but by God onely.
h If God shewe
himselfe mercifull
of the most com-
passionate soules,
can he suffer them
to die with famine,
whom he hath assured
of life everlasting? h
Though to vs law-
full meanes is both
profitable and plea-
sant, yet to put our
trust in them, is to
despise God of his
honour. He doth
not onely furnish
his Church with all
things necessary,
but preferreth it
for the same, and
maketh it strong
against all outward
force. f. e. i. s. u. k
His secret working
in all creatures is
as a commandment
to keepe them in
order, and to giue
them in mouing
and fore. b. For
immediately
and without re-
sisting all things
obey him. m. As
before hee called
Gods secret
working in all
his creatures his
word: so he meaneth
here by his word
the doctrine of
life everlasting,
which he hath
left to his Church
as a most precious
treasure.

The cause of this
difference is Gods
free mercie, which
hath elected his
in his
Christe Iesus to
saluation: and his
iust iudgement,
whereby he hath
appointed the
reprobate to
eternall damnation.

P S A L. CXLVIII.

He praiseth all creatures to praise the Lord in his
sanctuary, and all places, 14 Specially his Church, for the power that hee
hath giuen to the same, after that he had chosen them and re-
deemed them with himselfe.

g Praise ye the Lord.

Praise ye the Lord from the heauen: praise ye
him in his high places.

2 Praise ye him, all ye his Angels: praise
him, all his armie.

3 Praise ye him, sunne and moone: praise ye
him all bright starres.

4 Praise ye him, heauens of heauens, and
waters, that be about the heauens.

5 Let them praise the Name of the Lord: for
he commanded, and they were created.

6 And he hath established them for euer, and
euer he hath made an ordinance, which shall not
passe.

7 Praise ye the Lord from the earth, ye dra-
gons and all depths:

8 Fire and hails, snow and vapours, stormy
wind, which execute his word:

9 Mountaines and all hilles, fruitfull trees, and
all cedars:

10 Beasts and all cattell, creeping things and
feathered fowles:

11 Kings of the earth and all people, princes
and all iudges of the world:

12 Yong men and maidens, also old men and
children:

13 Let them praise the Name of the Lord: for
his Name onely is to be exalted, and his praise
above the earth and the heauens.

14 For he hath exalted the horn of his peo-
ple, which is a praise for all his Saints, euen for the
children of Israel, a people that is neere vnto
him. Praise ye the Lord.

f Which come not by chance or fortune, but by Gods appointed ordinance:
g For the greater gifts that any hath received, and the more high that one is pre-
ferred, the more bound is he to praise God for the same: but neither his nor low
condition or degree can be exempted from this dutie. h That is, the dignitie
power & glory of his Church. i By reason of his covenant made w Abraham.

P S A L. CXLIX.

An exhortation to the Church to praise the Lord for his
victorie and conquest, that hee giueth his Saints against all ene-
mies.

g Praise ye the Lord.

Sing ye vnto the Lord a newe song: let his
praise be heard in the Congregation of Saints.

2 Let Israel reioyce in him that made him,
and let the children of Zion reioyce in their
King.

3 Let them praise his Name with the flutes:
let them sing praises vnto him with the timbrell
and harpe.

4 For the Lord hath pleasure in his people: he
will make the meeke glorious by deliverance.

5 Let the Saines bee ioyfull with glory: let
them sing loud vpon their beds.

6 Let the high Aes of God be in their mouth,
and a two edged sword in their hands,

7 To execute vengeance vpon the heathen,
and corrections among the people:

8 To bind their kings in chaines, and their
nobles with fetters of yron,

9 That they may execute vpon them the
sentence that continuall rest and quietnes, which they should haue, if they would suffer
God to rule them: e. This is chiefly accomplished in the kingdom of Christ,
when Gods people for iust causes execute Gods iudgements against his enemies:
and it giueth no liberty to any to revenge their priuate injuries. f Not onely
the people, but the kings that were their enemies, should be destroyed.

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God to rule them: e. This is chiefly accomplished in the kingdom of Christ,
when Gods people for iust causes execute Gods iudgements against his enemies:
and it giueth no liberty to any to revenge their priuate injuries. f Not onely
the people, but the kings that were their enemies, should be destroyed.

judgement.

a Because they are
members of the
same body, he res-
teth them before
our eyes, which
are most willing
hereto, and by
their prompt obe-
dience teach vs
to doe our dutie.
b In that Gods
glory shineth in
these insensible
creatures, this
their beaurie is as
a continuall prai-
sing of God.
c Not that there
are diuers heaues
but because of the
spheres and of the
situation of the
fixed starres and
planets, he com-
prehendeth by
this worde the
whole heauen.
d That is, in
the middle region
of the aere, which
he here com-
prehendeth vnder
the name of the
heauens.
e Meaning, the
great and mon-
strous fishes, as
whales and such-
like.

a For his rare and
manifold benefits
bestowed on his
Church.
b In that they were
preferred before all other
nations, it was as
a new creation,
and therefore
Psal. 95. 7. they
were called the
sheepe of Gods
hands.
c For God as he is
the creator of the
soule and body, so
will he raise both
two from him, and
shall his people be
continually sub-
iect to him as to
their most law-
full king.
d He alluded to
the creature of the
soule and body, so
will he raise both
two from him, and
shall his people be
continually sub-
iect to him as to
their most law-
full king.

a That is, keep them in thine heart.
b If thou give thy ſelle to the true knowledge of God without hypocriſie.
c Meaning, that we muſt ſeek the knowledge of God with care and diligence.
d ſeeking that no labour muſt be ſpared.
e This ſhall be the true wiſedome, to know and feare God.
f The word of God ſhall teach thee, and counſell thee how to govern thy ſelfe.
g That is, the word of God, which is only light, to follow their owne fantaſies which are darkneſſe.
h When they ſee any giue to euill as they are.
i Meaning, that wiſedome which is the word of God, ſhall preſerue vs from all vices: namely this vice of whoredome whereunto man is moſt prone.
k That is, her husband, which is her head and guide to gouerne her, from whom ſhe ought not to depart, but remaine in the ſubjection.
l Which is the promiſe made in marriage.
m Her acquaintance with her familiar, and them that haunt her, as the temporal and ſpiritual promiſes of God, as the wicked ſhall be ſoyd of them.
n Den. 3. 1. 2. 7. 12. A long life is the bleſſing of God, which he giueth to his, for ſo ſoon as it is expedient for them.
o By mercy and truth, he meaueth the commandments of the law, and ſecond table, for the mercy & faithfullneſſe that we ought to ſe to ward our neighbours.
p Keep them as a moſt precious well.
q Haue them ever in remembrance.
r By this part we comprehend the whole body of the law, be it written in the book, or promiſed by the law, both corporall and ſpiritual.

My ſonne, if thou wilt receive my wordes, and hearken to my commandments within thee, And cauſe thine eares to hearken vnto wiſedome, and encline thine heart to vnderſtanding, For if thou calleſt after knowledge, and cryeſt for vnderſtanding, If thou ſeekeſt her as ſiluer, and ſearcheſt for her as for hidden treasures, Then ſhalt thou vnderſtand the feare of the Lord, and ſhalt know the knowledge of God. For the Lord giveth wiſedome, out of his mouth cometh knowledge and vnderſtanding, Hee will preſerue the ſtate of the righteous: he is a ſhield to them that walke vprightly, That they may keepe the wayes of iudgement: and he preſerue the way of his Saints. They ſhall know vnderſtand righteouſneſſe, and iudgement, and equity, and every good path. When wiſedome entrench into thine heart, and knowledge delighteth thy ſoule, Then ſhall thy counſell preſerue thee and vnderſtanding ſhall keepe thee, And deliuer thee from the cuill way, and from the man that ſpeaketh froward things, And from them that leave the wayes of righteouſneſſe to walke in the wayes of darkneſſe: Which reioyce in doing euill, and delight in the frowardneſſe of the wicked, Whoſe wayes are crooked, and they are low in their paths, And it ſhall deliuer thee from the ſtrange woman, ſuch from the ſtranger, which flattereth with her wordes, Which forſaketh the guide of her youth, and forgetteth the covenant of her God, Surely her houſe tendeth to death, and her paths vnto the dead, All they that goe vnto her, returne not againe, neither take they hold of the wayes of life, Therefore walke thou in the way of good men, and keepe the wayes of the righteous, For the juſt ſhall dwell in the land, and the vpright men ſhall remaine in it, But the wicked ſhall be cut off from the earth, and the tranſgreſſours ſhall be rooted out of it.

C H A P. III.

The wordes of God giue life. 1. Truſt in God. 2. Feare him. 3. Honour him. 4. Suffer his correction. 5. To them that follow the word of God, all things ſhall ſucceed well.

My ſonne, forget not thou my Law, but let thine heart keepe my commandments, For they ſhall increaſe the length of thy dayes, and the yeeres of life, and thy proſperitie, Let not mercy and truth ſoake thee: binde them on thy necke, and writethem vpon the table of thine heart, So ſhalt thou find fauour, and good vnderſtanding in the ſight of God and man, Truſt in the Lord with all thine heart, and ſeare not vnto thine owne wiſedome, In all thy wayes acknowledge him, and he ſhall direct thy wayes, Be not wile in thine owne eyes: but feare the Lord, and depart from euill, Health ſhall be vnto thy navel, and marrow vnto thy bones,

Honour the Lord with thy riches, and with the firſt fruits of all thine increaſe, So ſhall thy barnes bee filled with abundance, & thy preſſes ſhall burſt with new wine, My ſonne, reſiſt not the chaffening of the Lord, neither be grieved with his correction, For the Lord correſteth him, whom hee loveth, even as the father doth the child, in whom he delighteth, Bleſſed is the man that ſineth wiſedome, and the man that getteth vnderſtanding, For the merchandiſe thereof is better then the merchandiſe of ſiluer, and the gaine thereof is better then golde, It is more precious then pearles: and all things that thou canſt deſire, are not to be compared vnto her, Length of dayes is in her right hand, and in her left hand riches and glory, Her wayes are wayes of pleaſure, and all her paths proſperitie, She is a tree of life to them that lay holde on her, and bleſſed is he that retaineth her, The Lord by wiſedome hath laid the foundation of the earth, and hath ſtabliſhed the heauens through vnderſtanding, By his knowledge the deeps are broken vp, and the cloudes drop downe the dew, My ſonne, let not theſe things depart from thine eyes, but obſerue wiſedome and counſell, So they ſhall be life to thy ſoule, and grace vnto thy necke, Then ſhalt thou walke ſafely by the wayes, and thy foote ſhall not ſtumble, If thou ſleepeſt, thou ſhalt not be afraid: and when thou ſleepeſt, thy ſleepe ſhall be ſweete, Thou ſhalt not feare for any ſudden feare, neither for the deſtruction of the wicked, when it cometh, For the Lord ſhall be for thine affurance, and ſhall preſerue thy foote from ſlipping, Withhold not the good from the owners thereof, though there be power in thine hand to doe it, Say not vnto thy neighbour, Go and come againe, and to morrow will I give thee, if thou haue it, Intend none hurt againſt thy neighbour, ſeeing he doeth ill, without feare by thee, Strive not with a man cauſeleſſe, when he hath done thee no harme, Be not enuious for the wicked man, neither chide any of his wayes, For the froward is abomination vnto the Lord: but his ſecret is with the righteous, The curſe of the Lord is in the houſe of the wicked: but hee bleſſeth the habitation of the righteous, With the ſcornfull is he ſcornfull, but hee giueth grace vnto the humble, The wife ſhall inherit glory: but foolies diſhonour, though they be exalted.

C H A P. IIII.

Wiſdom and her fruites ought to be ſeeked. 1. The way of the wicked muſt be reſiſted. 2. By the word of God the heart is kept, and conſe of life muſt be guarded.

Hear, O ye children, the inſtruction of a father, and giue eare to learne vnderſtanding, and which which is a father vnto the people, read Chapter 1. verſe 2.

As was commanded in the Law, Exod. 23. 2. Deut. 10. 12. and by this they acknowledged that God was the giuer of all things, and that they were ready to beſtow all at his commandment.
g For to the faithfull diſtributer God giueth in greater abundance.
e Job. 22. 2. ſeek.
h Meaning, that he that ſeeketh wiſedome, that is, ſuffereth himſelfe to be governed by the word of God, ſhall haue all proſperitie both corporall and ſpiritual.
i Which bringeth forth ſuch fruites that they that eat thereof, haue life: and hee alſo leadeth to the tree of life in paradise.
k Hereby he ſheweth that this wiſedome, which he ſpeaketh, is euerlaſting, becauſe it was before all creatures, and that all things euen the whole world were made by it.
l For when God deſtroyeth the wicked, he will ſaue his as he did Lot in Sodom.
m Not only from them to whom the poſſeſſion belongeth, but alſo from them that ſeeke to ſteale it from them, which haue need of this of their owne.
n That is, putreſh his truſt in thee.
o Deſire not to be like vnto him.
p That is, hee ſeeketh and ſincerely affection which is hid & ſecret from the world.
q He will ſhew by his plagues, that their riches ſhall turne to their owne deſtruction, as Chap. 1. 26.

1 Or, *understanding*.
 a That is, an her-
 set which guideth
 her selfe to ano-
 cher then to her
 husband.
 b By oide and ho-
 ny he meaneth
 flatterye and craft-
 ty incitements.
 c All other doings
 becomen dishonour

8 *Whoredoms blinder, 9 And prodigallitie, 15 He wth lech^{er}
make us thus on this Indour? and his helpe others, 18 To leave his
wife. 21 The wicked take in their own might due? 24 71.*

M *Forsooke hearken vnto my wife-kinde, and in-
cline thine care vnto my knowledge,*
3 That thou mayest regard counsell, and thy
lips obseure knowledge.
5 For the lips of a strange woman drop as
an hony combe, and her mouth is more soft then
b oyle.
7 But the end of her is bitter as wormewood,
and sharpe as a two edged sword.
9 Her feste goe downe to death, and her

My sonne, if thou be surety for thy neighbour,
and hast striken hands with the stranger,
1 Thou art assured with the wordes of thy
mouth: thou art sweaten taken with the wordes of
thine owne mouth.
2 Doe this now, my friend, and dellner thy
selfe: seeing thou art come into the hand of thy
neighbour, goe, and humble thy selfe, and folicitate
thy friends.
3 Glue no sleepe to thine eyes, nor slumber to
thine eye lids.
4 Delider thy selfe as a Doe from the hand
of the hunter, and as a bird from the hand of the
fowler.
5 ¶ Goe to the pismire, O sluggard behold
her wayes, and be wise.
6 For shee hauing no guide, goernour, nor
ruler,
7 Prepareth her meat in the summer, and ga-
thereth her fooode in harvest.
8 How long wilt thou sleepe, O sluggard?

b If the word of
God cannot in-
struſt thee, yet
learne at the little
piſmire to labour
for thy ſelfe and
not to burden

chap. 14. 21.
e Hee expresseb
liuely the nature
of the fluggards,
which though they
leepe neuer so
long, yet haue ne-
ues yet, but
euer seeke occa-
sions thereunto.
d That is sudden-
ly, and when thou
lookest not for it.
e It shall come in
such sort, as thou
are not able to re-
sist it.
f He sheweth to-
wardly incommen-
ence the able per-
sons, and fluggards
come, by calling
them vntill, or
the men of Belial,
and flanderous.
g Thus all his
gesture tendeth
to wickednesse.
h Meaning, the
raging affections,
which carry a man
away in such sort
that he cannot tell
what he doeth.
i Or in his house.
k Chap. 3. 3.
l By the com-
mandment, hee mean-
eth the word of
God: and by the
instruction, the
preaching and de-
claration of the
same, which is
committed to the
Church.
m And reprehens-
ions when the
word is preached
bring vs to life.
n With her wan-
ton looks and
gesture.
o Meaning, that
she will neuer
cease till shee haue
brought thee to
beggerye, and then
for thy destruc-
tion.
p Hee approueth
not theft, but she
weth that it is not so
a detestable as
whoredome, foras-
much as the first might
be redeemed: but
adulterie was a
perpetuall infam-
ie, and death by
the law of God.
q Meaning, of
very necessitie.
r Hee faileth in
heart.
s That is, death
appointed by the Law. r He sheweth that man by nature seeketh his death, that
hath abused his wife, and so concludeth, that neither Gods Lawe nor the law of na-
ture admitteth any ransom for the adulterie.

when wilt thou arise out of thy sleepe?
10 ^r For a little sleepe, a little slumber, & a little
folding of the hands to sleepe.
11 Therefore thy powerie commeth as one
that trauelleth by the way, and thy necessitie
like an armed man.
12 The ynchristie man^t and the wicked man
walketh with a froward mouth.
13 He maketh a signe with his eyes: he t signi-
fiet with his feet: he instructeth with his fingers
14 Lewd things ^{are} in his heart: he imagineth
euill at all times, and raiseth vp contentions.
15 Therefore shall his destruction come spe-
dily: hee shall be destroyed suddenly without re-
couerie.
16 ¶ These six things doth the Lord hate: yes,
his soule abhorreth seuen:
17 The haucie eyes, a lying tongue, and the
hands that shed innocent blood,
18 An heart that imagineth wicked enterpri-
ses, ^a feet that be swift in running to mischief,
19 A false witness that speaketh lies, and him
that raiseth vp contentions among brethren.
20 ¶ My sonne, keepe thy fathers commande-
ment, and for sake not thy mothers instruction.
21 Binde them alway vpon thine heart, and
tie them about thy necke.
22 It shall leade thee when thou walkest: it
shall watch for thee when thou sleepest, and when
thou wakest, it shall talke with thee.
23 For the^k commandement is a lanterne, and
instruction a light: and^l corrections for instru-
ction are the way of life,
24 To keepe thee from the wicked woman
and from the flatterie of the tongue of a strange
woman.
25 Desire not her beautie in thine heart, nei-
ther let her take thee with her^m eye lids.
26 For because of the whorish woman, a man
is brought to a morsel of bread, and a woman will
hure for the precious life of a man.
27 Can a man take fire in his bosome, & his
clothes not be burnt?
28 Or can a man goe vpon coales, and his feet
not be burnt?
29 So he that goeth in to his neighbors wife,
shall not be innocent, whosoever toucheth her.
30 Men do not^o despise a thiefe, when he stea-
leth to satisfie his^p soule, because he is hungry.
31 But if hee bee found, hee shall restore seuen
fold, or he shall giue all the substance of his house.
32 But hee that committeth adulterie with a
woman, he is destitute of vnderstanding: he that
doeth it, destroyeth his owne soule.
33 Hee shall finde^q a wound and dishonour,
and his reproch shall neuer be put away.
34 For ielousie is the rage of a man: therefore
he will not^r spare in the day of vengeance.
35 He can not beare the sight of any ransom:
neither will hee consent, though thou augment
the gifts.

CHAP. VII.

1 An exhortation to wisdom and to the word of God, 5 which
will preserve vs from the harlot, 6 whose manners are defined.

MY sonne, keepe my words, and hide my com-
mandements with thee.
2 Keepe my commandements, and thou shalt

liue, & mine instruction as the apple of thine eyes.
3 Bind them vpon thy fingers, and write them
vpon the table of thine heart.
4 Say vnto wisdom, Thou art my sister: and
call vnderstanding thy kinswoman,
5 That they may keepe thee from the strange
woman, ^{even} from the stranger that is smooth in
her words.
6 ¶ As I was in the window of mine house
I looked thorow my window,
7 And I saw among the fooles, and conside-
red among the children a young man destitute of
vnderstanding,
8 Who passed thorow the streete by her cor-
ner, and went toward her house,
9 In the twilight in the euening, when the
night began to be blacke and darke.
10 And behold, there met him a woman with
an harlots^{||} behauiour, and^{||} subtil in heart.
11 (Shee^{||} is babling and lowd, whose feet
cannot abide in her house.
12 Now she is without, now in the streets, and
lieth in wait at euery corner)
13 So she caught him & kissed him, and^{||} with
an impudent face layd vnto him,
14 I haue^{||} peace offerings: this^{||} day haue I
payed my vowes.
15 Therefore came I forth to meet thee, that
I might seeke thy face: and I haue found thee.
16 I haue deckt my bed with ornaments, car-
pets and laces of Egypt.
17 I haue perfumed my bed with myrre, a-
loes, and cynamom.
18 Come, let vs take our fill of loue vntill the
morning: let vs take our pleasure in daliance.
19 For mine husband is not at home: hee is
gone a journey farre off.
20 Hee hath taken^t with him a bagge of fil-
uer, and will come home as the day appointed.
21 Thus with her great craft shee caused him to
yeeld, and with her flattering lips she intised him.
22 And he followed her straightwayes, as an
oxe that goeth to the slaughter, and^{||} as a foole
to the stockes for correction,
23 Till a dart strike thorow his liuer, as a
bird hasteth to the snare, not knowing that^{||} he
is in danager.
24 ¶ Heare me now therefore, O children, and
hearken to the words of my mouth.
25 Let not thine heart decline to her wayes:
wander thou not in her paths.
26 For shee hath caused many to fall downe
wounded, & the^{||} strong men are all slaine by her.
27 Her house is the^{||} way vnto the graue,
which goeth downe to the chambers of death,
knowing that hee shall be chastised. ^{||} *Heb. It is for his life.* i Neither wilt thou strength
can deliuer them that fall into the hands of the harlot. *Cap. 1. 8.*

CHAP. VIII.

1 Wisdom declareth her excellencie, 11 riches, 15 power, 22
circumstance. 22 Shee exhorteth all to loue and follow her.

Och^{||} not wisdom cry? and vnderstanding
utter her voice?
2 She standeth in the toppes of the high places
by the way in the place of the paths.
3 She cryeth besides^{||} the gates before the ci-
tie at the entrie of the doores,
4 O men, I call vnto you, and utter my voice
to the children of men.

low vertue, and to flee from vice. b Where the people did most resort, and which
was the place of influe.

this diuersi-
of words here
meaneth that no-
thing ought to be
so deare vnto vs,
as the word of
God, nor that we
looke on any thing
more nor made a-
ny thing comen.
b Salomon wish-
eth vnto vs to de-
clare their folly,
that suffer them-
selues to be abu-
sed by harlots.
c He sheweth that
there was almost
none so impudent,
but they were a-
bayed to be seene,
& also their owne
consciencs did
accuse them which
caused them to
seeke the night to
reuer their blind-
nesse.
d Or garment.
e Or bed.
f He describeth
certaine condi-
tions, which are pe-
culiar to harlots.
g *Heb. shee strength-
ned her face.*
h Because that in
peace offerings a
portion remained to
them that offer-
ed, she sheweth
him that shee hath
meat at home: so
made good sheere
with: or els shee
would vnto some
clo. e of holmesse
till shee had gotten
him in her snare.
i Which decla-
reth that harlots
ourwardly will
seeme holy and
religious: but
because they may
the better deceiue
others, and also
thinking by abas-
ing of a remo-
niet and offerings
to make their satis-
faction for their sinnes.
j Or carned worke.
k *Heb. in her hand.*
l Which thinking
hee goeth to the
pasture goeth wil-
lingly to his owne
destruction.
m Which goeth
chorefully not

Cap. 1. 30
a Salomon decla-
reth that man is
cause of his owne
perdition, and that
he can pretend no
innocent fear-
much as God cal-
leth to all men by
his word, and by
his works to fol-

clared that the
of God. o By
with some soul
right nature. an
was as that follo

101

11

all of God in his word
profit and commodity
to the preachers, who
were the wordes of
living waters: meaning
it to the flesh then the

2 That is wicked-
ly gotten.

The

h Though he sit for the iust to wait for a time yet he will find him comfort in due season. *Or, pleassfull.*

3 The Lord will not fanish the soule of the righteous: but hee casteth away the substance of the wicked

4 A slothfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of wisdom: but he that sleepeth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall be blessed: but the name of the wicked shall rot.

8 The wise in heart will reueue commandments: but the foolish in talk shall be beaten.

9 He that walketh vprightly, walketh boldly: but hee that peruerteth his wayes, shall bee knowne.

10 Hee that winketh with the eye, worketh sorrow, and he that is foolish in talk, shall bee beaten.

11 The mouth of a righteous man is a well-spring of life: but iniquity couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the lipps of him that hath vnderstanding, wisdom is found, and a rod shalbe for the backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the mouth of the foole is a prent destruction.

15 The rich mans goods are his strong city: but the feare of the needy is their poverty.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many words there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is a fined siluer: but the heart of the wicked is litle worth.

21 The lips of the righteous doe feede many: but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adde no sorrowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlwind passeth, so is the wicked no more: but the righteous is as an euerslasting foundation.

26 As vinegar is to the teeth, and as smoke to the eyes, so is the slothful to them that send him.

27 The feare of the Lord increaseth the dayes: but the yeres of the wicked shall be diminished.

28 The patient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall neuer be remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is

acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

False balances are an abomination vnto the Lord: but a perite & weight please him.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the inwardnesse of the transgressors shall destroy them.

4 Riches auail not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousness of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope perisheth, and the hope of the vnjust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his stead.

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperity of the righteous the city is reioyced: and when the wicked perish, there is ioy.

11 By the blessing of the righteous the city is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.

13 Hee that goeth about as a slanderer, discovereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellers are, there is health.

15 He shall be sore vexed, that is surety for a stranger, and he that hateth suretyship, is sure.

16 A gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, rewardeth his owne soule: but hee that troubleth his owne flesh, is cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousness, shall reeue a sure reward.

19 As righteousness leadeth to life: so he that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 Though hand is in hand, the wicked shall not be unpunished: but the seed of the righteous shall escape.

22 As a iewell of gold in a swines snout: so is a faire woman which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely commeth to poverty.

25 The liberal person shall haue plenty, and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

27 He that seeketh good things, getteth favour: but he that seeketh euill, it shall come to him.

28 He

a Vnder this he condemneth all false weights, measures, and deceit.

b When men forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.

c Eccl. 7. 19. rectus. 5. 1.

d Wild. 5. 13.

e That is, shall enter into trouble.

f A dissembler that pretendeth friendship, but is a priuie enemy.

g The country is blessed, where there are godly men, & they ought to reioyce when the wicked are taken away.

h Or, prosperitie.

i Will not make light report of others.

j Where God giueth store of men of wisdom and counsell.

k Whole communion he knoweth not.

l He that doth not without judgement, and consideration of the circumstances put himselfe in danger as Chap. 1. 1.

m Or, make it.

n Is both good to himselfe and to others.

o Or, neighbour.

p Though they make neuer so many friends, or thinke themselves neuer so sure, yet they shall not escape.

q Or, of many iniquities.

r As they can looke for nothing but Gods vengeance.

s Meaning them that giue liberally, whom God blest.

t That is, the reward.

u As the soule of blessing shall be made full.

v That prouideth for the vile of them that are in need.

w Or, as in need.

x Or, as in need.

y Or, as in need.

z Or, as in need.

a Or, as in need.

b Or, as in need.

c Or, as in need.

d Or, as in need.

e Or, as in need.

f Or, as in need.

g Or, as in need.

h Or, as in need.

i Or, as in need.

j Or, as in need.

e When their wickednesse shall be discovered, they shall be as dumbe, and not know what to say. *d* Shalbe vile and abhorred both of God and man, contrary to their own expectation, which thinke to make their name immortal.

f Or, iust.

g That beareth a faire countenance, and imagineth mischief in his heart, as Chap. 1. 1.

h For the corruption of his heart is known by his talk.

i Or, iust.

j Or, iust.

k Or, iust.

l Or, iust.

m Or, iust.

n Or, iust.

o Or, iust.

p Or, iust.

q Or, iust.

r Or, iust.

s Or, iust.

t Or, iust.

u Or, iust.

v Or, iust.

w Or, iust.

x Or, iust.

y Or, iust.

z Or, iust.

a Or, iust.

b Or, iust.

c Or, iust.

d Or, iust.

e Or, iust.

f Or, iust.

g Or, iust.

h Or, iust.

i Or, iust.

j Or, iust.

h Though he sit for the iust to wait for a time yet he will find him comfort in due season. *Or, pleassfull.*

h Though he sit for the iust to wait for a time yet he will find him comfort in due season. *Or, pleassfull.*

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q The conceits
of the wicked
shall be as
the chaff
which the
winde shall
carrie away
like the chaff
which the
winde shall
carrie away

r For though the
wicked be
as the chaff
which the
winde shall
carrie away
yet shall they
not be
as the chaff
which the
winde shall
carrie away

s They are so
grounded in the
favour of God
that their roots
shall prosper
continually
as the olive
tree which
shall flourish
continually

t As their countenances
are bright
as the sun
so shall they
be able to
speak for
themselves
without need
of any
interpreter

u The power
of the
righteous
shall be
as the
strong man
which is
not
conquered
and yet
not
troubled
in his
own
house

v As the
strong man
which is
not
conquered
and yet
not
troubled
in his
own
house

w As the
strong man
which is
not
conquered
and yet
not
troubled
in his
own
house

x As the
strong man
which is
not
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and yet
not
troubled
in his
own
house

y As the
strong man
which is
not
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and yet
not
troubled
in his
own
house

z As the
strong man
which is
not
conquered
and yet
not
troubled
in his
own
house

aa As the
strong man
which is
not
conquered
and yet
not
troubled
in his
own
house

ab As the
strong man
which is
not
conquered
and yet
not
troubled
in his
own
house

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a tree.

29 He that troubleth his owne house, shall inherit the winde, and the foole shall be a servant to the wife in heart.

30 The fruite of the righteous is as a tree of life, and he that winneth soules is wise.

31 Behold, the righteous shall be recompensed in the earth: how much more the wicked and the sinner?

32 He that is a possessor of the gifts of God, shall be punished as he desireth, 1 Pet. 4. 18.

CHAP. XII.

He that loveth instruction, loveth knowledge: but he that hateth correction, is a foole.

2 A good man getteth favour of the Lord: but the man of wicked imaginations wil he condemn.

3 A man can not be established by wickedness: but the roote of the righteous shall not be moved.

4 A virtuous woman is the crowne of her husband: but she that maketh him ashamed, is as a corruption in his bones.

5 The thoughts of the just are right: but the counsels of the wicked are deceitful.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will deliver them.

7 God overcometh the wicked: and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the froward of heart shall be despised.

9 He that is despised, & is his owne servant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man regardeth the life of his head: but the covetous of the wicked are cruell.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, shall have of it nothing.

12 The wicked desireth the net of evils: but the roote of the righteous groweth fruit.

13 The evil man is snared by the wickednes of his lips: but the just shall come out of aduerty.

14 A man shall be satiate with good things by the fruite of his mouth: and the recompence of a mans hands shall give vnto him.

15 The way of a foole is right in his owne eyes: but he that heareth counsell, is wise.

16 A foole in a day shall be known by his anger: but he that couereth shame, is wise.

17 He that speaketh truth, will shew righteousness: but a false witness is full of deceit.

18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

19 The lip of truth is a desirable thing: but a lying tongue is a filthy thing.

20 Decree is in the heart of them that imagine euill: but to the counsellors of peace shall be say.

21 There shall none inquiry come to the just: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that desire truth are his delight.

23 A wife man concealeth knowledge: but the heart of the fool publissheth foolishnesse.

24 The hand of the diligent shall beare rule: but the idle shall be vnder tribute.

25 Humilitie in the heart of man doth bring

it downe: but a good word reioyceth it.

26 The righteous is more excellent then his neighbour: but the way of the wicked will de- cease them.

27 The deceitfull man rosteeth not that hee rooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousness, and in that path way there is no death.

29 He that is much by lawfull means, yet will hee not spend it vpon himselfe.

CHAP. XIII.

A wise sonne will obey the instruction of his fa- ther: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruit of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lippes, destruction shall come to him.

4 The sluggard lusteth, but his soule hath nought: but the soule of the diligent shall have plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserveth the vpright of life: but wickednesse overthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will give his riches for the ransom of his life: but the poore cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Onely by pride doeth man make conten- tion: but with the well aduised is wisdom.

11 The riches of vanitie shall diminish: but he that gathereth with the hand, shall increase the.

12 The hope that is deferred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.

13 He that despiseth the word, he shall be destroyed: but he that feareth the commande- ment, he shall be rewarded.

14 The instruction of a wise man is as the wel- spring of life, to turne away from the shares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Every wise man wil worke by knowledge: but a foole will spread abroad folly.

17 A wicked messenger falleth into euill: but a faithfull ambassage is preservation.

18 Pouertie and shame is to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to foolles to depart from euill.

20 He that walketh with the wise shall be wise: but a companion of foolles shall be afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the riches of the sin- ner is laid vp for the iust.

23 Much food is in the field of the poore: but the field is destroyed without discretion.

24 He that spareth his rod, hateth his sonne: but he that loveth him, chasteneth him be- time.

25 The righteous careth to the conseruation of his mind: but the belly of the wicked shall want.

CHAP.

k That is, words
of comfort, or a
cheerfull minde,
which is declared
by his words, re-
ioyceth as in a
cocke, and killeth
him.
l That is, more
liberally gi-
uing.
m Although he
get much by
lawfull means,
yet will hee not
spend it vpon
himselfe.

n If he vse his
tongue to Gods
glory, & the profit
of his neighbour,
God shall blest
him.
o Hee euery des-
ereth, but takerh
no paines to get
any thing.

p For his power.

q He is not able to
escape the threat-
nings, which the
cruell oppressors
use against him.

r When as every
man contendeth
to haue the pre-
minence, and will
not giue place to
another.

s That is, goods
euill gotten.

t That is, with his
owne labour.

u Meaning, the
word of God,
whereby he is ad-
monished of his
duty.

v Chap. 13. 19.
h Bringeth many
inconueniences
both to himselfe
and to others.

i As he is partaker
of their wicked-
nesse, and beareth
with their vices, so
shall he be pun-
ished alike as they
are.

k Reade Iob 27.
26, 27.

l God blesteth
the labour of the
poore, and consu-
meth their goods,
which are negli-
gent, because they
thinke they haue
enough.

m Chap. 13. 13.
o Eccle. 30. 1.

CHAP. XIII.

a That is, taketh
paine to profit her
house, and to doe
that which con-
cerneth her duty
by her house.

b That is, in-
sight of heart,
and without hypo-
crite.

c His proud
tongue shall cause
him to be puni-
shed.

d By the use is
meant labour, and
by the cribs the
barns meaning,
without labour
where is no profit.

e For the in-
fluence of his own
ambition, and not
for Gods glory, as
Simon Magus.

f Doth not know
the gronousnesse
thereof, for Gods
judgements against
the same.

g As a mans con-
science is witnesse
of his own grieffe,
so another cannot
feele the ioy and
comfort, which a
man feeleth in
himselfe.

h He sheweth that
the allurement vnto
sinne, seemeth
sweet, but the end
thereof is destru-
ction.

i He that forsaketh
God, shall be puni-
shed, & made wea-
ry of his finnes,
wheris he deligh-
ted.

k He sheweth man of
imaginations.

l If it come not
daily to passe, we
must consider that
it is because of our
finnes, which for
Gods working.

A Wife woman buildeth her house: but the
foolish destroyeth it with her owne hands.
He that walketh in his righteousness,
search the Lords: but hee that is lewd in his
wayes, despiseth him.

In the mouth of the foolish is the rod of
pride: but the lips of the wise preserve them.
Where none contention are, there the cribbe is
empty: but much increase commeth by the strength
of the oxen.

A faithfull witnesse will not lie: but a false
record will speake lies.

A scorner seeketh wisdom, and findeth
it not: but knowledge is easie to him that will vn-
derstand.

Depart from the foolish man, when thou
perceivest not in him the lips of knowledge.

The wisdom of the prudent is to vnderstand
his way: but the foolishnes of the fool is deceit.

The foole maketh a mocke of sinne: but
among the righteous there is fauour.

The heart knoweth the bitterness of his
soule, and the stranger shall not meddle with his
ioy.

The house of the wicked shall be destroyed:
but the tabernacle of the righteous shall flourish.

There is a way that seemeth right to a
man: but the issues thereof are the wayes of death.

Euen in laughing the heart is sorrowfull,
and the end of that mirth is heavinesse.

The heart that declineth, shall bee sariate
with his owne wayes: but a good man shall de-
part from him.

The foolish will beleue every thing: but
the prudent will consider his steps.

A wife man feareth, and departeth from
quill: but a foolerageth, and is careless.

He that is hasty to anger, committeth fol-
ly, and a fustle body is hated.

The foolish doe inheric folly: but the pru-
dent are crowned with knowledge.

The euill shall bow before the good, and
the wicked at the gates of the righteous.

The poore is hated euen of his own neigh-
bour: but the friends of the rich are many.

The finner despiseth his neighbour: but he
that hath mercy on the poore, is blessed.

Do not they erre that imagine euill? but to
them that thinke on good things, shall be mercy
and truth.

In all labour there is abundance: but the
talke of the lips bringeth onely want.

The crowne of the wise is their riches: and
the folly of fool is foolishnesse.

A faithfull witnesse deliuereth soules: but a
deceiuer speaketh lies.

In the feare of Lord is an assured strength,
and his children shall haue hope.

The feare of the Lord is as a wellspring of
life to auoid the snares of death.

In the multitude of the people is the ho-
nour of a king, and for the want of people com-
meth the destruction of the prince.

He that is slow to wrath, is of great wisdom:
but he that is of a hasty mind, exalteth folly.

A sound heart is the life of the flesh: but
enuy is the rotting of the bones.

He that oppresseth the poore, reproo-
neth him that made him: but he honoureth him, that
hath mercy on the poore.

1 That is, the
strength of a king
standeth in many
people.

2 For iudg.

3 Chap. 17.5.

32 The wicked shall be cast away for hisma-
lice: but the righteous hath hope in his death.

33 Wisdometh reflect in the heart of him that
hath vnderstanding, and is knowen in the mids
of fooles.

34 Iustice exalteth a nation, but sinne is a
shame to the people.

35 The pleasure of a king is in a wise seruant:
but his wrath shall be toward him that is lewd.

CHAP. XV.

A Soft answer putteth away wrath: but grie-
uous words stirre vp anger.

The tongue of the wise vseth knowledge
aright: but the mouth of fool is babbled out
foolishnesse.

The eyes of the Lord in every place behold
the euill and the good.

A wholesome tongue is as a tree of life: but
the frowardnesse thereof is the breaking of the
mind.

A fool despiseth his fathers instruction, but
hee that regardeth correction, is prudent.

The house of the righteous hath much trea-
sure: but in the reuenues of the wicked is veruible.

The lips of the wise do spread abroad know-
ledge: but the heart of the foolish doeth not so.

The sacrifice of the wicked is abominati-
on to the Lord: but the prayer of the righteous
is acceptable vnto him.

The way of the wicked is an abomination
vnto the Lord: but he loueth him that followeth
righteousnesse.

Instruction is euill to him that forsaketh
the way, and he that hateth correction, shall die.

Hell and destruction are before the Lord:
how much more the hearts of the sonnes of men?

A scorner loueth not him that rebuketh
him, neither will he goe vnto the wise.

A ioyfull heart maketh a cheerefull coun-
tenance: but by the sorrow of the heart the minde
is heavy.

The heart of him that hath vnderstanding,
seeketh knowledge: but the mouth of the fool is
fed with foolishnesse.

All the dayes of the afflicted are euill: but
a good conscience is a continuall fest.

Better is a little with the feare of the Lord:
then great treasure, and trouble therewith.

Better is a dinner of Greene herbes where
loue is, then a stalled oxe and hatred therewith.

An angry man stirreth vp strife: but hee
that is slow to wrath, appeaseth strife.

The way of a slothfull man is as an hedge
of thornes: but the way of the righteous is plain.

A wife sonner reioyeth his father: but a
foolish man despiseth his mother.

Foolishnesse is ioy to him that is destitute
of vnderstanding: but a man of vnderstanding
walketh vp rightly.

Without counsell, thoughts come to
nought: but in the multitude of counsellers
there is stedfastnesse.

A ioy commeth to a man by the answer of
his mouth: & how good is a word in due season?

The way of life is on high to the prudent,
to auoid from hell beneath.

The Lord will destroy the house of the
proud men: but hee will stablish the borders of
the widow.

The thoughtes of the wicked are abomina-
on to Lord: but the pure haue pleasant words.

Ec

27 He

m Forasmuch as
they are conuict
thereby, and put
to silence.

1 Or, and the mercy
of the people is a sa-
crifice for sinne.

2 Chap. 25. 15.

3 Verse 18.

a For though they
haue much, yet it
is full of trouble
and care.

b That thing is
abominable be-
fore God, which
the wicked thinks
to be most excel-
lent, and wherby
they thinke most
to be accepted.

c He that swa-
reth from the
word of God, can
not abide to be
admonished.

d There is nothing
so deepe or secre-
te, that can be hid
from the eyes of
God, much lesse
men thought.

2 Chap. 17. 32.

3 Verse 17.

4 Verse 16.

5 Chap. 29. 32.

6 Verse 10. 1.

7 Verse 10. 1.

8 Verse 10. 1.

9 Verse 10. 1.

10 Verse 10. 1.

11 Verse 10. 1.

12 Verse 10. 1.

13 Verse 10. 1.

14 Verse 10. 1.

15 Verse 10. 1.

16 Verse 10. 1.

17 Verse 10. 1.

18 Verse 10. 1.

19 Verse 10. 1.

20 Verse 10. 1.

21 Verse 10. 1.

22 Verse 10. 1.

23 Verse 10. 1.

24 Verse 10. 1.

100

1 That followeth
himself to be ad-
monished by Gods
word, which bring-
eth life and to
amendeth.
k Meaning, that
God exalteth
those, but them
that are truly
humbled.

a He derideth the
presumption of
man, who dare as-
cribe to himselfe
any thing, as to
prepare his heart
or such like, seeing
that he is not able
to please God, word,
except God please
him.
b He sheweth
heavily that man
flattereth himselfe
in his doing, cal-
ling that virtue,
which God hateth
with vicer.
c So that the in-
fluence of God shall
appeare in the glo-
ry of man in the
destruction of the
wicked.
d These words
understand life
shall be a token
that the wicked
are forsaken.
e He sheweth
the foolishness of
the selfe man, which
thinketh that his
ways are his
owne, and yet is
not able to
remove one foot
except God give
force.
f If they be true
and full, they are
Gods work, and he
delighteth therein,
and when he seeth
they be false, they
are the worke of
the deuil, and so
the it condemna-
tion that vlt them
g They are ap-
pointed by God to
rule according to
equitie and justice.
h That is, he
derideth our many
meanes to escape
his wrath.
i Which is most
comfortable to
the dry ground.
Deut. 32. 15.

a He derideth the
presumption of
man, who dare as-
cribe to himselfe
any thing, as to
prepare his heart
or such like, seeing
that he is not able
to please God, word,
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meanes to escape
his wrath.
i Which is most
comfortable to
the dry ground.
Deut. 32. 15.

27. Hethat is greedy of gaine, troubleth his
owne house: but he that hateth gifts, shall live.
28. The heart of the righteous studieth to an-
swer: but the wicked mans mouth habeth evil
things.
29. The Lord is farre off from the wicked: but
he heareth the prayer of the righteous.
30. The light of thy eyes reioyceth the heart,
and a good name maketh the bones fat.
31. The eare that hearkeneth to the correc-
tion of life, shall lodge among the wise.
32. He that refuseth instruction, despiseth his
owne soule: but he that obeyeth correction, get-
teth vnderstanding.
33. The feare of the Lord is the instruction of
wisdom: and before honour is humility.

CHAP. XVI.

1. The preparations of the heart are in man: but
the answer of the tongue is of the Lord.
2. All the wayes of man are cleane in his
owne eyes: but the Lord pondereth the spirits.
3. Commit thy works vnto the Lord, and thy
thoughts shall be directed.
4. The Lord hath made all things for his own
sake: yea, euē the wicked for the day of euill.
5. All that are proud in heart, are an abomi-
nation to the Lord: though his hand is in hand, hee
shall not be vnpunished.
6. By mercy and truth iniquities shall be for-
giuen, and by the feare of the Lord they depart
from euill.
7. When the wayes of a man please the Lord,
he will make also his enemies as peace with him.
8. Better is a little with righteousness, then
great revenues without equity.
9. The heart of man purpouseth his way: but
the Lord doth direct his steps.
10. A diuine sentence shall be in the lips of the
king: his mouth shall not transgresse in iudgment.
11. A true wayght and balance are of the
Lord: all the wayghts of the bag are his worke.
12. It is an abomination to kings to commit
wickednesse: for the throne is stablished by
iustice.
13. Righteous lips are the delight of kings, and
the king loueth him that speaketh right things.
14. The wrath of a king is as messengers of
death: but a wise man will pacifie it.
15. In the light of the kings countenance is
life: & his fauour as a cloud of the latter raine.
16. How much better is it to get wisdom,
then gold: and to get vnderstanding, is more to
be desired then silver.
17. The path of the righteous is to decline from
euill: & he keepeth his soule that keepeth his way.
18. Pride goeth before destruction, and an high
mind before the fall.
19. Better it is to be of humble mind with the
lowly, then to diuide the spoiles with the proud.
20. He that is wise in his business, shall be good:
and he that is true in the Lord, he is blessed.
21. The wise in heart shall be called prudent:
and the sweetness of the lips shall increase do-
mination.
22. Vnderstanding is a wellspring of life vnto the
that haue it: and the instruction of foolcs is folly.
23. The heart of the wife guideth his mouth
wisely, and addeth doctrine to his lips.
24. The sweet words of consolation, which come forth
of a good heart: whether thou wilt the wicked teach them, or else it is folly
to teach them that are malicious.

24. Faire words are as an honycombe, sweet-
nes to the soule, and health to the bones.
25. There is a way, that seemeth right vnto
man, but the issue thereof is the way of death.
26. The person that trauaileth, trauaileth for
himselfe: for his mouth is crasht of him.
27. A wicked man diggeth vp euill, and in his
lips is like a burning fire.
28. A froward person soweth strife: and a tale
teller maketh diuision among princes.
29. A wicked man deceiueth his neighbour, &
leadeth him into the way that is not good.
30. He shutteth his eyes to deuide wickednes:
he moutheth his lips, and bringeth euill to passe.
31. Age is a crowne of glory, when it is found
in the way of righteousness.
32. Hee that is slow vnto anger, is better then
the mighty man: and hee that ruleth his owne
mind, is better then he that winneth a city.
33. The lot is cast into the lap: but the whole
disposition thereof is of the Lord.

CHAP. XVII.

1. Better is a dry morsell, if peace be with it, then
an house full of sacrifices with strife.
2. A discreet seruant shall haue rule ouer a
lewd sonne, and hee shall diuide the heritage a-
mong the brethren.
3. As is the sining pot for silver, and the for-
nice for gold, so the Lord cryeth the hearts.
4. The wicked giueth heed to false lips, and a
liar hearkeneth to the naughty tongue.
5. Hee that mocketh the poore, reprocheth
him that made him: and hee that reioyceth in de-
struction, shall not be vnpunished.
6. Childrens children are the crowne of the
elders: and the glory of the children is their fa-
thers.
7. High talke becommeth not a foole, much
lesse a lying talke a prince.
8. A reward is as a stone pleasant in the eyes
of them that haue it: reprobation, whicher loeuer
it cometh.
9. Hee that couereth a transgression, seeketh
loue: but hee that repeateth a matter, separateth
the prince.
10. A reprobelle entrencheth more into him that
hath vnderstanding, then an hundredth stripes in-
to a foole.
11. A feditious person seeketh onely euill, and
a cruell messenger shall be sent against him.
12. It is better for a man to meet a beare ro-
bed of her whelps, then a foole in his follie.
13. Hee that rewardeth euill for good, euill
shall not depart from his house.
14. The beginning of strife is as one that open-
eth the waters: therefore or the contention bee
medled with, leaue off.
15. He that iustificeth the wicked, and he that
condemneth the iust, euē they both are abomi-
nation to the Lord.
16. Wherefore is there a price in the hand of
the foole to get wisdom, and he hath none heart?
17. A friend longeth at all times: and a brother
is borne for aduersitie.
18. A man desirous of vnderstanding, touch-
eth the hand, and becommeth surety for his
neighbour.
19. Hee that transgresseth that longeth strife:
and hee that exalteth his gate, seeketh destru-
ction.
20. The froward heart findeth no good: and he
that

Chap. 14. 12.
The Lord is slow to anger.

m For he consu-
meth himselfe and
others.
n With his whole
indureur he labo-
reth to bring his
wickednesse to
passe.

o That is, when it
is ioynt with ven-
me: or els the el-
der that is wicke-
d, are the more they
are to be abhorred
p So that there is
nothing that ought
to be wished vnto
forreine: for all
things are deter-
mined in the coun-
sell of God which
shall come to passe.

q For whereas
were many sacri-
fices, there were
many parties con-
trary to the people,
wherein they
feared.
r As in the 16.
b That is, shall be
made more know-
ledge over the children.
c Chap. 14. 12.

a For whereas
were many sacri-
fices, there were
many parties con-
trary to the people,
wherein they
feared.
b That is, shall be
made more know-
ledge over the children.
c Chap. 14. 12.

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many parties con-
trary to the people,
wherein they
feared.
b That is, shall be
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c Chap. 14. 12.

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ledge over the children.
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b That is, shall be
made more know-
ledge over the children.
c Chap. 14. 12.

a For whereas
were many sacri-
fices, there were
many parties con-
trary to the people,
wherein they
feared.
b That is, shall be
made more know-
ledge over the children.
c Chap. 14. 12.

* Chap. 15. 13.

1 That is, secretly
and out of the bo-
some of the rich.
* Eccl. 1. 14. & 5. 3.

m That is, wonder
to and fro, and
seeke not after
wisdom.

* Chap. 10. 1.
n For their well
doing.

a He that loneth
wisdom, will se-
parate himselfe
from all impedi-
ments, and give
himselfe wholly
to seeke it.

b That is, that he
may talke licen-
tiously of whatso-
ever commeth to
mind.

c Meaning, which
one as commeth
all others.

d Which can ne-
ver be drawen
emptie, but bring
ever profit.

e That is, to be-
sore him and sup-
port him.

f They are soone
believed, and en-
ter most deeply.

g Hee that knoweth
what is the refuge
of the godly, a-
gainst all troubles.

* Chap. 10. 15.
* Eccl. 10. 14.
* Eccl. 10. 13.

h The mind can
well beare the in-
firmities of the bo-
dy, but when the
soul is wounded,
it is a thing most
hard to sustaine.

i Getteth him fi-
bertie to speake,
and fauor of them
that are most in
estimation.

k He that speaketh
first is best heard
of the wicked
folke, but when
his testimony en-
queth on the
wicked, hee is
most in estima-
tion.

l If a counsellor
cannot otherwise
be decided, it is
best to lett him
know what he
saith.

m As Appothecaries
commen, which
is to most that
cannot occupye
be pained.

n With for
the strength thereof
will not bow nor yield.

that hath a naughty tongue, shall fall into euill.

21 Hee that begetteth a foole, getteth himselfe
sorrow, and the father of a foole can haue no ioy.

22 A ioyfull heart causeth good health: but
a sorrowfull mind drieth the bones.

23 A wicked man taketh a gift out of the bo-
some to wrest the wayes of iudgement.

24 * Wisdom is in the face of him that hath
vnderstanding: but the eyes of a foole are in the
corners of the world.

25 A foolish sonne is a griefe vnto his father,
and a heauinesse to her that bare him.

26 Surely it is not good to condemne the iust,
nor that the princes should smite such * for e-
quitie.

27 He that hath knowledge, spareth his words,
and a man of vnderstanding is of an excellent
spirit.

28 Euen a foole, when hee holdeth his peace
is counted wise, and he that stoppeth his lips, pru-
dent.

CHAP. XVIII.

For the desire thereof hee will * separate him-
selfe to seeke it, and occupie himselfe in all
wisdom.

1 A foole hath no delight in vnderstanding:
but that his heart may be * discovered.

2 When the wicked commeth, then commeth
contempt, and with the vile man reproch.

3 The words of a mans mouth are like deepe
waters, and the wellspring of wisdom is like a
flowing ruer.

4 It is not good to * accept the person of the
wicked, to cause the righteous to fall in iudgement.

5 A foolers lips come with strife, & his mouth
calleteth for stripes.

6 A foolers mouth is his own destruction, and
his lips are a snare for his soule.

7 The words of a tale-bearer are as flatter-
ings, and they goe downe into the bowels of
the belly.

8 Hee also that is slouthfull in his worke, is
euen the brother of him that is a great waster.

9 The Name of the Lord is a strong tower:
the righteous runneth vnto it, and is exalted.

10 The rich mans riches are his strong citie:
and as an high wall in his imagination.

11 Before destruction the heart of a man is
haunted, and before glory getteth lowlinesse.

12 Hee that answereth a matter before hee
heareth it, is follie and shame vnto him.

13 The spirit of a man will sustaine his infir-
mities: but a wounded spirit, who can beare it?

14 A wife heart getteth knowledge, and the
care of the wife seeketh learning.

15 A mans gift enlargeth him, and leadeth
him before great men.

16 * He that is first in his owne cause, is iust:
then commeth his neighbour, and maketh en-
quie of him.

17 The loe causeth contentions to cease, and
maketh a partition among the mighty.

18 A brother offended is harder to winne then
a strong citie: and their contentions are like the
barre of a palace.

19 With the fruit of a mans mouth shall his
belly be satisfied, and with the increase of his lips
shall he be filled.

20 Death and life are in the power of the
tongue, and they that * loue it, shall eat the fruit
thereof.

21 Hee that findeth a * wife, findeth a good
thing, and receiveth fauour of the Lord.

22 The poore speaketh with prayers: but the
rich answereth roughly.

23 A man that hath friends, ought to shew him-
selfe friendly: for a friend is neerer then a brother.

24 That is, oftentimes such are found which are more ready to doe pleasure,
then hee that is more bound by doctrie.

CHAP. XIX.

Better * is the poore that walketh in his vp-
rightness, then hee that abuseth his lips, and
is a foole.

1 For without knowledge the minde is not
good, and he that hasteth with his feet, sinneth.

2 The foolishnesse of a man peruerteth his
way, and his heart fretteth against the Lord.

3 Riches gather many friends: but the poore
is separated from his neighbour.

4 A false witness shall not be vn Timerished:
and he that speaketh lies, shall not escape.

5 Many reuerence the face of the prince, and
every man is friend to him that giveth gifts.

6 All the brethren of the poore doe hate him:
how much more wil his friends depart farre from
him? though he be instant * with words, yet they
will not.

7 He that possesseth vnderstanding, bloueth his
owne soule, & keepeth wisdom to find goodnes.

8 A false witness shall not be vn Timerished:
and he that speaketh lies, shall perish.

9 Pleasure is not comely for a foole, much
lesse for a seruant to haue rule over princes.

10 The discretion of a man deferreth his an-
ger: and his glory is * to passe by an offence.

11 The Kings wrath is like the roaring of a
lion: but his fauour is like the dew vpon the grasle.

12 A foolish sonne is the calamitie of his fa-
ther, and the contentions of a wife are like a
continual dropping.

13 House and riches are the inheritance of the
fathers: but a prudent wife commeth of the Lord.

14 Slouthfulnessse causeth to fall asloope, and a
deceitfull person shalbe afflicted.

15 He that keepeth the commandement, keep-
eth his owne soule: but hee that despiseth his
wayes, shall die.

16 Hee that hath mercy vpon the poore, len-
deth vnto the Lord: and the Lord wil recompense
him that which he hath giuen.

17 Chasten thy sonne while there is hope, and
let not thy soule spare for his murmuring.

18 A man of much anger shall suffer punish-
ment, and though thou * deliuer him, yet will his
anger come againe.

19 Heare counsel and receiue instruction, that
thou mayest be wise in thy latter end.

20 Many denieth * in a mans heart: but the
counsell of the Lord shall stand.

21 That that is to be desired of a man, is his
goodnesse, and a poore man is better then a liar.

22 The feare of the Lord leadeth to life: and
he that is filled therewith, shall continue, and shall
not be visited with euill.

23 The slouthfull hideth his hand in his bo-
some, and will not put it to his mouth againe.

24 Smite a scorner, and the foolish will be
ware: and reprobis the prudent, and he will vnder-
stand knowledge.

25 Hee that destroyeth his father, or cha-
steth

Ec a away

o By the vsing of
the tongue well
or euill commeth
the fruit thereof
either good or bad
p He that is ioy-
ned with a virtu-
ous woman in ma-
riage, is blessed of
the Lord, as Chap.
2. 19. 19.

* Chap. 28. 6.

* Eccl. 19. 19.
dm. 13. 62.

a To haue ad-
uantage of them.
b He that is vp-
right in iudge-
ment, findeth fa-
uour of God.

c The free vse of
things are not to
be permitted to
him that cannot
vse them aright.
d That is, to com-
mune by charitie, and
to doe therein as
may most serue
Gods glory.

* Chap. 20. 2.
* Chap. 17. 32.
* Chap. 31. 9.
e As raineth
dew, and roseth
the house.

f Though for a
time he giue place
to counsel, yet
soone after will he
giue place to his
raging affections.
g Mans denie that
not haue successe,
excepte God go-
uerne it, whose
purpose is vn-
changeable.
h That is, that he
be honest, for the
poore man that is
honest, is to be
esteemed aboue
the rich which is
not virtuous.
* Chap. 26. 15.
* Chap. 21. 11.
i That is, the sim-
ple and ignorant
men learne, when
they see the wic-
ked punished.

vno man, and c
 seth vs to see m
 ttle the secrets
 our dark heau
 Richard.

16 A wife King Canute the wicked,
 17 The blight of the Loth is the bread

26 The desire of the flesh will
for his hand reacheth unto wealth
27 He conceiveth furthermore greedily : but
of righteous giuech and spareth not.

and desiring all things, but will take no pains to get sight.

ence by his will
conviction.

100

Ee 3 17 Arang

neither depart
from it for any
gaine.

i In the time of
great heat, when
men desire cold.

k Which haue an
outward appea-
rance, and are no-
thing within.
l By not mis-
sing occasion to
prouoke him fur-
ther.
m That is, the
heart that is bent
to anger, as Chap.
15. 1.
n Vse moderately
the pleasures of
this world.

o Which melteth
it, and consumeth it.
p Or almes.
* Rom. 12. 10.

q Thou shalt, as it
were by force, o-
uercome him, in
so much that his
owne conscience
shall moue him to
acknowledge thy
benefits and his
heart shall be in-
samed.
* Chap. 21. 9.

* Ezech. 3. 22.

q And so is in ex-
treme danger.

a Consent not vn-
to him in his do-
ings.
b Reproue him
as the matter re-
quireth.
f Ibr. 9. 1.
c To wit, of the
messenger whom
he sendeth.
d That is, recei-
ueth damage
thereby.

e Whereby he
both hurteth him-
selfe and others.
f Meaning God.
* 2. Pet. 2. 22.
g For the foole
will rather be
counsell'd then
he will, the foole
fineth of igno-
rance and the o-
ther of malice.
h Reade Chap.
22. 13.

13 As the cold of the snow^a in the time of har-
uest, so is a faithfull messenger to them that send
him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is
like clouds and wind without raine.

15 A Prince is pacified by staying of anger,
and a soft tongue breaketh the bones.

16 If thou haue found hony, eat that is sufficient
for thee, lest thou be ouer full, and vomit it.

17 Withdraw thy foote from thy neighbours
house, lest he be weary of thee, and hate thee.

18 A man that beareth false witness against
his neighbour, is like an hammer & a sword, and
a sharpe arrow.

19 Confidence in an vnfaithfull man in time
of trouble, is like a broken tooth & a sliding foot.

20 Hee that taketh away the garment in the
cold season, is like vinegar poured vpon nitre, or
like him that singeth songs to an heauy heart.

21 If hee that hateth thee be hungry, giue
him bread to eat, and if hee be thirstie, giue him
water to drinke.

22 For thou shalt lay fire vpon his head,
and the Lord shall recompense thee.

23 As the Northwind drieth away the raine,
so doeth an angry countenance the flandering
tongue.

24 It is better to dwell in a corner of the
house top, then with a contentious woman in a
wide house.

25 As are the cold waters to a weary soule, so
is good newes from a farre country.

26 A righteous man falling downe before the
wicked, is like a troubled wel & a corrupt spring.

27 It is not good to eate much hony: so to
search their owne glory, is not glory.

28 A man that restraineth not his appetite, is
like a city which is broken downe and without
walles.

CHAP. XXVI.

As the snow in the Summer, and as the raine
in the Haruest are not meet, so is honour vn-
seemely for a foole.

1 As the sparrow by flying, and the swallow
by flying escape, so the curle that is causelesse, shall
not come.

2 Vnto the horse belongeth a whip, to the asse
a bridle, and a rod to the fooles backe.

3 Answer not a foole according to his fool-
ishnesse, lest thou also be like him.

4 Answer a foole according to his foolish-
nesse, lest he be wise in his owne conceit.

5 He that sendeth a message by the hand of a
foole, is as hee that cutteth off the feet, and
drinketh iniquitie.

6 As they that lift vp the legs of the lame, so
is a parable in a fooles mouth.

7 As the closing vp of a precious stone in an
heape of stones, so is hee that giueth glory to a
foole.

8 As a thorne standing vpon in the hand of a
drunkard, so is a parable in the mouth of fooles.

9 The Excellent that formed all things,
both rewardeth the foole, and rewardeth the
transgressours.

10 As a dog turneth againe to his owne vo-
mit, so a foole turneth to his foolishnesse.

11 Seest thou a man wise in his owne conceit?
More hope is of a foole then of him.

12 The slouthfull man saith, A lion is in the
way: a lion is in the streets.

13 As the doore turneth vpon his hinges, so
doeth the slouthfull man vpon his bed.

14 The slouthfull hideth his hand in his bo-
some, and it grieveth him to put it againe to his
mouth.

15 The sluggard is wiser in his owne conceit,
then seuen men that can render a reason.

16 Hee that passeth by and medleth with the
strife that belongeth not vnto him, is as one that
taketh a dog by the eares.

17 As hee that saineth himselfe mad, casteth
firebrands, arrowes, and mortall things.

18 So doeth the deceitfull man with his
friend, and saith, Am not I in sport?

19 Without wood the fire is quenched, and
without a tale-bearer strife ceaseth.

20 As the cole maketh burning coales, and
wood a fire, so the contentious man is apt to kin-
dle strife.

21 The words of a tale-bearer are as flatter-
ings, and they go downe into the bowels of the
belly.

22 As filner drosse overlaid vpon a potsherd,
so are burning lips, and an euill heart.

23 Hee that hateth, will counterfeite with his
lips, but in his heart he layeth vp deceit.

24 Though hee speake fauourably, beleue
him not: for there are seuen abominations in his
heart.

25 Hatred may be couered by deceit: but the
malice thereof shall be discovered in the con-
gregation.

26 He that diggeth a pit shall fall therein, and
he that rolleth a stone, it shall returne vnto him.

27 A false tongue hateth the afflicted, and a
flattering mouth causeth ruine.

CHAP. XXVII.

Boast not thy selfe of to morrowe, for thou
knowest not what a day may bring forth.

2 Let another man praise thee, and not thine
owne mouth: a stranger, and not thine own lips.

3 A stone is heauy, and the sand weightie:
but a foolies wrath is heavier then them both.

4 Anger is cruel, & wrath is raging: but who
can stand before enuie?

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithful, and the
kisses of an enemy are pleasant.

7 The person that is full, despiseth an hony
combe: but vnto the hungry soule every bitter
thing is sweet.

8 As a bird that wandreth from her nest, so is
a man that wandreth from his owne place.

9 As oymment and perfume reioyce the
heart, so doeth the sweetnesse of a mans friend by
heartie counsell.

10 Thine owne friend and thy fathers friend
forsake thou not: neither enter into thy brothers
house in the day of thy calamitie: for better is
a neighbour that is neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart,
that I may answer him that reprocheth me.

12 A prudent man seeth the plague, and hi-
deth himselfe: but the foolish goe on still, and are
punished.

13 Take his garment that is suretie for a
stranger, and a pledge of him for the stranger.

14 He that praileth his friend with a loude
voyce, rising early in the morning, it shall be
counted to him as a curse.

15 A continuall dropping in the day of raine,

* Chap. 29. 24.

Which disem-
bleth himselfe to
be that he is not.

* Ezech. 28. 19.

* Chap. 28. 3.

k They will soone
break out and
vnter themselves.

l Meaning many:
he vnter the num-
ber certaine, for
the veneration
in the assembly
of the godly.
* Ezech. 10. 2.
eccles. 2. 7. 8.

a Delay not the
time, but take oc-
casion when it is
offered.

* Eccles. 22. 19.

b For the enuious
are obstinate, and
cannot be recon-
ciled.
c They are flatter-
ing, and seeme
friendfull.
* Job. 6. 6.

d Trust not to any
worldly helpe in
the day of thy
trouble.

e Reade Chap.
22. 9.

* Chap. 22. 16.

f Ibr. 11. 31.
g Hastily & with-
out cause.
* Chap. 29. 13.
and 22. 16.

One filthy man
maketh ap-
pear to anger.

There is no dif-
ference between
man and man by
nature, but only
the grace of God
maketh the dif-
ference.

That is, he is
other known to be
ambitious & glo-
rious, or humble
and meek.

This declares
the great good-
ness of God to-
wards man and
the difference
between the per-
fect and the im-
perfect.

Reckon their
own conscience
worthy them.
The state of the
common weale is
affected with
their sins.

When the
wicked man
is in the
midst of
the righteous,
he is as a
blemish in
the temple.

For God will
take away the
wicked man, &
place his
servants in
his stead.

Remember it
not, which is
the way of
the righteous,
which is the
way of the
wicked.

Which is the
way of the
righteous,
which is the
way of the
wicked.

and a covetous woman are alike.
15 He that hideth his hideth the winde, and
the oyle in his right hand that uttereth it
felle.
17 Yron sharpeneth yron, so doth a man shar-
pen the face of his friend.
18 He that keepeth the figge tree shall eat the
fruit thereof: so hee that waiteth vpon his mas-
ter shall come to honour.
19 As in water face is shewed to face, so the
heart of man to man.
20 The graine & destruction can never be full,
so the eyes of man can never be satisfied.
21 As is the firing pot for silver, and the for-
nace for gold, so every man according to his
dignitie.
22 Though thou shouldst bray a foole in a
mortar, among wheat brayed with a pestell, yet
will not his foolishnesse depart from him.
23 Be diligent to know the state of thy flock,
and take heed to the herds.
24 For riches remaine not alway, nor the
crowne from generation to generation.
25 The hay discovereth it selfe, and the grasse
appeareth, and the berbes of the mountaine are
gathered.
26 The lambes are for thy clothing, and the
goats are the price of the field.
27 And let the milke of the goats be sufficient
for thy food, for the food of thy familie, and for
the fullnesse of thy maides.

CHAP. XXVIII.

1 He wicked flee when none pursueth: but
the righteous are bold as a lion.
2 For the transgression of the land, there are
many princes thereof: but by a man of vnder-
standing and knowledge shall the like wife endu-
reth long.
3 A poore man, if hee oppress the poore, is
like a roaring ranke that leueth no food.
4 Hee that forsaketh the Law, praueth the wi-
ked, and shall be despised, and shall himselfe
be despised.
5 Wicked men understand not iudgement: but
they that feare the Lord vnderstand all things.
6 Better is the poore that walketh in his up-
rightnesse, then hee that peruerth his wayes,
though he be rich.
7 He that keepeth the Law, is a child of en-
derstanding: but hee that teacheth the gluttons,
shameth his father.
8 He that increaseth his riches by vniuste
interest, gathereth them for him that will bee
mercifull vnto the poore.
9 He that turneth away his eare from hearing
the Law, even his prayer shall be abominable.
10 He that causeth the righteous to stray
by an euill way, shall fall into his owne pit: and
vpright shall inherit good things.
11 The rich man is wiser in his own conceits,
then the poore that hath vnderstanding can re-
fute him.
12 When the righteous men reioyce, there is
great glory: but when the wicked come vpon the
man, is trouble.
13 He that hideth his sinnes, shall not prosper:
but he that confesseth, and forsaketh them,
shall haue mercie.
14 Blessed is the man that feareth alway: but
he that despiseth his heart, shall fall into euill.
15 As a roaring lion, and an hungry bear,
shall catch the soules of the poore, so will

16 A prince of vnderstanding is also
a great oppressour: but he that hath custom-
nells, shall prolong his dayes.
17 A man that doeth violence against the
blood of a person, shall see vnto the graue, and
they shall not stay him.
18 He that walketh vprightly shall be saved:
but hee that is froward in his wayes, shall once
fall.
19 He that tilleth his land, shall be satisfied
with bread, but he that followeth the idle, shall be
filled with pouertie.
20 A faithfull man shall abound in blessings,
and hee that maketh haste to be rich, shall not
be innocent.
21 To haue respect of persons is not good: for
that man will transgress for a piece of bread.
22 A man with a wicked eye, hasteth to ri-
ches, and knoweth not that pouertie shall come
vpon him.
23 He that rebuketh a man, shall finde more
fauour at the length, then he that flattereth with
his tongue.
24 He that robbeth his father and mother, and
saith, It is no transgression, is the companion of
a man that destroyeth.
25 Hee that is of a proud heart, stirreth vp
strife: but hee that trusteth in the Lord, shall be
exalted.
26 Hee that trusteth in his owne heart, is a
foole: but he that walketh in wisdom, shall be
dehured.
27 Hee that giveth vnto the poore, shall not
lacke: but he that hideth his eyes, shall haue ma-
ny curses.
28 When the wicked rise vpon men, they bid them
selues: but when they perish, the righteous in-
crease.

CHAP. XXIX.

1 Man that hardeneth his necke when he is re-
buked, shall suddenly be destroyed, and can-
not be recouered.
2 When the righteous are in authority, the
people reioyce: but when the wicked beareth
rule, the people sigh.
3 A man that louch wisdom, shall be as
foolish: but hee that feareth the Lord, shall be
wise.
4 A king by iudgement maketh rich the coun-
trei: but a man that destroyeth, shall be as
a spoiler.
5 A man that destroyeth his neighbour, is
as a net for his steps.
6 In the transgression of an euill man is his
figure: but the righteous doeth long & reioyces.
7 The righteous knoweth the cause of the
poore: but the wicked regardeth not knowledge.
8 Scornefull men bring a city into a snare:
but with men turne away wrath.
9 If a wise man contend with a foolish man,
whether he be angry or laugh, there is no rell.
10 Bloody men hate him that is vpright: but
the iust haue care of his soules.
11 A foole putteth out all his minde: but a
wise man keepeth it in till after ward.
12 Of a prince that hearkeneth to lies, all his
seruants are wicked.
13 The poore and the flatterer mixe together,
and the Lord lighteneth both their eyes.
14 A King that iudgeth the poore in truth,
his throne shall be established for ever.
15 The rod and correction giue wisdom:

None shall be
able to deliue
him.

Chap. 28. 27.
He will be abas-
ed for nothing.

Chap. 13. 11.
and 20. 21.

He will be abas-
ed for nothing.
Meaning him
that is vpright.

27.5

He shall haue all
things in abun-
dance.

Chap. 19. 2.

Chap. 18. 11. 28.
Or, as in the
midst of the
righteous.

Luke. 19. 13.

He that giueth
care to the flatter-
er, is in danger
as the bird is be-
cause he stooleth.
He is euer ready
to fall into the
Gaueth that he
laid for others.

He can bear no
admonition in
what he saith.

Chap. 23. 2.

Chap. 24. 2.

Chap. 24. 2.

Chap. 24. 2.

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and hee will giue thee rest, and will giue pleasures to thy soule.

18 Where there is no vision, the people decay: but he that keepeth the law is blessed.

19 A seruant wil not be chastened w words: though he vnderstand, yet he will not answer.

20 Seest thou a man hasty in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he wil be euen as his sonne.

22 An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 He that is partner with a thiefe, bareth his own soule: he heareth cursing & declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans iudgement cometh from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX

2 To humble our sinners in consideration of Gods works. 3 The word of God is profit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of sinners that are wounded full.

THE WORDS OF AGUR THE SONNE OF IAKH.

The prophesie which the man spake vnto Ithiel, Surety to Ithiel, and Vcal.

1 Surely I am more foolish then any man, and haue not the vnderstanding of a man in me.

2 For I haue not learned wisdom, nor attained to the knowledge of holy things.

3 Who hath ascended vp to heauen, and descended? Who hath gathered the wind in his fist?

4 Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 Every word of God is pure: he is a shield to those that trust in him.

6 Put nothing vnto his words, lest hee reprove thee, and thou be found a liar.

7 Two things haue I required of thee O denie me them not before I die.

8 Remove farre from mee vanitie and lies: giue me not pouertie, nor riches: feede me with soude conuenient for me.

9 Lett I be full, and denie thee, and say, Who is the Lord? or least I be poore and steale, & take the Name of my God in vaine.

10 Accuse not a seruant vnto his master, lest he curse thee, when thou hast offended.

11 There is a generation that curse their father, and dooth not blesse their mother.

12 There is a generation that are pure in their owne conceits, and yet are not washed from their filthiness.

13 There is a generation whose eyes are haury, and their eye lids are lifted vp.

14 There is a generation, whose teeth are as swordes, and their iawes as knives to eate vp the afflicted out of the earth, and the poore from among men.

15 The boord each hath two daughters which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.

16 The grane, & the barren wombe, the earth, that cannot bee satisfied with water, and the fire that sayth not, It is enough.

17 The eye that mocketh his father & despiseth the instruction of his mother, let the rauen of the valley picke it out, & the yong eagles eate it.

18 There bee three things hid from mea: yea, foure that I know not:

19 The way of an eagle in the aire, the way of a serpent vpon a stone, the way of a ship in the mids of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and wipeth her mouth, and saith, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot susteine it selfe.

22 For a seruant when hee reigneth, and a foole when he is filled with meate,

23 For a hateful woman, when she is married, & for a handmaid that is heiress to her mistresse.

24 These bee foure small things in the earth, yet they are wise, and full of wisdom:

25 The pismires a people not strong, yet prepare they their meat in summer:

26 The couies a people not mightie, yet make they their houses in the rocke:

27 The grasshopper hath no king, yet go they forth all by bands:

28 The spider taketh hold with her hands, and is in kings palaces.

29 There be three things that order wel their going: yea, foure are comely in going.

30 A lion that is strong among beasts, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a king, against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one churneth milke, hee bringeth forth butter: and he that wringeth his nose, causeth blood to come out, so he that forceth wrath, bringeth forth strife.

CHAP. XXXI

3 He exhorteth to chastitie and iustice. 10 and sheweth the conditions of a wife and worthy woman.

THE WORDS OF KING LEMUEL:

The prophesie which his mother taught him.

1 VVhat my sonne! & what the son of a my wombe! & what O sonne of my desires!

2 Giue not thy strength vnto women, nor thy wayes which is to destroy kings.

3 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes strong drinke.

4 Lett he drinke and forget the decree; and change the iudgement of all the children of affliction.

5 Giue yee strong drinke vnto him that is ready to perish, and wise vnto them that haue grieue of heart.

6 Let him drinke, that hee may forget his pouerty, and remember his miserie no more.

7 Open thy mouth for the dumbe in the wombe, and neglect his office, which is to execute iudgement.

8 Defend their cause that are poore: to helpe themselves.

The leech hath two forks in her tongue, which hee calleth her two daughters, whereby shee sucketh the blood, and neuer satiate: neuer so are the contentious contentious insatiable. Which haunt in the valley of scorpions.

Shee hath her desires, and after counterfeits as though she were an honest woman. These commonly abuse the state whereunto they are called. Which is married to her master after the death of her mistresse. They containe great doctrine and wisdom.

If man be not able to compasse these common things by his wisdom, we cannot attribute wisdom to man, but folly.

Make assay, and continue not in doing euill.

That is, of Solomon, who was called Lemuel, that is, of God, because God had ordained him to be king over Israel. The doctrine which his mother Bech sheba taught him.

By this often repetition of one thing, she declareth her motherly affection. Meaning that women are the destruction of kings if they haunt them. That is, the king must not give himselfe to wantonnesse, and neglect his office, which is to execute iudgement. For wisdom doeth comfort the heart as Psal. 104. 15. g. Defend their cause that are poore: to helpe themselves.

d Where there are not fallow swimmers of the word of God. e He that is of a feruile and rebellious nature. For xxxij.

Chap. xxxij.

Job. 32. 19.

f He that feareth man more then God, filleth his snare, and is destroyed. g He needeth not to flatter the ruler: for what God hath appointed, that shall come to so him.

1 Who was an excellent man in wisdom and knowledge in the time of Salomon. h Which were Agurs scholars or friends. i Herein he declareth his great humilitie, who would not attribute any wisdom to himselfe, but all vnto God. k Meaning, to know the secrets of God, as though he would say, None. l Psal. 19. 8. m Prov. 4. 3. and 23. 23. n He maketh this request to God.

f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same. g In accusing him without cause.

caste all the children of destruction.

9 Open thy mouth, judge righteously, and iudge the afflicted and the poore.

10 ¶ Who shall find a virtuous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall have no need of spoile.

12 Shee will doe him good, and not euill all the dayes of her life.

13 She seeketh wooll and flax, and laboureth cheerefully with her hands.

14 Shee is like the ships of merchants: shee bringeth her foods from afairs.

15 And she riseth, while it is yet night: and giueth [the portion to her household], and the ordinary to her maids.

16 Shee considereth a fiede, and getteth it: and with the fruits of her hands shee planteth a vineyard.

17 Shee girdeth her loynes with strength, and strengtheneth her armes.

18 Shee feelth that her merchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and stretcheth forth her hands to the needy.

21 Shee feareth not the snowe for her familie: for all her familie is clothed with skarlet.

22 Shee maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knowen in the gates, when he sitteth with the Elders of the land.

24 Shee maketh [thee], and selleth them, and giueth girles vnto the merchant.

25 Strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 Shee overseeth the wayes of her household, and eateth not the bread of idleness.

28 Her children rise vp, and call her blessed: her husband also shall praise her, saying,

29 Many daughters haue done virtuously: but thou surmountest them all.

30 Favour is deceitfull, and beautie is vanitie: for a woman that feareth the Lord shee shall bee praised.

31 ¶ One of her of the fruits of her hands, and let her owne workes praise her in the gates.

¶ *Or, with double.*
1 In the afflictions and places of iudgement.
20 *James ch. 5.*
30 After that he had spoken of the apprell of the body, he now declar-eth the apprell of the spirit.
31 Her tongue is as a booke where-by one might learne many good things: for the do-linght to talke of the word of God.
30 That is, doe her remembrance.
31 Confesse her dili- gent labours, and commend her therefore.
31 Forasmuch as the most honou- rable are clad in the apprell that she made.

ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Salomon as a Preacher and seer then defined to instruct all in the way of saluation, describeth the deccretable vanities of this world: that man should not be addicted to anything vnder the sunne, but rather inflamed with the desire of heavenly life: therefore he confuteth their opinion which sit their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that man true felicitie consisteth in that, that hee is united with God, and shall enjoy his presence: so that all other things must be reiected, saue inasmuch as they further vs to attain to this heavenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

All things in the world are full of vanities, and almost indur- able. 12 All things are vanity, and a great griefe.

Vanities are all things in the world, and almost indur- able: and all things are vanity, and a great griefe.

¶ Hee wordes of the Preacher, the sonne of David king in Ierusalem.

¶ Vanities of vanities, sayth the Preacher, vanities of vanities, all is vanity.

¶ What remaineth, vnto man in all his t- raine, which hee suffereth vnder the sunne?

¶ One generation passeth, another generation cometh, but the earth remaineth for euer.

¶ The sunne riseth, and the sunne goeth down, and draweth to his place where he riseth.

¶ The wind goeth toward the South, and compasseth toward the North: the winds goeth round about, and returneth by his circuits.

¶ All the rivers goe into the sea, yet the sea is not full: for the rivers goe vnto the place, whence they returne, and goe.

¶ All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

¶ ¶ What is it that hath bin, that shall be: & what is it that hath bin done, that which shall be done: & there is no new thing vnder the sun.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath bin already in the old time that was before vs.

11 There is no memory of the former, neither shall there bee a remembrance of the latter that shall be, with them that shall come after.

12 ¶ I the Preacher haue bin king ouer I- rael in Ierusalem:

13 And I haue giuen mine heart to search and find out wisdomes by all things that are done vnder the heauen: (this foretravell hath God giuen to the sonnes of men, to humble them thereby.)

14 I haue considered all the workes that are done vnder the sunne, and behold, all is vanitie, and vexation of the spirit.

15 That which is crooked, can none make straight: and that which is faulth, cannot be num- bered.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisdom al them that haue been before me in Ierusalem: and mine heart hath seeme much wisdom, and knowledge.

17 And I set mine heart to know wisdom, and knowledge, and to know the foolishnesse: I knew also that there is a variation of the spirit.

18 For in the multitude of wisdom, is much griefe: and he that increaseth knowledge, in- creaseth sorrow.

¶ The faults that are committed, much like trouble them. ¶ That is, vaine things, which serued vnto pleasure, wherein was no common: his but griefe and trouble of conscience. ¶ Wisdom and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the highest, yet is his mind neuer fully content: therefore in this world is no true felicitie.

¶ Hee proreth that if any could haue attained to felicitie in this world by labour and study, hee should haue obtained it, because hee had gifts and aides of God thereunto about all other.
¶ Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of fiane, to humble man, and to teach him to depend only vpon God.
¶ Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can hee number the faults that are committed, much like trouble them.
¶ That is, vaine things, which serued vnto pleasure, wherein was no common: his but griefe and trouble of conscience.
¶ Wisdom and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the highest, yet is his mind neuer fully content: therefore in this world is no true felicitie.

CHAP.

CHAP. II.

These things, being thus said, the wiser man, who is the author of this book, doth thus conclude the whole book.

1 I sayd in my heart, Goe to now, I will prooue thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I sayd of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I fought in mine heart: to giue my selfe to wine, and to leade mine heart in wisdom, and to take holde of folly, till I might see where is that goodnes of the children of men, which they enjoy vnder the Sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and forchards, and planted in them trees of all fruit.

6 I haue made me cisternes of water, so water therewith in the woods that grow with trees.

7 I haue gotten seruants and maides, and had children borne in the house: also I had great possession of beeces and sheepe about all that were before me in Ierusalem.

8 I haue gathered vnto mee also siluer and golde, and the chiefe treasures of Kings and prouinces: I haue provided me men fingers, and women fingers, and the delights of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great, and increased about all that were before me in Ierusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withheld not mine heart from any ioy: for mine heart reioiced in all my labour: and this way my portion of all my trauel.

11 Then I looked on all my works that mine hands had wrought, and on the trauell that I had laboured to doe: and beholde, all is vanitie and vexation of the spirit: and there is no profit vnder the Sunne.

12 And I turned to behold wisdom, and madnes, and folly: (for who is the man that shall come after the King in things, which men now haue done?)

13 Then I saw that there is profit in wisdom, more then in folly: as the light is more excellent then darkenesse.

14 For the wise mans eyes are in his head, but the fooles walketh in darkenesse: yet I know also that the same condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the fooles. Why therefore doe I then labour to bee more wise? And I said in mine heart, that this also is vanitie.

16 For there shall bee no remembrance of the wise, nor of the fooles: for ever: for that that now is, in the dayes to come, shall all be forgotten. And how dieth the wise man, as doeth the fooles?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is grievous vnto me: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauelled vnder the Sunne, which I shall leane to the man that shall bee after me.

19 And who knoweth whether he shall bee wise or fooles? yet shall he haue rule over all my labour, wherein I haue trauelled, and wherein I haue shewed my selfe wise vnder the Sunne. This

is also vanitie.

20 Therefore I went about to make mine heart abhorre all the labour, wherein I had trauelled vnder the Sunne.

21 For there is a man whose trauelle is in wisdom, and in knowledge, and in equitie: yet to a man that hath not trauelled herein, shall he giue his portion: this also is vanitie, and a great griefe.

22 For what hath man of all his trauelle and griefe of his heart, wherein he hath trauelled vnder the Sunne?

23 For all his dayes are forrowes, and his trauelle griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eate, and drinke, and delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eat, and who could haue to outward things more then I?

26 Surely to a man that is good in his fight, God giueth wisdom, & knowledge, and ioy: but to the sinner hee giueth paine to gather, and to heape to giue to him that is good before God: this also is vanitie, and vexation of the spirit.

CHAP. III.

All things haue their time: 14 The works of God are perfect, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

1 To all things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to bee borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, & a time to laugh: a time to mourne, and a time to daunce;

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to bee farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rend, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath hee that worketh, of the thing wherein he trauileth?

10 I haue seen the trauell that God hath giuen to the sonnes of men, to humble them thereby.

11 He hath made euery thing beautiful in his time: also he hath set the world in their heart, yet cannot man find out the work that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eatech and drinke, and seech the commoditie of all his labours: this is the gift of God.

14 I know that whatsoever God shall doe, it shall bee for euery one to it can no man add, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene: that is now: and that that shall be, hath now bene: for God requireth that which is past.

16 And moreover, I haue seene vnder the Sun the place of iudgement, where was wickednesse, and the place of iustice, where was iniquitie.

17 I thought in mine heart, God will iudge the iust

That I might seeke the true iustice which is in God.

Among other griefes this was not the least, to leane that which he had gotten by great trauell, to one that had taken so paine therefor, and whom he knew not whether he were a wise man or a foole. When man hath all laboured, hee can get no more then his food, and refreshing, yet hee confesseth also that this commeth of Gods blessing: as Chap. 9. 13. Meaning, to pleasures.

Her speech of this diversity of time for euery cause, first to declare that there is nothing in this world perpetually: next to teach vs not to be grieued, if we haue not all things as we see according to our desires, neither enjoy them so long as we would wish.

Exodus Chap. 1. 13. God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein. Beate Chap. 2. 24. and these pleasures declared that we should doe all things with sobriety & in the feare of God, forasmuch as hee giueth not his gifts to the iust, that they should be abused. That is, man shall not be able to leane in Gods works, but as he hath determined, so it shall come to passe. God only can see that, which is past, to returne.

Meaning, with
God, howeuer
maye neglect his
dutie.

And made them
pure in their first
election.

Man is not able
by his owne power
and freed from sin
difference be.

There is a small
differences among
those which were
made both as sub-

jects: but the eye
cannot iudge any
otherwise than
being dead, then
of a soule, which is

dead yet by the
word of God and
faith we calli

show the differ-

ence as Verse 17.

Meaning, their reason cannot comprehend that which faith becometh herein.
1. By the often repetition of this sentence, as Chap. 1. 24. and Chap. 3. 12. 22. Chap.
5. 2. and Chap. 8. 13. we declare that man by reason can comprehend nothing better
in this life, then to see the gifts of God to be given and comfortably: for to know
dutie, is a special gift of God, bestowed by his spirit.

CHAP. III.

The innocents are oppressed. 2. Mens labours are full of aile
and vanitie. 3. Mans wealth is but a vaine. 4. A young man
poore and wif, is to be preferred to an old King that is a foole.

He maketh here
another discourse
with himselfe, con-
cerning the vani-
tie of those that
oppressed the
poore.

Some say they
are no more sub-
jects to these op-
pressions.

He speaketh as
well as he can
of the vanitie of
the rich, which should
be able to feede
the poore.

The more poore
the more it is
commended of the
iustice.

For idleness he
is compelled to
despise himselfe.

For idleness he
is compelled to
despise himselfe.

For idleness he
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despise himselfe.

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despise himselfe.

For idleness he
is compelled to
despise himselfe.

lust and carnalised: fortime is there for every
purpose and for every work.

18 I considered in my heart the state of the
children of men, that God had purged them yet
to see so, they ate in themselves as beasts.

19 For the condition of the children of men,
and the condition of beasts are even as one con-
dition vnto them. As the one dieth, so dieth the o-
ther: for they haue al one breath, & there is no ex-
cellence of man above the beast: for all is vanitie.

20 All go to one place, and all was of the dust,
and all shall returne to the dust.

21 Who knoweth whether the spirit of man
ascend vpward, and the spirit of the beast descend
downward to the earth?

22 Therefore I see that there is nothing better
than that a man should reioyce in his affaires,
because that is his portion. For who shall bring
him to see what shall be after him?

Meaning, their reason cannot comprehend that which faith becometh herein.
1. By the often repetition of this sentence, as Chap. 1. 24. and Chap. 3. 12. 22. Chap.
5. 2. and Chap. 8. 13. we declare that man by reason can comprehend nothing better
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poore and wif, is to be preferred to an old King that is a foole.

So I turned and considered all the oppressions
that are wrought vnder the sunne, and behold,
the teares of the oppressed, and none comforteth
them: and for the strength of the hand of them
that oppress them, and none comforteth them.

3 Wherefore I praised the dead which now
are dead, above the liuing, which are yet aliue.

4 And I reioice him better then them both,
which hath not yet bene: for hee hath not seene
the euil works which are wrought vnder the sun.

5 Also I beheld all trauaile, and all perfecti-
on of workers, that this is the euil of a man a-
gainst his neighbour: this also is vanitie and vex-
ation of spirit.

6 The foole foldeth his hands, and eateth vp
his owne flesh.

7 Better is an handfull with quietnesse, then
two handfulls with labour and vexation of spirit.

8 Again I returned, and saw vanitie vnder
the sunne.

9 There is one alone, & there is not a second,
which hath neither sonne nor brother yet there
none end of all his trauaile, neither can his eye be
satisfied with riches: neither can he thinke, For
whom do I trauaile and defraud my soule of plea-
sure? this also is vanitie, & this is an euil trauaile.

10 Two are better then one: for they haue
better wages for their labour.

11 For if they fall, the one will lift vp his fel-
low: but woe vnto him that is alone: for hee fal-
leth, and there is not a second to lift him vp.

12 Also if two sleepe together, then shall they
haue heate: but to one how should there be
heate?

13 And if one overcome him, two shall stand
against him: and a threefold cord is not easily
broken.

14 Better is a poore and wise childe, then an
old and foolish King, which wil no more bee ad-
monished.

15 For out of the prison he cometh forth
to reioyce: when as he that is borne in his king-
dome, is made poore.

16 I beheld also liuing, which walketh vnder
the sunne with the second childe, which shall
stand vp in his place.

17 There is none end of all the people, nor of
all that were before them, and they that come af-
ter, shall not reioyce in him: surely this is also va-
nitie and vexation of spirit.

18 Take heed to thine foot when thou en-
trest into the house of God, and be more ready to
heare then to giue the sacrifice of fooles: for
they know not that they doe euill.

Meaning, they think themselves abed, whether they have bene in time past, and so care
on none for him. 2. That is, with what attention thou comest to heare the
word of God. 3. Meaning, of the wicked, which thinke to please God with
ceremonies, and haue neither faith nor repentance.

CHAP. V.

1. Not to beake lightly, chiefly in Gods matters. 2. The content
can neuer be enough. 3. The labourer sleepes in iustice.
24. Man when he dieth, which washing with him. 28. To liue
iustly, and with a contrite mind, is the gift of God.

But not a rash with thy mouth, nor let thine
heart be hastie to utter a thing before God:
for God is in the heavens, and thou art on the
earth: therefore let thy words be few.

3 For as a dreame cometh by the multitude
of businesse: so the voice of a foole is in the mul-
titude of words.

4 When thou hast vowed a vow to God, de-
fer not to pay it: for he delighteth not in fooles:
pay therefore that thou hast vowed.

5 It is better that thou shouldest not vowe,
then that thou shouldest vow and not pay it.

6 Suffer not thy mouth to make thy flesh to
sinne: neither say before the Angel, that this is
ignorance: wherefore shall God by angry by thy
voyce, and destroy the worke of thine hands?

7 For in the multitude of dreames, and vani-
ties are also many words: but feare thou God.

8 If in a country thou see the oppression of
the poore, and the defrauding of iudgement and
iustice, be not astonied at the matter: for hee that is
higher then the highest, regardeth, and there
is higher then they.

9 And the abundance of the earth is ouer all:
the King also conspireth by the field that is tilled.

10 He that loveth siluer, shall not be satisfied
with siluer, and he that loveth riches, shall be with-
out the fruit thereof: this is also vanitie.

11 When goods increase, they are increased
that eat them: and what good cometh to the
owners thereof, but the beholding thereof with
their eyes?

12 The sleepe of him that trauelleth, is sweete,
whether hee eat little or much: but the sicke-
ness of the rich will not suffer him to sleepe.

13 There is an euill sicknesse that I haue seene
vnder the sunne: it is, riches referred to the
owners thereof for their euill.

14 And these riches perish by euill trauell, and
he begetteth a sonne, and in his hand is nothing.

15 As he came forth of his mothers belly,
he shall returne naked to goe as he came, and shall
beare away nothing of his labour, which he hath
caused to passe by his hand.

16 And this also is an euill sicknesse, that in all
points as he came, so shall he goe, and what profit
hath he that he hath trauelled for the wind?

17 Also all his dayes he eateth in darkness.

1. He doeth not enioy his fathers riches. 2. Job 1. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Which follow
and scatter the
Kings sonne, or
him that shall suc-
ceede, to enter in-
to create with a
them in hope of
salue.

They neuer
cease by all means
to creepe into sa-
loue, but when
they obtaine nor
their greedy de-

ires, they think them-
selves abed, whether
they have bene in
time past, and so care
on none for him.

Meaning, of the wicked, which thinke to please God with
ceremonies, and haue neither faith nor repentance.

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Meaning, of the wicked, which thinke to please God with
ceremonies, and haue neither faith nor repentance.

Dead flies cause to stink, and putrifie the
document of the spothearie: *1* death a little
folly him that is in estimation for wisdom, and
for glory.

2 The heart of a wise man is at his right
hand, but the heart of a fool is at his left hand.

3 And also when the fool goeth by the way,
his heart faileth, and he telleth vnto all that he
is a fool.

4 If the spirit of him that ruleth, rise vp a-
gainst thee, leaue not thy place: for gentleness
pacifieth great finnes.

5 There is an euill that I haue seene vnder the
sunne, as an error that proceedeth from the
face of him that ruleth.

6 Follie is set in great excellencie, and the
rich sit in the low place.

7 I haue seene seruants on horses, and princes
walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, and
he that breaketh the hedge, a serpent shall bite him.

9 Hee that remooueth stones, shall hurt him-
selfe thereby, and he that curteth wood, shall be in
danger thereby.

10 If the yron be blunt, & one hath not whet
the edge, he must then put to more strength: but
the excellencie to direct a thing is wisdom.

11 If the serpent bite, when he is not charmed:
no better is a babler.

12 The words of the mouth of a wise man haue
grace: but the lips of a fool deuoure himselfe.

13 The beginning of the words of his mouth
is foolishnesse, and the latter end of his mouth is
wicked madnesse.

14 For the fool multiplieth wordes, saying,
Man knoweth not what shalbe: and who can tell
him what shalbe after him?

15 The labour of the foolish doth weary him:
for he knoweth not to goe into the city.

16 Woe to thee, O land, when thy King is a
childe, and thy princes eate in the morning.

17 Blessed art thou, O land, when thy King is
the sonne of nobles, and thy princes eat in time,
for strength and not for drunkennesse.

18 By slothfulness the roofe of the house
goeth to decay, and by the idleness of the hands
the house droppeth through.

19 They prepare bread for laughter, and wine
comforteth the liuing, but silver answereth to all.

20 Curse not the king, no nor in thy thought,
neither curse the rich in thy bed chamber: for the
foole of the heauen shall carry the voice, and that
which hath wings, shall declare the matter.

CHAP. XI.

1 To be libell to the poore, *2* Not to doubt of Gods providence.
3 All worldly profit is but vanitie. *4* God will iudge all.

5 Cast thy bread vpon the waters: for after
many dayes thou shalt find it.

6 Giue a portion to seuen, and also to eight:
for thou knowest not what euill shall bee vpon
the earth.

7 If the cloudes be full, they will poure forth
raie vpon the earth: and if the tree doe fall to-
ward the South, or toward the North, in the place
that the tree falleth, there it shall be.

8 He that obserueth the wind, shall not sow,
and he that regardeth the cloudes, shall not reape.

9 As thou knowest not which is the way of the
spirit, nor how the bones doe grow in the wombe

of her that is with child: so thou knowest not the
worke of God that worketh all.

10 In the morning sow thy seede, and in the
euening let not thine hand be idle: for thou knowest
not whether shall prosper, this or that, or
whether both shall be alike good.

11 Surely the light is a pleasant thing: and it is
a good thing to the eyes to see the sunne.

12 Though a man liue many yeres, and in them
all be reioyce, yet he shall remember the dayes of
darkenesse, because they are many, all that com-
meth is vanitie.

13 Reioyce, O yong man, in thy youth, and
let thine heart cheere thee in the dayes of thy
youth: and walke in the wayes of thine heart, and
in the sight of thine eyes: but know that for all
these things, God will bring thee to iudgement.

14 Therefore take away griefe out of thine
heart, and cause euill to depart from thy flesh:
for childhood and youth are vanitie.

CHAP. XII.

1 To thinke on Gods youth, and not to deferre till age. *2* The
foole returneth to God. *3* Wisdom is the gift of God, and
conflict in fearing him and keeping his commandments.

Remember now thy Creator in the dayes of
thy youth, whiles the euill dayes come not,
nor the yeres approach, wherein thou shalt say,
I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light,
nor the moone, nor the starres, nor the cloudes
returne after the raine.

3 When the keepers of the house shall trem-
ble, and the strong men shall bow themselves,
and the grinders shall cease, because they are
few, and they waxe darke that looke out by the
windows:

4 And the doores shall be shut without by
the base sound of the grinding, and he shall rise
vp at the voice of the birds: and all the daughters
of singing shall be abased.

5 Also they shall be afraid of the hie thing,
and feare shall be in the way, and the almond tree
shall flourish, and the grasshopper shall be a
burden, and concupiscence shall be driuen away:
for man goeth to the house of his age, and the
mourners goe about in the streete.

6 Whiles the silver cord is not lengthened,
nor the golden pewer broken, nor the pitcher
broken at the well, nor the wheele broken at
the cisterne:

7 And dust returne to the earth as it was, and
the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is
vanitie.

9 And the more wife the Preacher was, the
more he taught the people knowledge, and can-
sed them to heare, and searched forth, and prepa-
red many parables.

10 The Preacher sought to finde out pleasant
words, and an vpriight writing, such the words of
truth.

11 The words of the wise are like goades, and
like rules fastened by the masters of the assem-
bly, which are given by one pastor.

12 And of other things beside these, my sonne,
take thou heede: for there is none end in making

that couereth the braine, which is in colour like golde.

13 Meaning the liuer. *1* Which is the head. *2* That is, the heart, out of
which the head draweth the powers of life. *3* The soule incontinently goeth ei-
ther to ioy or torment, and sleepeh not as the wicked imagine. *4* Which are
well applied by the ministers, whom he calleth masters. *5* That is, by God.

many.

a So that he doeth
all things well and
finely, whereas the
foole doeth the
contrary.
b By his doinge
he bewrayeth
himselfe.
c His superior
bee angry with
thee, be thou dis-
creet, and not
mooed.
d Meaning, that it
is an euill thing
when they that
are in authoritie,
faile and doe not
their dutie.
e They that are
rich in wisdom
and vertue.
f Psal. 7. 16.
prou. 26. 37.
eccles. 27. 26.

f Without wise-
dome whatsoever
a man taketh in
hand, turneth to
his own hurt.

a The beginning
of the words of
his mouth is
foolishnesse, and
the latter end of
his mouth is
wicked madnesse.

b The ignorance
and headiness of
the wicked is
such, that they
know not common
things, and yet will
they dispute of
high matters.

c That is, without
wisdom and
counsel.

d Are giuen to
their labors and
pleasures.

e Meaning, when
he is noble for
vertue and wise-
dome, and with
the gifts of God.

f Thou canst not
worke euill to se-
cretly, but it shall
be known.

a That is, be li-
bell to the poore,
and though it
seeme to be as a
thing ventred on
the sea, yet it shall
bring thee profit.

b As the cloudes
that are full, poure
out raine, so the
rich that haue a
bundance, must
distribute it li-
berally.

c He exhorteth to
be libell while
we liue: for af-
ter there is no power.

d He that seeth incommunica-
tion, when good
speech shall neuer
doe his dutie.

e Be not weary
of doinge.
f That is, when
of thy weaknes
most agreeable to
God.
g That is, of affli-
ction and trouble.
h Hee desireth
them that set their
delite in worldly
pleasures, as
though God
would not call
them to an ac-
count.
i To wit, anger,
and enue.
k Meaning carnall
lusts, wherein
youth is giuen.

111. d. 2
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1. The Temple

2. Hearing of the excellencie of Christ, the faithful desire to know how to find him.

3. That is, in our hearts here in earth, among men.

4. Which was a faire & strong citie, King. 14. 17.

5. This declareth the exceeding love of Christ toward his Church.

6. Chap. 4. 1.

7. Meaning that the gifts are infused into which Christ gluck to his Church, and that his faithful are they in number.

8. He beweecheth the beginning of the Church was small, and that it grew with a great multitude.

9. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

10. I would nothing but rebellion.

11. I am desirous to be as the number of my people in their church.

12. O ye people of Jerusalem: for Jerusalem was called Shalem, which is sheweth peace.

13. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

14. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

15. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

16. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

17. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

18. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

19. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

14. His house is like a garden, the which the churchfolke his belly like white ivory covered with sapphires.

15. His legs are as pillars of marble set upon sockets of fine gold: his companion as Lebanon, excellent as the cedars.

16. His mouth is as sweets things, and he is whole as a precious stone: this is my welbeloued, and this is my lover, O daughters of Jerusalem.

17. O thou fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

1. The Church is like a garden, the which the churchfolke his belly like white ivory covered with sapphires.

2. My welbeloued is gone downe into his garden, to the beds of spices, to feede in the garden, and to gather lillies.

3. I am my welbeloued, and my welbeloued is mine, who feedeth among the lillies.

4. Thou art beautiful, my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

5. Turne away thine eyes from me: for they overcome me: thine haire is like a flocke of goats, which looke downe from Gilad.

6. Thy teeth are like a flocke of sheepe, which goe vp from the washing, which eery one bringeth out twines, and none is barren among them.

7. Thy temples are within thy locks as a piece of a pomegranate.

8. There are three scores of queens, and fourscore concubines, & of the damels, how number.

9. As my dove is alone, and my undefiled, there is the only daughter of her mother, and she is dear to her that bare her: the daughter hath seen her, and counted her blessed: now the Queenes and the concubines, and they have prayed her.

10. Who is she that looketh forth as the morning, faire as the moon, pure as the sun, desirable as an armie with banners?

11. I went downe to the garden of spices to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

12. I know nothing, my soule for me: as the charmes of my noble people.

13. Returne, returne, O Shulamite, returne: turne that we may behold thee. What shal you see in the Shulamite, but as the company of an armie?

CHAP. VII.

1. The Church is like a garden, the which the churchfolke his belly like white ivory covered with sapphires.

2. O thou beautiful, as thy goings with shoes, O princes daughter, like the points of thy thighs are like Jewels: the works of the hand of a cunning workman.

3. Thy navel is as a round cup that wanteth not liquor: thy belly is as an heap of wheat compassed about with lillies.

4. Thy two breasts are as two yong roes that are twins.

5. Thy neck is like a tower of ivory: thine eyes are like the fish, as in Haddon by the gate of Bala rabbim: thy nose is as the tower of Lebanon, which looketh toward Damascus.

6. Thine head upon thee as a mountain, and the bush of thine head like unto the king's vine in the forests.

7. How faire art thou, and how goodly are thine, O my love, to pleasures.

1. I sayd, I will goe vp into the palm tree, I will take hold of her boughes: thy breasts shall now be like the clusters of the vine: and the favour of thy nose like apples.

2. And the roots of thy mouth like good wine, which goeth forth to my welbeloued, and causeth the lips of the ancient to speake.

3. I am my welbeloued, and his desire is toward me.

4. Come my welbeloued, let vs goe forth into the field: let vs remaine in the villages.

5. Let vs get vp early to the vines, let vs see if the vine flourish, whether it hath budded the final grape: or whether the pomegranates flourish, there will I give thee my love.

6. The mandrakes have given a smell, and in our gates are all sweet things, new and olde: my welbeloued, I have kept them for thee.

CHAP. VIII.

1. The Church is like a garden, the which the churchfolke his belly like white ivory covered with sapphires.

2. O thou that wast as my brother that sucked the breasts of my mother: I would find thee without, I would kiss thee, then they should not despise thee.

3. I will leade thee, and bring thee into my mother's house: there thou shalt teach me: and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

4. With thy left hand thou shalt hold my head, and with thy right hand thou shalt embrace me.

5. I charge you, O daughters of Jerusalem, that you stirre not vp, nor waken my love, until he please.

6. (Who is this that cometh vp out of the wilderness, leaning upon her welbeloued?) I satisfied thee vnder an apple tree: there thy mother conceived thee: there she couched that bare thee.

7. Set me as a scale on thine heart, and as a signet vpon thine arme: for love is stronger as death: jealousy is cruel as the grave: the coles thereof are fierie coles, and a vehement flame.

8. Much water cannot quench love, neither can the floods drowne it: if a man should give all the substance of his house for love, they would gladly conserne it.

9. Wee haue a little sister, and she hath no breasts: what shall we doe for our sister when she shalbe spoken for?

10. If she be a wall, we will build vpon her a silver Palace: and if she be a doore, we will keepe her in with boards of cedar.

11. I am a wall, and my breasts are as towers: then was I in his eyes as one that findeth peace.

12. Salomon had a vine in Baal hamon: hee gaue it vnto keepers: security one brought forth the fruit thereof: a thousand pieces of silver.

13. But my vineyard which is mine, & before me was this: O Salomon, apprehend a thousand pieces of silver, and two hundredth to them that keep the fruit thereof.

14. O thou that dwellest in the gardens, the companions hearken vnto thy voyce, as they heare it.

15. O my welbeloued, see away and bee like unto the roe, or to the yong hart vpon the mountaynes of spices.

16. I sayd, I will goe vp into the palm tree, I will take hold of her boughes: thy breasts shall now be like the clusters of the vine: and the favour of thy nose like apples.

17. And the roots of thy mouth like good wine, which goeth forth to my welbeloued, and causeth the lips of the ancient to speake.

18. I am my welbeloued, and his desire is toward me.

19. Come my welbeloued, let vs goe forth into the field: let vs remaine in the villages.

20. Let vs get vp early to the vines, let vs see if the vine flourish, whether it hath budded the final grape: or whether the pomegranates flourish, there will I give thee my love.

ISAIAH

1. The Temple

2. Hearing of the excellencie of Christ, the faithful desire to know how to find him.

3. That is, in our hearts here in earth, among men.

4. Which was a faire & strong citie, King. 14. 17.

5. This declareth the exceeding love of Christ toward his Church.

6. Chap. 4. 1.

7. Meaning that the gifts are infused into which Christ gluck to his Church, and that his faithful are they in number.

8. He beweecheth the beginning of the Church was small, and that it grew with a great multitude.

9. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

10. I would nothing but rebellion.

11. I am desirous to be as the number of my people in their church.

12. O ye people of Jerusalem: for Jerusalem was called Shalem, which is sheweth peace.

13. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

14. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

15. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

16. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

17. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

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20. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

21. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

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23. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

24. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

25. He desireth that the Church be as a temple, and that it be as a temple of the Law and the Prophets.

ISAIAH.

THE ARGUMENT.

GOD, according to his promise, Deuter. 18. 15. that hee would neuer leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereas they had a speciall reuelation, but also to interpret and declare the Lawe, and to apply particularly the doctrine contained briefly therein, to the vtilitie and profit of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe, they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two Tables: secondly, to the promises and threatnings of the Lawe: and thirdly, to the Covenant of grace and reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promise particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their destruction, and the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more fully declared it then Moses, and set forth more lively Iesus Christ, in whom this Covenant of grace was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine as hee saue that the disaile of the people required. Hee declareth also many notable prophecies which he had receiued of God, as touching the promise of the Messiah, his office, and kingdom. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vniou with the Iewes. Which are as most principall paynts contained in this booke, and a gathering of his Sermons that hee preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set up the summe of their doctrine for certaine dayes, that the people might the better mark it, as Isai. 8. 1. and Habak. 2. 2.) the Priestes took it downe, and referred it among their Registers: and so by Gods providence these booke were preserved as a monument to the Church for euer. As touching his person and time, hee was of the Kings Race (for Amoz, his father was brother to Azariah King of Iudah, as the best writers doe agree) and prophesied more then 64. yeeres, from the time of Uzziah vnto the reigne of Manasse, whose father in law hee was (as the Hebrews write) and of whom hee was put to death. And in reading of the Prophets, this anything among other it is to be obserued, that they speake of things to come as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

1. Isaiah representeth the Iewes of their ingratitude and stubbornnesse, that neither for benefits nor punishments would amend: 2. Hee sheweth why their sacrifices are rei. And, and wherein Gods true seruice standeth. 3. He prophesieth of the destruction of Ierusalem, 25. and of the restitution thereof.



A vision of Isaiah, the sonne of Amoz, which he saw concerning Iudah and Ierusalem, in the daies of Uzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2. Hearke O heauens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me.

3. The ox knoweth his owne, and the asse his masters crib: but Israel hath not knowne: my people hath not vnderstood.

4. Ah, sinfull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Lord: they haue provoked the Holy one of Israel to anger: they are gone backward.

5. Wherefore should ye be smitten any more?

for ye fall away more and more: the whole head is sicke, and the whole heart is heauie.

6. From the sole of the foote vnto the head, there is nothing whole therein, but wounds and swelling, and sores full of corruption: they haue not bene wrapped, nor bound vp nor mollified with oyle.

7. Your land is waste: your cities are burnt with fire: strangers deuoure your land in your presence, and it is desolate like the ouerthrow of a strangers.

8. And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9. Except the Lord of hostes had refused vnto vs euen a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Gomorah.

10. Hearke the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

11. What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, & of the fat of fed beasts: and I desire not the blood of bullocks, nor of lambs, nor of goats.

12. When ye come to appeare before mee, who

k By naming the chiefe parts of the body, he signifieth that there was no part of the whole body of the Iewes free from his rods.

l Every part of the body swell the least as the chiefe, was plagued.

m Their plagues were so grievous, that they were incurable, and yet they would not repent.

n Meaning, of them that dwell farre off, which because they looke for no advantage of that which remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he will cure haue a Church to call vpon his Name.

q That is, all destroyed. r Yee that for your vices deserved all to bee destroyed, as they of Sodom. s Because that God of his mercy refused a little number, I am not full of their sacrifices for a time, as aydes and exercises of their faith: yet because the people had no faith nor repentance, God detesteth them, Psalme 50. 13. Ieremiah 9. 20. Amos 5. 21. Malch 6. 7.

1. The prophet Isaiah
and his people
2. Your sacrifices
offered as the new
moons and feasts
but counteneth
them by hypocrites
which think to
please God with
ceremonies and
they themselves
are void of faith
and mercy.
3. He sheweth that
where men be gi-
ven to justice, de-
tect, cruelty and
extortion, which
is meant by blood,
there God will
show his anger, and
not accept them,
though they seeme
neuer so holy as
Chap. 19. 3.
4. By this outward
walking he mean-
eth the spiritual
enforcing the
Jewes to repene
and amend their
lives.
5. This kind of
reasoning by the
second Table, the
Scriptures use in
many places a-
gainst the hypo-
crites, who pre-
tend most holines
and religion in
word, but when
their charity and
love toward their
brethren should
appear, they de-
cline from it, and
show that they
are not sincere.
6. To know if
the heart be
without cank-
er, let sinners
should picture
they right as
Gods part, he only
willen them to be
pure in heart, and
he will forgive all
their sinnes, where
they neuer so ma-
ny or great.
7. He sheweth that
the outward ad-
vantage of riches
is not to be as-
cribed to his
own incredulitie
and disobedience.
8. That in Jeru-
salem, which had
promised fidelity
unto me as a true
vener blood.
9. Given to consecration and mortification, which he signified before by blood, yet
10. Whatsoever was pure in there before is now corrupt, though they have an out-
ward flow. 11. This is, they maintain the wicked and the extortioners: and how
any do not punish them, but are themselves such. 12. When God will show his
selfe mercifull to his Church, he callth himselfe, The Holy one of Israel, but when
he hath to doe with his enemies, he is called Mighty, as against whom no power is
able to resist. 13. I will take vengeance of mine adversaries the Jewes, and so fa-
vour my desire by punishing them. Which thing yet he doeth with griefe, be-
cause of his Covenant. 14. Let the faithfull among them should bee overcome
with his threatening, he addeth this consolation. 15. It is only the worke of God
that shall overcome the wicked man, which thing he doeth because of his promise made con-
cerning the salvation of his Church. 16. By justice is meant Gods faithfull pro-
phet, which is the cause of the deliverance of his Church. 17. The wicked shall
be brought downe from Gods promise. Psal. 91. 9. 18. That is, the trees and plantar
which were ye counte for holines, which was forbidden, Deut. 16. 21.

1. Bring me no oblations, in value: incense
is an abomination unto me: I cannot suffer your
new moons, nor Sabbaths, nor solemne dayes (it
is iniquitie) nor solemne assemblies.
2. My hate hateth your new moons and
your appointed feastes: they are a burden unto
me: I am weary to beare them.
3. And when you shall stretch out your hands,
I will hide mine eyes from you: and though ye
make many prayers, I will not heare: for your
hands are full of blood.
4. Wash you, make you cleane: take away
the euill of your workes from before mine eyes:
cease to doe euill.
5. Learn to doe well: seeke iudgement, re-
lieue the oppressed: iudge the fatherlesse, and de-
fend the widow.
6. Come now, and let vs reason together,
saith the Lord: though your sinnes were as crim-
son, they shall be made white as snow: though
they were red like scarlet, they shall be as wooll.
7. If ye consent and obey, ye shall eate the
good things of the land.
8. But if ye refuse and be rebellious, ye shall be
devoured with the sword: for the mouth of the
Lord hath spoken it.
9. How is the faithfull cirtie become an har-
lot? it was full of iudgement, and justice lodged
therein: but now they are murderers.
10. Thy siluer is become dross: thy wine is
like strong water.
11. Thy princes are rebellious, and compan-
ions of thieves: every one loueth gifts, and fol-
loweth after rewards: they iudge not the father-
lesse, neither doeth the widowes cause come be-
fore them.
12. Therefore saith the Lord God of hostes,
the Mighty one of Israel, Ah, I will ease me of
mine adversaries, and avenge mee of mine ene-
mies.
13. Then I will mine mine hand vpon thee, and
burne out thy dross: till it be pure, and take a
way all thy mine.
14. And I will restore thy Iudges as at the first,
and thy counsellors as at the beginning: after-
ward shalt thou be called a cirtie of righteousness,
and a faithfull cirtie.
15. Zion shall be redeemed in iudgement, and
they that returne in her, in iustice.
16. And the destruction of the transgressors
and of the sinners shall be together: and they that
forsake the Lord, shall be consumed.
17. For they shall be confounded for the oaks,
which ye haue desired, and ye shall be ashamed of
the gardens that ye haue chosen.
18. For ye shall be as an oke whose leafe fadeth:
and as a garden that hath no water.

1. And the fire shall be as a towne, and the
maker thereof, as a sparke: and they shall both
burne together, and none shall quench them.

CHAP. II.

1. The Church shall be restored by Christ, and the
2. The punishment of the rebellion and obstinacy.

The word that Isaiah the sonne of Amos saw
vpon Iudah and Ierusalem.
1. It shall be in the last dayes, that the moun-
taine of the House of the Lord shall bee prepared
in the top of the mountaines, and shall be exal-
ted above the hilles, and all nations shall flow
vnto it.
2. And many people shall come, and say, Come,
and let vs goe vnto the house of the Lord,
to the house of the God of Iacob: and hee will
teach vs his wayes, and we will walke in his paths:
for the Law shall goe forth of Ierusalem, and the
word of the Lord from Ierusalem.
3. And three shall be kept in Ierusalem, and
rebooke many people, saying, I will breake
their bowes also into mattocks, and their speares
into scythes: nation shall not lift vp a sword a-
gainst nation, neither shall they learne to fight
any more.
4. O house of Iacob, come ye, and let vs
walke in the light of the Lord.
5. Surely thou shalt not be taken thy people, the
house of Iacob, because they are a sid of the East
hills, and are workers as the Philistines, and
speak with strange children.
6. Their land also was full of siluer and gold,
and there was none end of their treasures: and
their land was full of horses, and their charrets
were infinite.
7. Their land was also full of idols: they wor-
shipped the worke of their owne handes, which
their owne fingers haue made.
8. And a man bowed himselfe, and a man
troubled himselfe: therefore spare them not.
9. Enter into the rocke, and hide thee in the
dust from before the feare of the Lord, and from
the glory of his Maiestie.
10. The high lookes of man shall be humbled,
and the loftinesse of men shall be abased, and the
Lord onely shall be exalted in that day.
11. For the day of the Lord of hostes vpon
all the proud and haupie, and vpon all that is ex-
alted: and it shall be made low.
12. Buan vpon all the cedars of Lebanon, that
are high and exalted, and vpon all the oaks of Ba-
shan.
13. And vpon all the his: mountaynes, and vpon
all the hils that are lifted vp,
14. And vpon every his tower, and vpon euery
strong wall,
15. And vpon all the ships of Tarshish, and
upon all that therein is, and upon all that therein
is, which were peace and love doeth begin and grow in this life, but shall be perfected
when we are ioyned with our Head Christ Iesus. 1. Seeing the Gentiles will be so
ready, make you haste and shew them the way to worship God, as the Prophet
saith, The small hope that the Jewes would conuert, complained to God, as though
he had utterly forgotten them for their sinne. 2. Fall of the corruption that reigned
chiefly in the East parts. 3. They also rather give themselves to the fashions of o-
ther nations. 4. The Prophet first condemned their superstition and idolatry: next
their covetousnes, and thirdly their vaine trust in worldly merases. 5. He noteth
the nature of the idolaters, which are neuer satisfied in their superstitions. 6. Thus
the Prophet speaketh being inflamed with the zeale of Gods glory, and that he might
renew them with Gods iudgement. 7. Meaning, as much as God shall begin to exe-
cute his iudgements. 8. By hierrees and mountaynes are meant them that are proud
into his iudgements. 9. By hierrees and mountaynes are meant them that are proud
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upon all pleasant pictures.

17 And the haughtines of men shall be brought low, and the offence of men shall be abased, and the Lord shall only be exalted in that day.

18 And the idoles will he utterly destroy.

19 Then shall they goe into the holes of the rocks, & into the caves of the earth, from before the face of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth. 20 At that day shall man cast away his silver idoles & his golden idoles (which they had made themselves to worship them) to the mowles, and to the backes,

21 To goe into the holes of the rocks, and into the toppes of the ragged rockes from before the face of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man, whose breath is in his nostrils: for wherein is hee to be esteemed?

CHAP. III.

For the time of the people, God will take away the wife men and give them foolish princes. 14 The counsel of the counsellors. 16 The pride of the women.

For loe, the Lord God of hostes will take away from Ierusalem and from Iudah the stay and the strength: *even* all the stay of bread, and all the stay of water,

2 The strong man, & the man of warre, the iudge, and the Prophet, the prudent and the aged,

3 The captain of fiftie, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint children to bee their princes, and babes shall rule over them.

5 The people shall be oppressed one of another, and every one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall take hold of his brother of the house of his father, and say, Thou hast clothing, thou shalt bee our prince, and let this fall be vnder thine hand:

7 In that day he shall sweare, saying, I cannot bee an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue & workes are against the Lord, to prouoke the eyes of his glory.

9 The trial of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide the not. Wo be vnto their soules: for they have rewarded euill vnto themselves.

10 Say ye, Surely it shall be well with the iust: for they shall eate the fruit of their workes.

11 Wo be to the wicked, it shall be euill with him: for the reward of his hands shall be given him.

12 Children are extortioners of my people, and women haue rule over them: O my people, they that lead thee, cause thee to erre, & destroy the way of thy pathes.

13 The Lord standeth vp to plead, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of his people & the princes thereof:

for ye haue eaten vp the vineyard: the spoyle of the poore in your houses.

15 What haue ye to do that ye beate my people to pieces, and grind the faces of the poore, saith the Lord, *even* the Lord of hosts?

16 The Lord also saith, Because the daughters of Zion are haughty, and walke with stretched out neckes, and with wandering eyes, walking and minning as they go, & making a tinkling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discouer the secret parts,

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tyres,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the sloppes, and the headbands, and the tables, and the eare rings,

21 The rings and the mufflers,

22 The costly apparell and the vailles, and the wimples, and the crisping pinnes,

23 And the glasses and the fine linnen, and the hoods and the launes,

24 And in stead of sweete sauour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire baldnesse, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beauty.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate, shall sit vpon the ground,

desolatenesse, and also the common weale, which hath not remedied it.

CHAP. IIIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The grace of God vpon them that remaine.

And in that day shall seven women take hold of one man, saying, We will eate our owne bread, and we will wear our owne garments: onely let vs be called by thy name, and take away our reproch.

2 In that day shall the budde of the Lord be beautifull and glorious, and the fruit of the earth shall bee excellent and pleasant for them that are escaped of Israel.

3 Then hee that shall be left in Zion, and hee that shall remaine in Ierusalem, shall be called holy, and every one shall be written among the liuing in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, & purge the blood of Ierusalem out of the middes thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall create vpon every place of mount Zion, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the glory shall be a defence.

6 And a covering shall be for a shadow in the day for the heate, and a place of refuge and a covert for the storme, and for the raie.

so That is, ye shew all cruelty against them.

He menaceth the people because of the arrogancy and pride of their women, which gaue themselves all wantonnesse and dissolution, which declared their pride.

As a signe, that they were not chaste.

Which shewed their wantonnesse. They delighted them in slippers that did creeke, or had little places sowed vpon them, which tickled as they went.

In rehearsing all these things particularly, he sheweth the lightnesse and vaine of such as cannot be content with comely apparell according to their degree.

Meaning, that God will not onely punish the women, but their husbands which haue suffered this

When God shall execute his vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly chastenesse, shall seeke vnto men, and offer themselves to any condition.

Hee then our husband, and let vs be called by thy name.

As for they thought it to be without an head and husband.

He comforteth this Church in this desolation, which shall spring vp like a bud, signifying that Gods grace should be as precious toward the faithful as though they were at the church as Chap.

vi. Some by the bud of the Lord meane Christ. He alludeth to the words of life, wherof read Exo. 32. meaning Gods secret counsel, wherein his elect are predestinate to life everlasting. That is the cruelty, extortion, auarice, and wickednesse. When things shall be redressed that were amisse. He alludeth to the pillar of the cloude. Exod. 13. 21. meaning that Gods fauour and protection should appeare in every place. The faithfull are called the glory of God because his image, and his grace shine in them. God promiseth to be the defence of his Church against all trouble and danger.

CHAP. V.

Under the bushbuds of the vine, he describeth the state of the people. 8 Of the amara, 11 their drunkenness, 13 of their captiuitie.

a The Prophet by this song doth let before the peoples eyes their ingratitude, and Gods mercy.

b That is, to God.

c Jer. 31. 1. 31.

d Meaning that he had planted his Church in a place most plentiful and abundant.

e He spared no diligence nor cost.

f In the fourth verse he declareth what they were.

g He maketh them judges in their owne cause, for as much as it was evident that they were the cause of their owne ruine.

h I will take no more care for it, meaning, that he would take from them his word and ministers, and all other comforts.

i And them contrary plagues.

k Indgement and righteousness are fruits of the grace of God, and therefore in the cruel oppressors there is no religion.

l Of them that are oppressed.

m To win for the sinner to dwell in.

n I have heard the complaint and cry of the poore.

o Which complaineth about their potteries: in which were should be yeeld one potter.

p Which containeth an hundred potteries.

q As Ephraim containeth ten potteries, and is in dry things as much as Beth in Ierusalem.

r That there is no paine nor diligence to follow their lusts.

s Which are neuer weary of their rioting and excess pleasures but vie all meane to procure to the same.

t They regard not the predominant care of God ouer them, nor for what end he hath created them.

u That is, shall certainly goe: for so the Prophets vse to speake, although the thing which shall come to passe were done already.

v Meaning the graine that swalloweth them, that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be satiate.

w God comforteth the poore lambs of his Church which had bin stragglers in other countreys, promising that they should dwell in those places againe, whereof they had bene depriued by the heathen and cruel tyrants.

Now will I sing to my beloved a song of my beloved to his vineyard, ^a My beloved had a vineyard in a very fruitfull hill.

^b And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, ^c and hee built a tower in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought forth wild grapes.

^d Now therefore, O inhabitants of Ierusalem and men of Iudah, I pray you, ^e betwene me and my vineyard.

^f What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth wild grapes?

^g And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be trodden downe:

^h And I will lay it waste: it shall not be cut, nor digged, but briars, and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

ⁱ Surely the vineyard of the Lord of hostes, the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for ^k iudgement, but behold oppression: for righteousness, but behold a crying.

^l Woe vnto them that sayne house to house, and lay field to field, till there be no place, that ye may be placed by your selues in the mids of the earth.

^m This is in mine eares, sayth the Lord of hostes. Surely many houses shall be desolate, even great and faire without inhabitant.

ⁿ For ten acres of vines shall yeeld one bath, and the seed of an homer shall yeeld an ephah.

^o Woe vnto them, that rise vp early to follow drunkennesse, and to them that continue vntill night, ^p till the wine do inflame them,

^q And the harpe and viole, timbrel and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the worke of his hands.

^r Therefore my people is gone into captiuitie, because they had no knowledge, and the glorie thereof are men famished, and the multitude thereof is dried vp with thirst.

^s Therefore a bell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he hath reioyceth among them, shall descend into it.

^t And man shall be brought downe, & man shall be humbled, even the eyes of the proud shall be humbled.

^u And the Lord of hostes shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

^v Then shall the lambes feede after their

maner, and the strangers shall vnto the desolate places of the fat.

^w Woe vnto them, that draw equiue with cordes of vanitie, and sinne, as with cart ropes:

^x Which say, Let him make his way: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel draw nere and come, that we may know it.

^y Woe vnto them that speake good of full, and euill of good, which put darknes for light, and light for darkenesse, that put bitter for sweet, and sweet for fowre.

^z Woe vnto them, that are wife in their owne eyes, and prudent in their owne sight.

^a Woe vnto them that are mightie to drinke wine, and vnto them that are strong to powre in strong drinke:

^b Which iustifie the wicked for a reward, & take away the righteousness of the righteous from him.

^c Therefore as the flame of fire deuoureth the stuble, & as the chaffe is consumed of the flame: so their root shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Law of the Lord of hostes, and contemned the word of the holy one of Israel.

^d Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand vpon them, & hath smitten them: that the mountaines did tremble: and their carkeises were torne in the middes of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.

^e And he will lift vp a signe vnto the nation afarre, and will hiss vnto them from the end of the earth: and behold, they shall come hastily with speede.

^f None shall faint nor fall among them: none shall slumber nor sleep, neither shall the girdle of his loynes bee loosed, nor the latchet of his shooes be broken.

^g Whose arrowes shall be sharpe, and all his bowes bent: his horse hooves shall be thought like flint, and his wheelles like a whirlewind.

^h His roaring shall be like a lion, and he shall roare like lions whelpes: they shall roare, and lay hold of the pray: they shall take it away, and none shall deliuer it.

ⁱ And in that day they shall roare vpon them, as the roaring of the sea: and if they looke vnto the earth, behold darkenesse and sorrow, and the light shall be darkened in their skie.

CHAP. VI.

1. Isaiah sheweth his vocation by the vision of the diuine maiesty. 9 He sheweth the obstinacie of the people. 12 The destruction of the land. 13 The sinners reuered.

In the yeere of the death of king Vzziah, I saw also the Lord sitting vpon an high throne, & lifted vp, and the lower parts thereof filled the Temple.

^a The Seraphims stode vpon it, every one had sixe winges: with twaine he couered his face, and with twaine he couered his feete, and with twaine he did sit.

^b As a Iudge ready to giue sentence. ^c Of his garment, or of his throne. ^d They were Angels, so called because they were of a fiery colour, to signifie that they burnt in the love of God, or were light as fire to execute his will. ^e Signifying, that they were not able to endure the brightness of Gods glorie. ^f Whereby was declared that man was not able to see the brightness of God in them. ^g Which thing declareth the prompt obedience of the Angels to execute Gods commandment.

^y Which vs all allurement, occasion, and causes to hinder their confidence in God.

^z He sheweth what are the words of the wicked, when they are menaced with Gods iudgements, s. Pet. 3. 4.

^a Which are not ashamed of shame, nor care for honestie, but are grown to a desperate impietie.

^b Which are contentment of all doctrine and admonition.

^c Which are neuer weary, but shew their strength, and bragge in gluttonie and drunkennesse.

^d Both they and their posterity, to that nothing shall be left.

^e He sheweth that God had so far punished this people, that the dumb creatures, if they had bene to plague, would haue bin more sensible and therefore his plagues must continue, till they begin to feele them.

^f Hee will make the Babylonians to come against them at his beck, and to fight vnder his banner.

^g They shall bee prompt and iust to execute Gods vengeance.

^h The enemy shall haue none impediment.

ⁱ Whereby is declared the cruelty of the enemy.

^k The lowest shall see no peace.

^l In the land of Iudah.

^m God sheweth not himselfe to man in his maiesty, but according to mans capacity, is able to comprehend him, that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a dove.

ⁿ As a Iudge ready to giue sentence.

^o Of his garment, or of his throne.

^p They were Angels, so called because they were of a fiery colour, to signifie that they burnt in the love of God, or were light as fire to execute his will.

^q Signifying, that they were not able to endure the brightness of Gods glorie.

^r Whereby was declared that man was not able to see the brightness of God in them.

^s Which thing declareth the prompt obedience of the Angels to execute Gods commandment.

h This oft repetition signifieth that the holy Angels cannot iacuse themselves in praying God to teach vs that in al our liues we should giue out praises to the conuincall praise of God.

i His glory doeth not onely appeare in the heuens, but through all the world, and therefore all creatures are bound to praise him.

k Which things were to confirme the Prophet, that he was not the voyce of man: and by the smoke was signified the blindness: that should come vpon the Jewes.

l He speakes this for two causes: the one, because he was a mortal creature, and therefore had more need to glorifie God then the Angels, did it not: and the other, because the more nere that man approacheth to God, the more doth he know his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God til he haue purged vs. o Wherby is declared that for the malice of man God wil not immediately take away his word, but hee will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saved: hereby he exhorteth the ministers to doe their dutie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened. Marth. 13. 14. after 18. 26. rom. 11. 8. p As he was mooued with the zeale of Gods glory, so was he touched with a charitable affection toward the people.

q Meaning the tenth part: or as some write, it was revealed

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23 And at the same day every place, wherein shall be a thousand vines, shall be at a thousand pieces of silver: so it shall be for the briers and for the thornes.

24 With arrowes and with 7 bowes shall one comethither: because all the land shall be briers and thornes.

25 But on 2 all the mountaines, which shalbe digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall bee for the sending out of bullocks, and for the treading of sheepe.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 2 The multitude of the brent. 3 The destruction of the Assyrians. 4 Christ the stone of stumbling to the wicked. 5 The word of God must be engaged to.

Moreover, the Lord said vnto me, Take thee a great roll, & write in it with a mans pen, Make speed to the spoile: haste to the pray.

2 Then I tooke vnto me 6 faithfull witnesses to record, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the 4 Prophetesse, which conceived, and bare a sonne. Then said the Lord to mee, Call his name, Maher-shalal-hash-baz.

4 For before the 5 childe shall haue knowledge to cry, My father, and my mother, he shall take away the riches of Damascus, and the spoile of Samaria, before the King of Asshur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of 8 the Riuer mightie and great, 9 and the King of Asshur with all his glory, and he shall come vp vpon all their riuers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflow, and passe through, and shall come vp to the necke, and the stretching out of his wings shall fill the breadth of thy land, O 10 Immanuel.

9 Gather together on heapes, O ye 11 people, and ye shalbe broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shalbe broken in pieces: gird your selues, and you shalbe broken in pieces.

10 Take counsell together, yet it shall bee brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee in taking of mine hand, and taught mee, that I should not walke in the way of this people, saying,

12 Say ye not, A 13 confederacie, to all them to whom this people faith a confederacie, neither feare you 14 their feare, nor be afraid of them.

13 ¶ Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a 15 Sanctuary: but as a

stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 ¶ Binde vp the testimonie, seale vp the Law among my disciples.

17 Therefore I wil waite vpon the Lord that hath hid his face from the house of Iacob, and I wil looke for him.

18 Beholde, I and the 19 children whom the Lord hath giuen me, as signes and as wonders in Israel, by the Lord of hostes, which dwelleth in Mount Zion.

19 And when they shall lay vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper & murmure, Should not a people enquire at their God? from the 20 living to the dead?

20 To the 21 Law, and to the testimonie, if they speake not according to this word: it is because there is no 22 light in them.

21 Then he that is afflicted and famished, shall goe to and fro in 23 it: and when he shall be hungry, he shall euen fret himselfe, 24 & curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and 25 darknesse, vexation, and anguish, and he is driuen to darknesse.

23 Seeke remedie in the word of God, where his will is declared. 24 They haue no knowledge, but are blinde leaders of the blind. 25 That is, in Iudas, where they should haue had rest, if they had not thus grievously offended God. 26 In whom afore they put their trust. 27 They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 2 A prophesie of Christ. 3 The destruction of the ten tribes for their pride and contempt of God.

YET 2 the darknesse shall not bee according to the affliction, 3 that it had when at the first hee touched lightly the land of Zebulun and the lande of Naphthali, nor afterward when hee was more grievous by the way of the sea beyond Iordan in Galilee of 4 the Gentiles.

2 The people that 5 dwelled in darknesse, haue seene a great 6 light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast 7 multiplied the nation, and not increased their ioy: they haue reioiced before thee according to the ioy in harvest, 8 or as men reioice when they diuide a spoile.

4 For the 9 yoke of their burthen, and the staffe of their shoulder, and the rod of their oppressor hast thou broken, as in the day of Midian.

5 Surely euery battell of the warriour 10 with noise, & with tumbling of garments of blood: but this shall be 11 with burning, and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernment is vpon

phat speaketh of that thing which should come to passe threescor yeres after, as though it were now done. 7 Meaning, the comfort of their deliuerance. 8 This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel. 9 Matth. 4. 15, 16. 10 Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne. Hag. 2. 10. 11 Thou gauest them perfit ioy by deliuering them: and by destroying the tyrants that had kept them in euill bondage. 12 As thou diddest deliuer them by Gideon from the Midianites, Iude 7. 25. 13 He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesith in the next verse.

his

2. Though all forsake me, yet yet these are mine, keep my word sure sealed in your hearts.

3 Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were monsters and not worthy to live.

4 This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

5 Answered the wicked thus, Should not Gods people seeke succour onely at him?

6 That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?

7 They haue no knowledge, but are blinde leaders of the blind. 8 That is, in Iudas, where they should haue had rest, if they had not thus grievously offended God. 9 In whom afore they put their trust. 10 They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

11 He comforteth the Church againe after their great threatenings, promising to restore them to great glory in Meisiah.

12 Wherewith Iacob was punished, first by Tiglath-pileser which was a light scourge in respect of that which they suffered afterward by Salmeser, who carried the Israelites away captiues.

13 Whereas the Iewes and Gentiles dwell together by reason of those twenty cities, which Salomon gaue to Haman.

14 Which were captiue in Babylon and the Prophet

15 He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesith in the next verse.

his

his

2 The author of enmity, and by whom the Church and every member thereof shall be preferred to e-
 3 dy, and have im-
 4 mortal life.
 5 His singular love and care for his elect.

6 This is another prophetic against them of Samaria, which were mockers and contemners of Gods promise and menaces. We were but weak, when the enemy overcame vs, but we will make our selues so strong that we will neither care for our enemies, nor feare Gods threatnings.

7 Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death Aram, that is the Syrians were against Israel, which on the other side was assailed by the Philistines.

8 Wickednesse as a bellows kindleth the fire of Gods wrath, which consumeth all his wicked enemies.

9 Though there were no loterime enemy, yet they shall destroy one another.

10 Their greedines shall be insatiable, so that one brother shall eat vp another, as though he should eat his owne flesh.

11 Which write and pronounce a wicked sentence to oppress the poore: meaning, that the wicked magistrates, which werethe chiefe cause of mischief, should bee first punished.

12 To wit, from Assyria.

13 Your riches & authority that they may be safe, & that ye may receiue them again

his shoulder, and he shall call his name Wonderful, Counseller, The mighty God, The everlasting Father, the Prince of peace.

7 The increase of his government and peace shall have none end: he shall sit vpon the throne of David, and vpon his kingdom, to order it, and to stablish it with iudgement, & with iustice, from henceforth, *even* for euer: the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iakob, and it hath lighted vpon Israel.

9 And all the people shall knowe, *even* Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of their heart,

10 The bricks are fallen, but we will build it with hewen stones: the wild figge trees are cut downe, but we will change them into cedars.

11 Neuerthelesse, the Lord will raise vp the aduersaries of Rezin against him, and ioyne his enemies together.

12 Aram before and the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head and taile, branch and ruff in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people canse them to erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure in their yong men, neither will he haue compassion of their fatherlesse and of their widows: for every one is an hypocrite and wicked, and euery mouth speaketh folliie: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as a fire: it deuoureth the briars and the thornes, and will kinde in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes, shall the land be darkened, and the people shall bee as the meate of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and be hungry: and he shall eat on the left hand, and shall not be satisfied: euery one shall eat the flesh of his owne arme.

21 Manasseh Ephraim: & Ephraim Manasseh, and they both shall be against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

1 Of wicked lawmakers. 2 God will punish his people by the Assyrians and after destroy them. 3 The remnant of Israel shall be saved.

¶ **V**Ovnto them that decrees wicked decrees, and write grievous things.

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widows may be their pray, and that they may spoile the fatherlesse.

3 What will yee doe now in the day of visitation, and of destruction, which shall come from farre? to whome will yee flee for helpe? and where will ye leaue your glory.

4 ¶ Without mee *sherry* one shall fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O Ashur, the rodde of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoile and to take the pray, and to tread them vnder feete like the mire in the streete.

7 But hee thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy and to cut off not a few nations.

8 For he sayth, Are not my princes altogether Kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idoles, seeing their idoles were aboute Ierusalem, and aboute Samaria:

11 Shall not I, as I haue done to Samaria and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished all his worke vpon mount Zion and Ierusalem, I will visite the fruite of the proud heart of the king of Ashur, & his glorious and proud looks,

13 Because hee sayd, By the power of mine owne hand haue I done it, and by my wisdom because I am wise: therefore I haue remoued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whipeer.

15 Shal the axe boast it selfe against him that heweth therewith? or shal the saw exalt it selfe against him that moueth it? or as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe as it were no wood.

16 Therefore shal the Lord God of hostes send among his fat men leanness, and vnder his glory he shall kinde a burning, like the burning of fire.

17 And the light of Israel shal be as a fire, and the Holy one thereof as a flame, and it shal burne, and deuoure his thorns & his briars in one day:

18 And shall consume the glory of his forest, and of his fruitfull fieldes both foule and flesh: & he shal be as the fainting of a standard bearer.

19 And the rest of the trees of his forest shall be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Iakob, stay no more vpon him that smote them, but shall stay vpon the Lord, the holy one of Israel in truth.

21 The remnant shall returne, *even* the remnant of Iakob vnto the mighty God.

22 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption & decreed shall overflow with righteousness.

23 For the Lord God of hostes shall make the consumption *even* determined, in the middes of all the land.

sufficient to fill the world with righteousness. 2 God will destroy this land as hee hath determined, and after saue a small portion.

24. Therefore

d Because they haue forsaken me, some shall go into captiuitie, and the rest shall be slaine. e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the leues, which are but hypocrites, and in the end and security verie in danger of the wrath of God, out of the wicked in one very thing and yet for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves: thus in respect of Gods iustice, it is Gods worke, but in respect of their own malice, it is the worke of the deull.

g Seeing that I haue overcome aswell one city as another, so that none could resist, shall Ierusalem be able to escape mine hands?

h When hee hath sufficiently chastised his people, hee beginneth at his owne house: then will hee burne the rods.

i Meaning of Sauerib.

k Here we see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers as verse 6.

l Meaning, that God is a light comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body and soule utterly.

o When the battell is lost, and the standard taken.

p This is the end of Gods plague toward him, to bring them to him and to forsake all trust in others.

q This final number which seemed to be consumed, and yet according to Gods decree is saved, shall bee

24. Therefore

f As the Egyptian
did punish
thee.

e Read Chap. 9. 4.
a When the Isra-
elites walked
through by the
lifting up of Mo-
ses rod, & the en-
emies were drow-
ned, Exod. 14. 28.
x Because of the
promise made to
that kingdom,
when thy Christ
kingdome was
promised.

7 He describeth
by what way the
Africans should
come against Ieru-
salem, & how the
Israelites, when
it should come to
pass, should be
delivered.
2 Fecare and de-
struction shall
come upon Iudah:
for the princes
of the people
shall be all led
away captives.

24 Therefore thus saith the Lord God of hosts,
O my people that dwellest in Zion, be not afraid
of Aschur: he shall smite thee with a rod, & shall lift
up his staff against thee after the manner of Egypt.

25 But yet a very little time, & the wrath shall
be consumed, and mine anger in their destruction.

26 And the Lord of hosts shall raise up a
scourge for him, according to the plague of Mi-
dian in the rocks Oreb: and as his staff was upon
the Sea, so he will lift it up after the manner of
Egypt.

27 And at that day shall his burden be taken
away from off thy shoulder, & his yoke from off
thy neck: and the yoke shall be destroyed because
of the anointing.

28 He is come to Aiath: he is passed into Mi-
gdon: at Michmash shall he lay up his armour.

29 They have gone over the flood: they lod-
ged in the lodging at Geba: Ramiah is afraid. Gi-
bion of Saul is fled away.

30 Lift up thy voice, O daughter Gallim, cause
laith to heare, O poore Anathoth.

31 Madmenah is removed: the inhabitants of
Gebim haue gathered themselves together.

32 Yet there is a time that he will stay at Nob:
he shall lift up his hand toward the mount of the
daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hosts shall cut off
the bough with fere, and they of high stature
shall be cut off, and the high shall be humbled.

34 And he shall cut away the thicke places of
the forest with yron, and Lebanon shall haue a
mighty fall.

CHAP. XI.

1 Christ comes to the rescue of Iudah: 2 His weapons and kingdom.
3 The fruites of the Gospel. 4 The calling of the Gentiles.
5 Yet there shall come a rodde forth of the
Bastoke of Ithai, and a grasse shall grow out
of his rootes.

6 And the Spirit of the Lord shall rest vpon
him: the Spirit of wisdom and vnderstanding,
the Spirit of counsell and strength, the Spirit of
knowledge, and of the feare of the Lord.

7 And shall make him prudent in the feare of
the Lord: for hee shall not iudge after the sight
of his eyes, neither reprocue by the hearing of
his eares.

8 But with righteousness shall hee iudge the
poore, and with equitie shall hee reprocue for the
moeke of the earth: and he shall smite the earth
with the rod of his mouth, and with the breath
of his lips shall he slay the wicked.

9 And iustice shall be the girdle of his loynes,
and faithfulness the girdle of his reines.

10 The wolfe also shall dwell with the lambe,
and the leopard shall lie with the kid, and the
calfe and the lyon, and the fat beast together, and
a little child shall lead them.

11 And the kow and the beare shall feed: their
young ones shall lye together: and the lyon shall
carse strawe like the bullocke.

12 And the sucking child shall play vpon the
hole of the aspe, and the weaned child shall put his
hand vpon the cockatrice hole.

13 Then shall none hurt nor destroy in all the
mountaine of mine holinesse: for the earth shall
be full of the knowledge of the Lord, as the wa-
ters that couer the sea.

14 In that day shall the Lord God of hosts
reforme them, and worke in them such
miracles, that they shall be like lambs: snouing and lonyng one another,
and shall not be afraid of their enemies. Chap. 11. 14. 4. It shall be as great a
bounty as the waters in the sea.

10 And in that day the roote of Ithai, which
shall stand up for a signe vnto the people, the
nations shall seeke vnto it, and his rest shall be
glorious.

11 And in the same day shall the Lord stretch
out his hands againe the second time, to possesse
the remnant of his people: (which shall be left) of
Aschur, and of Egypt, and of Pachros, and of E-
thiopia, and of Ilam, and of Shinear, and of Ha-
math, and of the yles of the sea.

12 And he shall set up a signe to the nations,
and assemble the dispersed of Israel, and gather
the scattered of Iudah from the foure corners
of the world.

13 The hatred also of Ephraim shall depart,
and the aduersaries of Iudah shall bee cut off: E-
phraim shall not enuie Iudah, neither shall Iu-
dah vexe Ephraim.

14 But they shall see vpon the shoulders of
the Philistines toward the West: they shall spoyle
them of the East together: Edom and Moab shall
be the stretching out of their hands, and the chil-
dren of Ammon their obedience.

15 The Lord also shall utterly destroy the
tongue of the Egyptians, and with his migh-
ty wind shall lift up his hand ouer the river, and
shall smite him in his seven streames, and cause
men to walke therein with shoes.

16 And there shall bee a path to the remnant
of his people which are left of Aschur, like as it
was vnto Israel in the day that he came up out of
the land of Egypt.

CHAP. XII.

A short beginning of the iust shall for the mercur of God.

1 And thou shalt say in that day, O Lord, I will
praise thee though thou wast angry with me,
thy wrath is turned away, & thou comfortest me.

2 Behold, God is my saluation: I will trust
& wil not feare for the Lord God is my strength
and song: he is also become my saluation.

3 Therefore with joy shall ye draw waters
out of the wells of saluation.

4 And ye shall say in that day, Praise the
Lord: call vpon his Name: declare his workes a-
mong the people: make mention of them, for his
Name is exalted.

5 Sing vnto the Lord, for he hath done excel-
lent things: this is knowen in all the world.

6 Crie out, and shout, O inhabitant of Zi-
on: for great is the Holy one of Israel in the mids
of thee.

a fountaine that is full. 12. 1. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

1 The burden of Babel, which Ithai the sonne
of Amoz did see.

2 Lift up a standard vpon the high mountain:
lift up the voyce vnto them: waite the hand
that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue fast-
ened: & I haue called the mightie to my wrath,
and them that reioyce in my glory.

4 I haue brought forth against them the
plagues wherewith God would smite the strange nations
(whom they knew) to de-
clare that God chastised the Israelites as his children,
and these others as his ene-
mies: and also if that God spare not these that are ignorant,
that they must not
think strange, if he punished them which haue knowledge
of his Lawe, and keepe
it not. 5. To wit, to the Medes and Persians. 6. That is, prepared and appointed
to execute my iudgements. 14. Which willingly goe about the worke wherunto
I appoint them: but how the wicked doe this, read Chap. 14. 4. The

e He prophesied
of the calling of
the Gentiles.

f That is, his
Church, which he
also calleth his
rest, Psal. 135. 1. 2.

g For God first
delivered his peo-
ple out of Egypt,
and now promi-
seth to deliver
them out of their
enemies hands, as
from the Persi-
ans, Persians, Cal-
deans, & them of
Antiochia, among
whom they were
dispersed: and this
is chiefly meant of
Christ, who cal-
leth his people
being dispersed
through all the
world.

h Here he describ-
eth the confes-
sion that shall be
in his Church, and
their victory against
their enemies.

i Meaning, a cor-
ner of the sea, that
enureth into the
land, and hath the
fountaine of a tongue.

k To wit, Nilus,
the great river of
Egypt, which en-
sureth into the sea
with Iordan
Arabicke.

l Hee sheweth
how the Church
shall praye God,
when they are de-
livered from their
captiuitie.

m Our saluation
standeth onely in
God, who giueth
vs an assured con-
fidence, compe-
tie, and occasion
to praise him for
the same.

n Exod. 15. 1. 2.
13. 14.

o The graces of
God shall be a-
bandant, that ye
may receive them
in as great plenty,
as waters out of
the Church.

p That is, the
great calamitie
which was proph-
esied to come on Ba-
bel, as a most grie-
uous iudgement, which
they were not able
to beare. In these
twelve chapters
following, hee
speaketh of the
plagues wherewith God would smite the strange nations
(whom they knew) to de-
clare that God chastised the Israelites as his children,
and these others as his ene-
mies: and also if that God spare not these that are ignorant,
that they must not
think strange, if he punished them which haue knowledge
of his Lawe, and keepe
it not. 5. To wit, to the Medes and Persians. 6. That is, prepared and appointed
to execute my iudgements. 14. Which willingly goe about the worke wherunto
I appoint them: but how the wicked doe this, read Chap. 14. 4. The

The Army of the Medes and the Persians against Babylon.
Ye Babylonians.

The Babylonians anger, & griefe shall be so much, that their faces shall burne as fire.
 They that are overcome, shall thinke that all the powers of heauen and earth are against them. *Ezech. 33. 7. Ier. 51. 3. 1. The comparison of Babylon to the whole world, because they in effect ruled themselves by reason of their great empire.*
 He saith the principall vice, wherein they are most giuen, as are all that abound in wealth.
 Hee saith the great slaughter that shall be, seeing the enemy shall neither for gold, nor silver spare a mans life, as verie 7.
 Meaning the power of Babylon with their buccid soldiers.
 This was not accomplished when Cyrus took Babylon, but after the death of Alexander the great.

Gen. 19. 14.
Ier. 50. 46.
 Who vseth to goe from country to country to find pasture for their beasts, but there shall they finde none.
 Which were either wilde beasts, or loules, or wretched spirits whereby Satan deluded man, as by the fairies, goblins, and such like fantasy.

4 The noise of a multitude in the mountains, like a great people: a tumultuous voice of the kingdomes of the nations gathered together: the Lord of hosts numbeth the holte of the battell.

5 They come from a farre country, from the end of the heauen: *saith* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorrow shall take them, and they shall haue paine, as a woman that travaileth: every one shall bee amazed at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visit the wickednesse vpon the world, and their iniquity vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remouee out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And it shall be as a chafed doe, and as a sheepe that no man taketh vp: every man shall turne to his owne people, and flee ech one to his owne land.

15 Every one that is found, shall bee stricken through: and whosoever ioyne himselfe, shall fall by the sword.

16 Their children also shall bee broken in pieces before their eyes: their houses shall be spoyled, and their wives rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard silver, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans shall bee as the destruction of God in Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall their shepherds make their foldes there.

21 But yf Zizim shall lodge there, & their houses shall be full of Ostriches: Ostriches shall dwell there, and the Sarys shall dance there.

22 And I will shal cry in their palaces, and dragons in their pleasant palaces: & the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIII.

The returne of the people from captiuitie. 4 The destruction of the king of Babylon. 11 The death of the King. 29 The destruction of the Persians.

For the Lord will haue compassion of Iacob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger shall ioyne himselfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receiue them & bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants and handmaydes: and they shall take them prisoners whose captiues they were, and haue rule ouer their oppressours.

3 And in that day when the Lord shall giue thee rest from thy sorrow, and from thy feare, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressor ceased? and the gold thirftie Babel rested?

5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, he did not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to meete thee at thy coming, rayssing vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall cry and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the found of the viols: the womes is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning? and cut downe to the ground, which diddest cast lottes vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascend aboue the height of the clouds, and I will be like the most high.

15 But thou shalt bee brought downe to the graue, to the side of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 Hee made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the kings of the nations, euen they all sleepe in glory, every one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the rayment of those that are laine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder fete.

20 Thou shalt not be ioynd with them in the

Hee sheweth why God will haue to destroy his enemies: so will because he will deliuer his Church.
 Meaning, that the Gentiles shall be ioynd with the Church and worship God.
 Signifying, that the Iewes should be superiors to the Gentiles, and that they should bee brought vnder the service of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, a Cor. 10. 5.
 That is, hee suffered all violence and injuries to be done.
 Meaning, that when tyrants reigne, there can bee no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the infernible creatures haue occasion to reioyce at their destruction.
 As though they feared, lest thou shouldst trouble the dead, as thou diddest the liuing: and here he denieth the proud vanity of the wicked, which know not that all creatures with their destruction shall they may reioyce.
 In stead of thy costly carpets and coverings.
 Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen for the morning starre that goeth before the sunne, is called Lucifer, to whom Nebuchadnezzar is compared.
 Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48. 2. whereby he meaneth that tyrants fight against God, when they persecute the Church, and would see themselves in his place.
 In marshall at thee.
 To see whether libertie is moing.
 Thou wast not buried in the sepulchre of thy fathers, thy crime was so abhorred.

grauē,

He called up the Medes & Persians and all those that should execute Gods vengeance.

As I have begun to destroy the Assyrians in Samaria: so will I continue and destroy them wholly when I shall deliver you from Babylon.

From the tents of Media shall I willen the Philistines not to recover because the towns are dissolved in their places, for their strength shall be greater than their it was.

The Israelites which were brought to most extreme misery.

To wit, my people.

This is from the letters or Afflictions for they were sent North from Palestine.

Whereby shall I deliver you and by my voice shall I come to requite of the face of the Church.

They shall answer that defend his Church and them that joy in themselves thereunto.

Read Chap. 23.

The chiefe city, whereby the whole countrey was inclosed.

The Moabites shall get to their Idols for succour, but it shall be too late.

Which were cities of Moab.

For as is the West parts the people used to let their haire grow long when they mourned, so in the East parts they cut it off.

The Prophet speaks this in the person of the Moabites or one that felt the great judgement of God that should come vpon them.

That it was a curse that ever lived in pleasure and neuer felt sorrow.

Meaning,

grace, because thou hast destroyed thine owne land, and slaine thy people: the seed of the wicked shall not be renowned for ever.

21 Prepare a slaughter for his children, for the iniquity of their fathers: let them not rise vp nor possesse the land, nor fill the face of the world with enemies.

22 For I will rise vp against them (saith the Lord of hostes) & will cut off from Babel the name and the remnant, and the sonne, and the nephew, saith the Lord.

23 And I will make it a possession to the hedgehog, and pooles of water, & I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I have purposed, so shall it come to passe, and as I have consulted, it shall stand:

25 That I will breake to pieces Ashtur in my land, and vpon my mountaines will I tread him vnder foote, so that his yoke shall depart from them, and his burden shall bee taken from off their shoulder.

26 This is the counsel that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disannul it? and his hand is stretched out, and who shall turne it away?

28 In the year that king Ahas died, was this burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beare thee is broken: for out of the serpents roote shall come forth a cockatrice, and the fruit thereof shall be a fierie flying serpent.

30 For the first borne of the poore shall bee fed, and the needie shall lie downe in safety: and I will kill thy roote with famine, and it shall slay thy remnant.

31 Howle, O gate, crie, O citie: thou whole land of Palestina art dissolved, for there shall come from the North a smoke, and none shall be alone at his time appointed.

32 What shall then one answer? the messengers of the Gentiles? that the Lord hath stablished Zion, and the poore of his people shall trust in it.

CHAP. XV.
A prophesie against Moab.

The burden of Moab. Surely Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 He shall goe vp to the Temple, and to Dibon to the high places to weepe: for Nebo & for Medeba shall Moab howle: vpon all their heads shall be baldnesse, and every beard shauen.

3 In their streetes shall they bee girded with sackcloth: on the toppes of their howles, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall cry, and Elealeh: their voyce shall be heard vnto Iahaz: therefore the warriors of Moab shall shout: the soule of euery one shall lament in himselfe.

5 Mine heart shall crie for Moab: his fugitiues shall flee vnto Zoar, & an heifer of three yeere olde: for they shall goe vp with weeping by the

mourning of Lathice: and by the way of Horonaim they shall raise vp a cry of destruction.

6 For the waters of Nimrim shall be dried: therefore the grass is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what they men hath left, and their substance shall they beare to the brooke of the willowes.

8 For the cry went round about the borders of Moab, and the howling thereof vnto Eglaim, and the striking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall bee full of blood: for I will bring more vpon Dimon, euén lions vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.
The cause wherefore the Moabites did so proudly.

And I see a lambe to the ruler of the world from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that shall be a nest for taken: the daughters of Moab shall be at the lordes of Arnon.

3 Gather a counsel, execute iudgement, make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their covert from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressour shall cease out of the land.

5 And in mercy shall the throne be prepared, and he shall sit vpon it in stedfastnesse, in the tabernacle of David, iudging, and seeking iudgement, and hastening iustice.

6 Wee haue heard of the pride of Moab (hee is very proud) even his pride, and his arrogancie, and his indignation, but his lies shall not bee so.

7 Therefore shall Moab howle vnto Moab, euery one shall howle: for the foundations of Kir-hareseth shall yet mourne, yet they shall bee stricken.

8 For the vineyards of Heshbon are cut down, and the vine of Sibmah: the lordes of the heathen haue broken the principall vines thereof: they are come vnto Iahaz: they wandred in the wilderness: her goodly branches stretched out themselves, and went ouer the sea.

9 Therefore will I weepe with the weeping of Iahaz, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harvest, a mourning is fallen.

10 And gladnes is taken away, and ioy out of the plentifull field: and in the vineyards shall be no singing nor shouting for ioy: the treader shall not tread wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore, my bowels shall sound like an harpe for Moab, and mine inward partes for Kir-hareseth.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying,

He describeth the miserable dissolution and flight of the Moabites.

To hide themselves, and their goods there.

Of them that are slaine.

So that by no means they should escape the hand of God: that will God punish vnto the enemies of his Church.

That is, offer a sacrifice: whereby he desired their long delay, which would not repent when the Lord called them, shewing them, that it is now too late, seeing the vengeance of God is vpon them.

There is no remedy, but you must flee.

Rec sheweth what should haue been done, when Israel their neighbor was in affliction, to whom because they would give no shadow nor comfort, they are now left comfortlesse.

The Assyrians shall oppress the Israelites, but for awhile.

Meaning, Christ.

Their valne confidence, and proud brags shall deceiue them, as Ierem. 48.

For all your mourning, yet the city shall be destroyed, even vnto the foundations.

This is, the Assyrians and other enemies.

Meaning, that the countrey of Moab was now destroyed, and all the precious things thereof were carried into the borders, yea into other countreies, and ouer the sea.

He sheweth that their plague was so great, that it would haue mooued any man to lament with them, as Psal. 141.

The enemies are come vpon thee,

For very sorrow and compulsion, a They shall vse all meanes to seeke helpe of their Idols, and altho valne: for Chemosh their great god shall not bee able to helpe them.

a He is called a servant, time to punish the enemies in. *b* Who will observe justly the time for the which hee is hired, and serve no longer, but will ever long for it.

a In large yeeres as the yeeres of an hireling, & the glorie of Moab shall be contained in all the great multitude, and the remnant shall be very small and feeble.

CHAP. XVII.

a A prophesie of the destruction of Damascus and Ephraim. *b* Calamities mooved to repentance

a Reade Chap. 13. 1. *b* The chief citie of Syria.

c It was a country of Syria by the river Arnon. *d* It seemeth that the Prophet would comfort the Church in declaring the destruction of these two kings of Syria and Israel, when as they had conspired the overthrow of Iudah. *e* The ten tribes gloried in their multitude and alliance with other nations: therefore he saith that they shall be brought downe, and the Syrians also.

f Meaning, of the ten tribes which boasted themselves of their nobilitie, prosperitie, strength and multitude.

g As the abundance of corn doth not scare the harvest men that should cutte it downe: so more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them.

h Which valley was plentiful and fertile.

i Because God would have his covenant stable, he promiseth to reserve some of this people, and to bring them to repentance.

k Hee sheweth that Gods corrections ever bring forth some fruit, and cause his to turne from their sinnes, and to humble themselves to him.

l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants then bulwarks, when God shall send the enemy to plague them.

m Which are excellent and brought out of other countries. *n* As the Lord threatneth the wicked in his Law, Levit. 26. 16. *o* The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians which were infinite in number, and gathered of many nations. *p* Hee addeth this for the consolation of the faithfull which were in Israel. *q* He compareth the enemies the Assyrians to a tempest, which riseth over night, and in the morning is gone.

*T*He burden of Damascus. Behold, Damascus is taken away from being a citie, for it shall be a ruinous heape.

a The cities of Aroer shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid.

b The munition also shall cease from Ephraim, and the kingdomes from Damascus, and the remnant of Aram shall be as the glory of the children of Israel, saith the Lord of hostes.

c And in that day the glory of Iacob shall be impoverished, and the fatneise of his flesh shall be made leane.

d And it shall be as when the harvest man gathereth the corne, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the valley of Ephraim.

e Yet a gathering of grapes shall be left in it: as the shaking of an olive tree, two or three berries are in the top of the vpmost boughes, and four or five in the high branches of the fruit thereof, saith the Lord God of Israel.

f At that day shall a man looke to his maker, and his eyes shall looke to the holy one of Israel.

g And hee shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things which his owne fingers haue made, as grooves and images.

h In that day shall the cities of their strength be as the forsaking of boughes & branches, which they did forsake, because of the children of Israel, and there shall be desolation.

i Because thou hast forgotten the God of thy salvation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange vine branches.

j In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be gone in the day of possession, and there shall be desperate sorrow.

k Ah, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mightie waters.

l The people shall make a sound like the noyse of many waters: but God shall rebuke the, and they shall see farre off, and shall be chased as the chaffe of the mountanes before the wind, & as a routing thing before the whirlewinde.

m And loe, in the evening there is trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

n The cities of Israel shall no more be able to defend their inhabitants then bulwarks, when God shall send the enemy to plague them. *o* Which are excellent and brought out of other countries. *p* As the Lord threatneth the wicked in his Law, Levit. 26. 16. *q* The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians which were infinite in number, and gathered of many nations. *r* Hee addeth this for the consolation of the faithfull which were in Israel. *s* He compareth the enemies the Assyrians to a tempest, which riseth over night, and in the morning is gone.

CHAP. XVIII.

a Of the ruinies of the Church. *b* And of the vocation of the Gentiles.

*U*N, the land shadowing with wings, which is beyond the rivers of Ethiopia,

a Sending ambassadours by the sea, even in vessels of breedes vpon the waters, saying, Go, ye swift messengers, to a nation that is scattered abroad, and spoyled, vnto a terrible people from their beginning even hitherto: a nation by little and little euen troden vnder foote: whose land the floods haue spoyled.

b All ye the inhabitants of the world, and dwellers in the earth shall see when he setteth vp a signe in the mountanes, and when hee bloweth the trumpet, ye shall heare.

c For so the Lord sayde vnto mee, I will srest and behold in my tabernacle, as the heat drying vp the raine, and as a cloud of dewe in the heat of harvest.

d For afore the harvest, when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hooks, and shall take away, and cut off the boughes:

e They shall be left together vnto the fowles of the mountanes, and to the beasts of the earth: for the fowle shall summer vpon it, and every beast of the earth shall winter vpon it.

f At that time shall a present bee brought vnto the Lord of hostes (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little & little euen troden vnder foote, whose land the rivers haue spoyled) to the place of the Name of the Lord of hostes, upon the mount Zion.

g When the Lord prepareth to fight against the Ethiopians. *h* I will stay a while from punishing the wicked. *i* Which two seasons are most profitable for the riping of fruites, whereby hee meaneth, that he will seeme to fauour them, and give them abundance for a time, but he will suddenly cut them off. *j* Not onely men shall contemne them but the brute beasts. *k* Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

CHAP. XIX.

a The destruction of the Egyptians by the Assyrians. *b* Of their conversion to the Lord.

*T*He burden of Egypt. Behold, the Lord briedeth vpon a swift cloud, and shall come into Egypt, and the idoles of Egypt shall be moued at his presence, and the heart of Egypt shall melt in the mids of her.

a And I will set the Egyptians against the Egyptians: so every one shall fight against his brother, and every one against his neighbour, citie against citie, and kingdom against kingdom.

b And the spirit of Egypt shall faile in the mids of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the forcerers, and at them that haue spirits of diuination, and at the soothsayers.

c And I will deliuer the Egyptians into the hand of cruel lords, and a mightie king shall rule ouer them, saith the Lord God of hostes.

d Then the waters of the sea shall faile, and the river shall be dried vp, and wasted.

e And the rivers shall goe farre away: the rivers of defence shall be emptied and dried vp: the reedes and flags shall be cut downe.

f Hee sheweth that the sea and Nilus their great river whereby they thought themselves most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them ynder as slaues. *g* For Nilus ran into the sea by seven streames, as though they were so many rivers.

a He meaneth that part of Ethiopia which lieth toward the sea which was full of ships that the failes (which he compareth to wings) seemed to shadow the sea. *b* Which in those countreys were great, inasmuch as they made ships of them for swiftnesse. *c* This may be taken, that they sent others to comfort the lewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength: that the lewes should not trust therein: or that they did sollicite the Egyptians, and promise them aide to goe against Iuda.

d To wit, the lewes, who because of Gods plagues, made all other nations afraid of the like, as God threatned, Deut. 28. 37. *e* Meaning, the Assyrians, as chap. 8. 7. *f* When the Lord prepareth to fight against the Ethiopians. *g* I will stay a while from punishing the wicked. *h* Which two seasons are most profitable for the riping of fruites, whereby hee meaneth, that he will seeme to fauour them, and give them abundance for a time, but he will suddenly cut them off. *i* Not onely men shall contemne them but the brute beasts. *j* Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

k Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

l Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

m Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

n Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

o Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

p Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

q Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

r Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

s Meaning, that God will pittie his Church, and receive that little remnant as an offering vnto himselfe.

g. The Hebrew word is month, whereby they mean the spring out of the which the water gusheth out of a mouth.
h. The Scriptures use to describe the destruction of a country by taking away of the commodities thereof, as by vines, figs, &c. and such other things, whereby countries are enriched.
i. Called also Tarsus, famous cite upon Nilus.
k. He noteth the flatterers of Pharaoh: who persuaded the king that he was wise, and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise.
l. Or, Memphis, a chiefe Alexandria and now called the great Citra.
m. The principal upholders thereof are the chiefe cause of their destruction.
n. For the spirit of wisdom he hath made them drunken & piddie with the spirit of error.
o. Neither the great nor the small, the strong nor the weak.
p. Considering that through their occasion the Jews made not God their defence, but put their trust in them, and were therefore now punished, they shall leave left the like light upon them.
q. Shall make one confession of faith with the people of God by the speech of Canaan, meaning the language wherein God was then served.
r. Shall renounce their superstitions, & profess to serve God aright.
s. Meaning, of fix cities five should serve God, and the sixth remains in their wickedness, and so of six parts there should be but one lost.
t. There shall be evident signes and tokens, that Gods religion is there: which manner of speech is taken of the Patriarchs, and ancient times, when God had not as yet appointed the place and full manner how he would be worshipped.
u. This declareth that the prophesie should be accomplished in the time of Christ.
x. By these ceremonies hee comprehendeth the spiritual service under Christ.
y. By these ceremonies, which were then chiefe enemies of the Church, he sheweth that the Gentiles and the Jewes should be joyned together in one faith and religion, and should be all one fold under Christ their shepherd.

7 The grass in the river, and as the head of the rivers, and all that groweth by the river shall wither, and be driven away, and be no more.

8 The fishers also shall mourne, and all they that cast angle into the river, shall lament, and they that spread their net upon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of divers sorts, shall be confounded, & they that weave nets.

10 For their nets shall be broken, and all they that make ponds shall be heave in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh is become foolish: how say ye vnto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceived, they have deceived Egypt, even the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of error: and they have caused Egypt to erre in every worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may do, nor the taile, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shall be afraid and feare because of the enoming of the hand of the Lord of hostes, which he shaketh over it.

17 And the land of Iudah shall be a feare vnto Egypt: every one that maketh mention of it, shall be afraid thereof, because of the counsell of the Lord of hostes, which he hath determined upon it.

18 In that day shall five cities in the land of Egypt speak the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the cite of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, & a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressours, and he shall send them a Saviour, and a great man, and shall deliver them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and do sacrifice and oblation, and shall vow vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shall be intreated of them and shall heale them.

23 In that day shall there be a path from Egypt to Asshur, & Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel be the third with Egypt and Asshur, even a blessing in the mids of the land.

For the Lord of hostes that bleiseth, saying, Blessed is my people Egypt & Asshur, the worke of mine hands, and Israel mine inheritance.

CHAP. XX.

The three years captivity of Egypt and Ethiopia described by the three years going naked of Isaiah.

1 In the yeere that Tartan came to Ashdod, (when Sargon king of Asshur sent him) and had fought against Ashdod, and taken it.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Go, and loose the sackcloth from thy loynes, and put off thy shooe from thy foote. And hee did so, walking naked and barefoote.

3 And the Lord said, Like as my servant Isaiah hath walked naked & barefoote three yeeres as a signe and wonder upon Egypt, and Ethiopia,

4 So shall the king of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and old men, naked and barefoote, with their buttockes vncovered, to the shame of Egypt.

5 And they shall feare, and bee ashamed of Ethiopia their expectation, and of Egypt their glorie.

6 Then shall the inhabitant of this yle say in that day, Behold, such is our expectation, whither we fled for help to be deliuered from the king of Asshur, and how shall we be deliuered?

CHAP. XXI.

Of the destruction of Babylon by the Persians and Medes.

1 The burden of the desert sea. As the whirlwinds in the South vs to passe from the wilderness, so shall it come from the horrible land.

2 A grievous vision was shewed vnto mee, The transgressour against a transgressour, and the destroyer against a destroyer. Go, vnto Elam, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my loines filled with sorow: sorrowes haue taken me as the sorrowes of a woman that traueleth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed: fearefulnesse troubled me: the night of my pleasures hath been turned into feare vnto mee.

5 Prepare thou the table: watch in the watch tower: eat, drinke: arise, ye princes, annoynt the shilde.

6 For thus hath the Lord said vnto mee, Go, set a watchman, to tell what hee seeth.

7 And hee saw a chariot with two horsen: a chariot of an asse, and a chariot of a camell: and he hearkened and tooke diligent heede.

8 And hee cried, A lion: my lord, I stand continually vpon the watch tower in the day time, and I am set in my watch every night:

9 And beholde, this mans chariot commeth with two horsen. And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O my threshing, and the corne of my floote. That which I haue heard of the Lord of hostes the God of Israel, haue I shewed vnto you.

11 The burden of Dumah. He calleth vnto

king, they shall be commanded to runne to their weapons. i. To wit, in a vision by the spirit of prophesie. k. Meaning, chariots of men of warre, and others that carried the baggage. l. Meaning, Darins, which ouercame Babylon. m. The watchman whom Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. Jer. 51. 8. & c. 14. 8. n. Meaning Babylon, & c. o. Which was a cite of the Ishmaelites, and was so named of Dumah, Gen. 25. 14.

a. Who was captain of Sancherib, a. King, 18. 17. b. A cite of the Philistines. c. The Hebrews write that Sancherib was so called. d. Which signifieth that the Prophet did lament the myserie that he saw prepared, before the three yeeres that hee went naked and barefooted. e. In whose ayde they trusted. f. Of whom they boasted & gloried. g. Meaning Iudaea, which was compassed about with their enemies, as an ile with waters.

a. On the sea side betweene Iudaea and Caldea was a wilderness, wherby hee meant Caldea. b. That is, the ruine of Babylon by the Medes and Persians. c. The Assyrians & Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: and this he prophesied an hundred yere before it came to passe. d. By Elam he meant the Persians. e. Because they shall find no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted. f. This the Prophet speaketh in the person of the Babylonians. g. He prophesieth the death of Belshazzar, as Dan 5. 30. who in the mids of his pleasures was destroyed. h. Whiles they are eating & drinking, they shall be commanded to runne to their weapons. i. To wit, in a vision by the spirit of prophesie. k. Meaning, chariots of men of warre, and others that carried the baggage. l. Meaning, Darins, which ouercame Babylon. m. The watchman whom Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. Jer. 51. 8. & c. 14. 8. n. Meaning Babylon, & c. o. Which was a cite of the Ishmaelites, and was so named of Dumah, Gen. 25. 14.

p A mountaine of the Idumeans.
q He describeth the quietnesse of the people of Damash, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.
s Signifying that for feare they shall not tary to eate nor drinke.
t He appointeth them refuge for one yeere only, and then they should be destroyed.
u Reade Chap. 16. 14. **x** Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but only to remaine in his Church, and to live in his feare.

me out of Seir. Watchman, what was in the night? Watchman, what was in the night?
12 The watchman said, The morning cometh, and also the night. If ye will alke, enquire: returne and come.
13 ¶ The burden against Arabia. In the forest of Arabia shall yee tary all night, *even* in the wayes of Dedanim.
14 O inhabitants of the land of Tema, bring forth water to mee: the thirstie, and prevent him that thirst with his bread.
15 For they flee from the drawn swords, *even* from the drawn sword, and from the bent bow, and from the grievousnesse of warre.
16 For thus hath the Lord said vnto mee, Yet a yeere according to the yeeres of an hireling, and all the glory of Kedar shall faile.
17 And the residue of the number of strong archers of the Iannes of Kedar shall be few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

1 *Has prophesie of the destruction of Ierusalem by Nebuchad-nezzar. 15 A rebreasing against Shebna. 20 To whose office Eliakim is preferred.*

a Meaning, Iudea, which was composed about with mountaines, and was called the valley of vision, because of the Prophets, which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vnto the house tops for feare of their enemies.
c Which wast wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which have fled from other places to Ierusalem for succour.
g He sheweth what is the duty of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Ierem. 9. 1.
h That is, the shout of the enemies whom God had appointed to destroy the city.
i He putteth them in mind how God deliuered them once from Sin: beld who brought the Persians and Cyrenians with him, that they might by returning to God auoyde that great plague which they should clauffer by Nebuchad-nezzar.
k The secret place where the army was to wit, in the house of the fore P. King. 7. 2. 1 Ye fortified the ruinous places which were neglected in time of peace: meeting the whole City, and the City of David, which was within the compass of the other. **m** Emburied downe such as might hur, or else to know what men they were able to make.
n To provide if neede should bee of water. **o** To God that made Ierusalem: that is, they trusted more in these worldly means, then in God.

THe burden of the valley of vision. What sayeth thee now, that thou art wholly gone vnto the house tops?
2 Thou that art full of noise, a citie full of bruit, a ioyous citie: thy slainemen shall not be slaine with sword, nor die in battell.
3 All thy princes shall flee together from the bow: they shall be bound: all that shall be found in thee, shall be bound together, which have fled from the furre.
4 Therefore said I, Turne away from mee, I will weep bitterly: labour not to comfort me for the destruction of the daughter of my people.
5 For it is a day of trouble, and of ruine, and of perplexity by the Lord God of hostes in the valley of vision, breaking downe the citie: and crying vnto the mountaines.
6 ¶ And Elam bare the quiver in a mans chariet with horsemen, and Kir vncouered the shield.
7 And thy chiefe valleys were full of charrets, and the horsemen set themselves in aray against the gate.
8 And he discovered the couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.
9 And yee haue scene the breaches of the citie of David: for they were many, and ye gathered the waters of the lower poole.
10 And yee numbred the houses of Ierusalem, and the houses haue yee broken downe to fortifie the wall.
11 And haue also made a ditch betwene the two walles, for the waters of the old poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnes and girding with sackcloth.
13 And behold ioy and gladnes, slaying oxen and killing sheepe, eating flesh, & drincking wine, P eating and drinking, for to morow we shall die.
14 And it was declared in the eares of the Lord of hostes, Surely this iniquity shall not be purged from you, till ye die, faith the Lord God of hostes.
15 Thus saith the Lord God of hostes, Goe, get thee to that treasurer, to Shebna, the steward of the house, and say.
16 What halt thou doe here? and whom hast thou here? that thou shouldst here hew thee out a sepulchre, as he that heweth out his sepulchre in a hie place, or that graue an habitation for himselfe in a rocke?
17 Behold, the Lord will cary thee away with a great captiuitie, and will surely coner thee.
18 Hee will surely rolle and turne thee like a ball in a large countrey: there shalt thou die, and there the charrets of thy glory shall be the shame of thy lords house.
19 And I will driue thee from thy station, and out of thy dwelling will he destroy thee.
20 And in that day will I call my seruant Eliakim the sonne of Hilkiah,
21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.
22 And the key of the house of David will I lay vpon his shoulder: so hee shall open, and no man shall shut: and hee shall shut, and no man shall open.
23 And I will fasten him as a y naile in a sure place, and he shall bee for the throne of glory to his fathers house.
24 And they shall hang vpon him all the glory of his fathers house, *even* of the nephewes and posterity: all small vessels, from the vessels of the cups, *even* to all the instruments of musick.
25 In that day, saith the Lord of hostes, shall the naile that is fastened in the sure place, depart and shall be broken & fall, and the burden that was vpon it, shall be cut off: for the Lord hath spoken it, the draft of Shebna. **x** I will commit vnto him the full charge and government of the kings house. **y** I will establish him, and confirme him in his office: of this phrase, reade Ezra 9. 9. **z** Meaning, that both small and great that shall come of Eliakim, shall haue prayse and glory by this faithfull officer. **a** Hee meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 *A prophesie against Tyre. 17 A promise that is shall be re-flourish.*

THe burden of Tyre. Howlee yee shippes of Tarshish: for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is reuealed vnto them.
2 Be still, yee that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue replenished thee.
3 The seede of Nilus growing by the abundance of waters, and the harvest of the river was her reuenues, and she was a mart of the nations.
4 Be ashamed, thou Zidon: for shee hath spoken, *even* the strength of the sea, saying, I haue not travelled, nor brought forth child: neither

p In stead of reuerence yee were ioyfull and made great cheere, containing the admonitions of the Prophets, saying, Let vs eate and drinke: for our Prosphets say, that we shall die to morow.
q Because the Hebrew word doeth also signifie one that doeth nourish and cherish, there are of the learned that thinke that this wicked man did nourish secret friendship with the Assyrians & Egyptians to betray the Church, & to provide for himselfe against all dangers in the meane season he packt craftily, and got of the best offices into his hand vnder Hozekiah, euer alpiring to the highest.
r Meaning, that he was a stranger, and came vp of nothing.
s Whereas hee thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians.
t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those princes, by whom they are preferred.
u To be steward againe out of the which office hee had bene put, by the draft of Shebna.
x I will commit vnto him the full charge and government of the kings house.
y I will establish him, and confirme him in his office: of this phrase, reade Ezra 9. 9.
z Meaning, that both small and great that shall come of Eliakim, shall haue prayse and glory by this faithfull officer.
a Hee meaneth Shebna, who in mans iudgement should neuer haue fallen.
a Reade chap. 3. 2.
b Yee of Cilicia that come thither for merchandise.
c Tyre is destroyed by Nebuchad-nezzar.
d By Chittim they meant all the yles and countreys Westward from Palestina.
e All men know of this destruction.
f Haue haunted there, and corrupted them.
g Meaning the corne of Egypt, which was added by the overflowing of Nilus.
h That is, Tyre, which was the chiefe port of the sea.
i I haue no greater in me, and am as a barren woman that neuer had child.
j nourished

A Because these two countreys were joynt in league together, 1 Tyus will sell other merchandises to goe to Cilicia, and to some no more there. **m** Who maketh her merchants like princes. **n** The strength will no more lesse then therefore see to other countreys for succour. **o** For Tyus was near touched not afflicted before. **p** Because Tyus was built by them of Zidon. **q** The Caldeans which dwelt in tents in the wilderness, were gathered by the Assyrians in cities. **r** The people of the Caldeans destroyed the Assyrians: where by the Prophet meaneth, that seeing Caldeans were able to overcome Assyrians, which were so great a nation, much more shall shee overcome nations of Caldea and Assyria be able to overthrow Tyus. **s** That is, Tyus by whom ye are enriched. **t** Tyus shall lie destroyed seventy yeeres, which he calleth the reigne of one King, or a man's age. **u** Shall vie all craft and subtilty to entice men a gaine vnto her. **x** She shall labour by all meanes to overcome her first credit: as an harlot when she is long forgotten, seeketh by all meanes to entertaine her lovers. **y** Though she haue bene chastised of the Lord, yet shee shall returne to her olde wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot. **z** He sheweth that God yet by the preaching of the Gospel will call Tyus to repentance, and turne her heart from avarice and filthy gaine, vnto the true worshiping of God, and liberality toward his Saints.

nourished young men, we brought vp virgins.
When the same cometh to the Egyptians they shall be a fory, concerning the rumour of Tyus.

6 Goe you ouer to Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious city? her antiquity is of ancient dayes: her owne feete shall leade her a farre off to be a sojourner.

8 Who hath decreed this against Tyus (that is crowneth men) whose merchants are princes? whose chapmen are the nobles of the world?

9 The Lord of hostes hath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.

12 And he said, Thou shalt no more reioyce when thou art oppressed: O virgin daughter of Zidon: rise vp, goe ouer vnto Chittim: yet there thou shalt haue no rest.

13 Behold the land of the Caldeans: this was no people: 4 Asshur founded it by the inhabitants of the wilderness: they set vp the towers thereof: they raised the palaces thereof, and hee brought it to ruine.

14 Howle yee shippes of Tarshish, for your strength is destroyed.

15 And in that day shall Tyus be forgotten seventy yeeres (according to the yeeres of one King) at the end of seventy yeeres shall Tyus sing as an harlot.

16 Take an harpe and go about the city (thou harlot that hast bene forgotten) make a melody, sing moe songs that thou mayest be remembered.

17 And at the end of seventy yeeres shall the Lord visite Tyus, and she shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be holy vnto the Lord: it shall not be laid vp nor kept in store, but her merchandise shall bee for them that dwell before the Lord, to cate sufficiently, and to haue durable clothing.

CHAP. XXIIII

A prophesie of the curse of God for the sinnes of the people, 13. A remembrance of the Lord shall praise the Lord.

Behold, the Lord maketh the earth empty, and hee maketh it waste: hee turneth it upside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like Priests, and like seruants, like master, like mayde, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

B Because this was a name of dignity it was also applied to them, which were not of Aarons family, and so signifieth also a man of dignity, as 1 Sam. 9. 16. and 20. 25. 2. Chron. 28. 27. and by this word the Prophet signifieth an horrible confusion, where there shall be neither order, nor policy. Hosea 4. 9.

3 The earth shall be waste empty, and vtterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away, the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth also deceiveth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euermlasting Couenant.

6 Therefore hath the curse denoured the earth, and the inhabitants thereof are desolate: Wherefore the inhabitants of the land are burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, do mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drink it.

10 The citie of vanitie is broken downe: reuery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the mids of the earth; among the people, as the shaking of an oliue tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from the sea.

15 Wherefore praise yee the Lord in the valleys; euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermoost part of the earth wee haue heard prayes, euen glory to the Lord: I sayd, My leanness, my leanness, woe is me: the transgressors haue offended: yea, the transgressors haue grievously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that flecth from the noise of the feare, shall fall into the pit: and he that commeth vp out of the pit, shall be taken in the snare: for the windows from on high are open, & the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolved: the earth is mooued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be removed like a tent, and the iniquity thereof shall be heavy vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord visite the host above that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: & they shall be shut vp in the prison, and after many dayes shall they be visited.

23 Then the moone shall be abashed, and the sun ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

no more then they did: Noahs flood. **n** There is no power so high or mighty, but God will visite him with his rods. **o** Not with his rods, as verse 21. but shall be comforted. **p** When God shall restore his Church, the glory thereof shall shine, and his ministers (which are called his ancient men) that the sunne and the moone shall be dark in comparison thereof.

c That is, rendereth not her fruit for the sinne of the people, whom the earth deuioured of their nouriture, because they deuioured God of his honour.

d Written in the Law, as Leuit. 26. 14. deut. 28. 16.

e Thus the Prophets vied to apply particularly the menaces and promises, which are general in the Law.

f With heate and drought, or els that they were consumed with the fire of Gods wrath.

g Which as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

h Because they did not use Gods benedictions aright, their pleasures should faile, and they fall to mourning.

i He comforteth the faint hearted, declaring that in this great desolation the Lord will assemble his Church which shall praise his Name, as Chap. 30. 33.

k From the vtmost coasts of the world, where the Gospel should be preached, as verse 16.

l Meaning to God, who will publish his Gospel thorow all the world.

m I am consumed with care, considering the affliction of the Church, both by foren enemies, and domestically. Some read, my secret, my secret: that is it was seile to the Prophet, that good should be preferred, and the wicked destroyed.

n Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape.

CHAP. XXV.

A thanksgiving to God in that he sheweth himselfe iudge of the world, by punishing the wicked & maintaining the goodly.

O Lord, thou art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things, according to thy counsels of old, with a stable truth.

2 For thou hast made of a city an heape, of a strong citie, a ruine: *even* the palace of strangers of a citie, it shall neuer be built.

3 Therefore shall the mighty people give glorie vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *even* a strength to the needie in his trouble, a refuge against the tempest, a shadow against the heate, or the blast of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the heate in a drie place: he will bring downe the song of the mighty, as the heat in the shadow of a cloude.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, *even* a feast of wines, and of fat things full of marrow, of wines, and of fat things.

7 And he will destroy in this mountaine the cowering that couereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for ever: and the Lord God wil wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, & he will saue vs. This is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, *even* as straw is threshed in Madmenah.

11 And hee shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth them out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of the wals shall he bring downe and lay low, and cast them to the ground, *even* vnto the dust.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

In that day shall this song be sung in the land of Iudah, We haue a strong citie: *saluation* shall God set for walles and bulwarkes.

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured purpose wilt thou preferre perfect peace, because they trusted in thee.

4 Trust in the Lord for ever: for in the Lord God is strength for evermore.

5 For he will bring downe them that dwell on hie: the hie citie hee will abase: *even* vnto the ground will he cast it downe, & bring it vnto dust.

6 The foote shall treade it downe, *even* the feere of the poore, and the steps of the needie.

7 The purpose cannot be changed. *e* There is no power to hie: can let God, when he will deliver his. *f* God will let the poore afflicted with the power of the wicked.

7 The way of the iust & righteousness: thou wilt make equal the righteous path of the iust.

8 Also wee, O Lord, haue waited for thee in the way of thy iudgements: the desire of our soules to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne righteousness.

10 Let mercy be shewed to the wicked, yet he will not learne righteousness: in the land of vprightnesse will he do wickedly, and will not behold the maiestie of the Lord.

11 O Lord, they will not beholde thine hie hand: but they shall see it, and bee confounded with the zeale of the people, and the fire of thine enemies shall deuoure them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our worke for vs.

13 O Lord our God, other lords beside thee, haue ruled vs, but we will remember thee onely, and thy Name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the trauaile, is in sorrow, and crieth in her paines, so haue we bene in thy sight, O Lord.

18 Wee haue conceived, wee haue borne in paine, as though wee should haue brought forth wind: there was no helpe in the earth, neither did the inhabitants of the world fall.

19 Thy dead men shall liue: *even* with my body shall they rise, Awake & sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her slaine.

again by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feelee the dew of Gods grace. *x* He exhorteth the faithfull to be patient in their afflictions and to waite vpon Gods worke. *y* The earth shall vomite and cast out the innocent blood, which it hath drunke, that it may eie for vengeance against the wicked.

CHAP. XXVII.

A propheticall against the kingdoms of Satan, and of the world, the Church for their deliuerance.

In that day the Lord with his sore and great and mighty sword shall visit Leviathan, that piercing serpent, *even* Leviathan, that crooked serpent, & he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard of redde wine.

3 I the Lorde doe keepe it: I will water it euery moment: lest any abuse it, I will keepe it night and day.

e Meaning of the best wine, which this vineyard, that is, the Church, should bring forth, as most agreeable to the Lord.

g We haue constantly abode in the adversities wherewith thou hast afflicted vs. *h* Meaning that by afflictions men shall learne to feare God.

i The wicked though God shew them euident signes of his grace, shall be neuer the better.

k Through enuy and indignation against thy people. *l* The fire and vengeance, wherewith thou dost destroy thine enemies.

m The Babylonians, which haue not gouerned according to thy word.

n Meaning, that the reprobate, *even* in this life shall haue the beginning of euiling death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.

q To wit, in extreme sorrow.

r Our sorowes had none end, neither did we enioy the comfort that we looked for.

s The wicked and men without religion were not destroyed.

t He comforteth the faithfull in their afflictions, shewing them that *even* in death they shall haue life: and that they should most certainly rise to glory.

u The contrary should come to the wicked, as verily as herbs dead in winter flourish againe.

v As herbes dead in winter flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feelee the dew of Gods grace.

x He exhorteth the faithfull to be patient in their afflictions and to waite vpon Gods worke.

y The earth shall vomite and cast out the innocent blood, which it hath drunke, that it may eie for vengeance against the wicked.

z By the time appointed.

a That is, by his mighty power, and by his word.

He prophesieth here of the destruction of Satan and his kingdom vnder the name of Leviathan, which is the serpent.

b Meaning, that the Church should bring forth, as most agreeable to the Lord.

d Therefore he will destroy the kingdom of Sassa, because he loatheth his Church for his owne merces sake, and can not be angry with it, but witheth that he may powre his anger vpon the wicked infidels, whom he meaneth by briars and thornes.

e He marvelleth that Israel will not come by gentle meane, except God make them to seele his roade, and so bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the route spring againe and bring forth in great abundance.

g He sheweth that God punisheth his in mercy, and his enemies in iustice.

h That is, thou wilt not destroy the root of thy Church, though I punish thee for some to perill by the sharpe wind of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all lecherie and the monuments thereof destroyed.

k Notwithstanding his fauour, charite will show them after, yet Ierusalem shall be destroyed and graue for euill shall grow in it.

l God shall not haue neede of mighty enemies for the very women shall doe it to their great shame.

m He shall destroy all from Euphrates to Nile, for some fled toward Egypt thinking to haue escaped.

n In the time of Cyrus, by whome they should be deliuered: but this was chiefly accomplished vnder Christ.

4 Anger is not in mee: who would set the briars & the thorns against me in battell? I would go through them, I would burne them together.

5 Or will hee feele my strength, that hee may make peace with me, and be at one with me?

6 Hereafter Iacob shall take roote: Israel shall flourish and grow: and the world shall be filled with fruit.

7 Hath hee smitten him, as hee smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In measure of the branches thereof wilt thou contend with it, when hee bloweth with his rough wind in the day of the east winde.

9 By this therefore shall the iniquity of Iacob be purged, and this is all the fruit, the taking away of his sin: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yea the defenced city shall be desolate, and the habitation shall be forsaken and left like a wilderness. There shall the calfe feede, and there shall be lie and consume the branches thereof.

11 When the boughs of it are drie, they shall bee broken: the women corpe and set them on fire: for it is a people of none vnderstanding: therefore he that made them shall not haue compassion of them, and hee that formed them, shall haue no mercy on them.

12 And in that day shall the Lord thresh from the chanel of the Riuer vnto the riuer of Egypt, and ye shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe bee blowne, and they shall come, which perished in the land of Asshur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

14 Notwithstanding his fauour, charite will show them after, yet Ierusalem shall be destroyed and graue for euill shall grow in it.

CHAP. XXVIII.

Against the pride and drunkenness of Israel. 2 The outward sight of them that should learne the word of God. 24 God doeth all things in time and place.

Vnto the crowne of pride, the drunkards of Ephraim: for his glorious beauty shall be a fading floure, which is vpon the head of the valley of them that bee fatte, and are overcome with wine.

2 Beholde, the Lorde hath a mighty and strong buff like a tempest of haile, and a whirlwind that overthroweth, like a tempest of mightie waters that overflowe, which throwe to the ground mightily.

3 They shall be troden vnder foote, even the crown & the pride of the drunkards of Ephraim.

4 For his glorious beauty shall bee a fading floure, which is vpon the head of the valley of them that bee fatte, and as the hasty frumte afore summer, which when hee that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beauty vnto the residue of his people:

6 And for a spirit of iudgement to him that

siteth in iudgement, and for strength vnto them that tume away the battell to the gate.

7 But they haue erred because of wine, and are out of the way by strong drinke: the Priest & the prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vilion: they stumble in iudgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 Whome shall hee teach knowledge? and whome shall hee make to vnderstand the things that he heareth? them that are weaned from the milke, and drawn from the breasts.

10 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a flammering tongue, and with a strange language shall hee speake vnto this people.

12 Vnto whome he said, This is the rest: a giue rest vnto him that is weary, and this is the refreshing, but they would not heare.

13 Therefore shall the worde of the Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little and there a little: that they may go, and fall backward, and be broken, and be snared, and be taken.

14 Wherefore heare the worde of the Lorde ye scornfull men, that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a p couenent with death, and with hell are we at agreement: though a scourge runne ouer, and passe through it, shall not come at vs: for we haue made a falsehood our refuge, and vnder vanitie we wee hidde.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleueeth, shall not make haste.

17 Iudgement also will I lay to the rule, and righteousness to the balance, and the haile shall sweepe away the vaine confidence, and the waters shall ouerflowe the secret place.

18 And your couenent with death shall be dissolved, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through it, then shall ye be troden downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely y feare, to make you to vnderstand the hearing.

20 For the bedde is a strait, that it cannot suffice, and the couering narrowe, that one cannot wrappe himselfe.

21 For the Lord shall stand as in mount Perazim: hee shall be wroth as in the valley of Gibeon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore bee no mockers, lest your bonds increase: for I haue heard of the Lorde of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voice: hearken ye, and heare my speech.

24 Be content with Christ. 1 In the restitution of his Church, iudgement and iustice shall reigne. 2 Gods corrections and affliction. 3 Affliction shall discover their vaine confidence, which they keepe secret to themselves. 4 Terror and destruction shall make you to leaue that, which exhortations and gentleness could not bring you vnto. 5 Your affliction shall be so sore, that you are not able to endure it. 6 When David ouercame the Philistines. 7 Sa. 5. 20. 8 Chas. 14. 11. 9 Where Iosua discomfited five kings of the Amorites. 10. 10. 12.

f Hee will giue counsell to the gouernor & strength to the capitaine, to driue the enemies in at their owne gates.

g Meaning, the hypocrites, which were among them and were altogether corrupt in life & doctrine, which is here meant by drunkenness and vomiting.

h For there was none that was able to vnderstand: but were foolish and as vnneces as yong babes.

i They must haue one thing oftentimes told.

k Let one teach what he can, yet they shall no more vnderstand him, then if hee spake in a strange language.

l That is, the Prophet, whom God should send.

m This is the doctrine, whereupon ye ought to stay and rest.

n Shew to them that are weary and haue neede of rest, what is the true rest.

o Because they will not receive the word of God, wher it is offered, at conuersion of their owne malice, if after they heare these hardnes, that they care not for it, as before, Chap. 6. 9.

p They thought they had faith to moue Gods iudgements, and that they could escape though all other perished.

q Though the prophets condemned their idoles and vaine trust of selfe, hood and vanity, yet the wicked thought in themselves, that they would trust in these things.

r That is, Christ, by whom all the building must be tried & vpholde.

s Psal. 118. 22. mate. 21. 42. acte 4. 11. rom 9. 33. 1. pet. 2. 6.

t He shall be quiet, and seeke none other remedies, but be content with Christ.

u In the restitution of his Church, iudgement and iustice shall reigne.

v Gods corrections and affliction.

w Affliction shall discover their vaine confidence, which they keepe secret to themselves.

x Terror and destruction shall make you to leaue that, which exhortations and gentleness could not bring you vnto.

y Your affliction shall be so sore, that you are not able to endure it.

z When David ouercame the Philistines.

aa Sa. 5. 20.

ab Chas. 14. 11.

ac Where Iosua discomfited five kings of the Amorites.

ad 10. 10. 12.

e As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seed is beaten and tried, but not broken, as are the wicked.

24 Doeth the plow-man plow all the day, to fowe? doeth he open, and breake the clogs of his ground?

25 When he hath made it ^c plaine, will he not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appointed barley and rye in their place?

29 For his God doth instruct him to haue discretion, and doeth teach him.

27 For fitches shal not be threshed with a threshing instrument, neither shal a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread ^c come when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart ^c make a noyse, neither will he breake it with the teeth thereof.

26 This also commeth from the Lord of hosts, which is wonderfull in counsell, and excellent in works.

CHAP. XXIX.

1 A prophetic against Ierusalem. 12 The vengeance of God on them so as follow the traditions of man.

A H^e altar, altar of the cite that Dauid dwelt in: adde yeere vnto yeere: ^b let them kill lambes.

2 But I will bring the altar into distresse, and there shall be heauinesse and sorow, and it shall be vnto me like ^c an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and wil cast vp ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the ^d ground, and thy speech shall be ^e out of the dust: thy voyce also shall bee out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy ^c strangers shal be like small dust, and the multitude of strong men shall bee as chaffe that passeth away: and it shal be in a moment, ^{euen} suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noyse, a whirlwinde, and a tempest, and a flame of a deuouring fire.

7 And the ^f multitude of all the nations that fight against the altar, shal be as a dreame, or vision by night: euen all they that make the warre against it, and strong holdes against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, ^g he eateth: and when he awaketh, his soule is empty: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 ^h Stay your selues, and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a spirit of slumber, and hath shut vp your eyes: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can not: for it is sealed.

Meaning that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Lord said, Because this people ^k come neere vnto me with their mouth, and honor me with their lips, but haue remoued their heart faire from me, and their ^l feare toward mee was taught by the precept of men,

14 Therefore behold, I will againe doe a marueilous worke in this people, ^m euen a marueilous worke, and a wonder: for the wisdom of their wise men shall ⁿ perish, and the vnderstanding of their prudent men shal be hid.

15 Woe vnto them that ^o seeke deepe to hide their counsell from the Lord: for their works are in darknesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of ^p deuises shall it not be esteemed ^q as the potters clay? for shal the worke say of him that made it, He made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shal be ^r turned into Carmel? and Carmel shal be counted as a Forrest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blind shal see out of obscuritie, and out of darknesse.

19 The meeke in the Lord shal receiue ioy againe, and the poore men shal reioyce in the Hol-ly one of Israel.

20 For the cruel man shall cease, & the scornfull shal be confounded: and all that hastened to iniquitie, shal be cut off.

21 Which made a man to sinne in the ^s word, and tooke him in a snare: which reprooued them in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lord vnto the house of Iaakob, ^t euen he that redeemed Abraham: Iaakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the mids of him they shall sanctifie my Name, and sanctifie the Holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, ^u shall haue vnderstanding, and they that murmured, shall learne doctrine.

CHAP. XXX.

1 He reprooueth the Iewes, which in their aduersity vnto their own counsels, 2 and sought helpe of the Egyptians, 10 despising the Prophets. 16 Therefore he sheweth what destruction shall come vpon them, 18 but offereth mercie to the repentant.

W Oe to the ^a rebellious children, sayth the Lord, that take counsell, but not of mee, and ^b couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his ^c princes were at Zoan, and his ambassadors came vnto Hanes.

5 They shal be all ashamed of the people that cannot profit them, nor helpe nor do them good, but shal be a shame and also a reproch.

k Because they are hypocrites and not sincere in heart, as Math. 15 8.

l That is, their religion was learned by mans doctrine, & not by my word. m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For al your craft saith the Lord, you cannot bee able to escape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shall there not be a change of all things? & Carmel that is a plentiful place in respect of that it shal be then, may be taken as a Forrest, as Chap. 31.

q They that went about to find fault with the Prophets words, and would not abide admonitions, but would entangle them and bring them into danger.

r Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre, and murmur against him.

s They seeke helpe to cloke their doings, and not godly meane.

t The chiefe of Israel went into Egypt in multitude to seeke helpe, and abode at these cities.

u Who contrary to their promise, take not me for their protectour, and contrary to my commandement seeke helpe at strangers.

v They seeke helpe to cloke their doings, and not godly meane.

w The chiefe of Israel went into Egypt in multitude to seeke helpe, and abode at these cities.

e He sheweth the Jewes, that if they would put their trust in him, he is so able, that none can resist his power: & so carefull owner them, as a bird owner her young, which ever lieth about the for their defence, which si- mulatide the scrip- ture vseth in diuers places, as Dent. 32. 11. Mat. 23. 17. f. He toucheth their conscience, they might carni- ly teele their grie- uous sin, and so truely repent, for as much as now they are almost drowned and past recovery. g By these fruits your repentance shall be known, as Chap. 3. 13. h When your repentance appea- reth. i This was accomplished soon after when Saneherib's armie was discom- fited, and he fled to his castel in Nineueh for succour. k To destroy his enemies.

a This prophetic is of Hezekiah, who was a figure of Christ, & there- fore is ought chief- ly to be referred to him. b By iudgement & iustice is meant an vpright govern- ment, both in poli- tie, and religion. c Where men are weary with tra- uelling for lacke of water. d He promitteth to giue the true light, which is the pure doctrine of Gods word, and vnder- standing, & zeale of the same, con- trary to the threat- nings against the wicked, Chap. 4. 9. and 29. 10. e Vice shall no more bee called vertue, nor vertue esteemed by power and riches. f He prophesieth of such calamitie to come, that they will not spare the women & children and therefore wil- leth them to take heed, and provide. g Meaning that affliction should continue long, and when one yeere were past, yet they should looke for new plagues. h God will take from you the meanes and occasions, which made you to con- temne him: to wit, abundance of worldly goods. i By the traces he meaneth the plentifull fields, whereby men are nourished as children with the teate: or, the mothers for sorrow and heauinesse shall lacke milke.

shall fall, and he that is holpen shall fall, and shall also other faile.
4 For thus hath the Lord spoken vnto vs, As the lion or lions whelpes roareth vpon his pray, against whom if a multitude of shepheards bee called, he will not be afraid at their voyce, nei- ther will humble himselfe at their noyse: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.
5 As birds that flie, so shall the Lord of hosts defend Ierusalem by defending and deliuering, by passing through and preferring it.
6 O ye children of Israel, come againe, in as much as ye are sunken deepe in rebellion.
7 For in that day every man shall cast out his idoles of siluer, & his idoles of gold, which your hand haue made you, euen a sinne.
8 Then shall Asshur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his young men shall faint.
9 And he shall go for feare to his towre, and his princes shall be afraid of the standard, saith the Lord, whose fire is in Zion, and his furnace in Ierusalem.

CHAP. XXXII.

The condition of good rulers and officers described by the govern- ment of Hezekiah, who was the figure of Christ.

Behold, a King shall reigne in iustice, and the princes shall rule in iudgement.
2 And that man shall be as an hiding place from the wind, and as a refuge for the tempest, as riuers of water in a drie place, and as the shadowe of a great rocke in a weary land.
3 The eyes of the seeing shall not bee shut, and the eares of them that heare, shall hearken.
4 And the heart of the foolish shall vnder- stand knowledge, and the tongue of the stutters shall be ready to speake distinctly.
5 A niggard shall no more be called liberal, nor the churle rich.
6 But the niggard will speake of niggardnes, & his heart will worke iniquity, and do wicked- ly, and speake falsely against the Lord, to make empty the hungry soule, and to cause the drinke of the thirly to faile.
7 For the weapons of the churle are wicked: he deuifeth wicked counsels to vndoe the poore with lying words, & to speake against the poore in iudgement.
8 But the liberrall man will deuise of liberrall things, and he will continue his liberrallitie.
9 Rise vp ye womē that are at ease: heare my voice, ye careles daughters, harkē to my words.
10 Ye women that are carelesse, shall be in feare about a yere in daies, for the vintage shall faile, and the gatherings shall come no more.
11 Ye women that are at ease, bee astonied: feare, O ye carelesse women: put off the clothes: make beare, and gird sackcloth vpon the loynes.
12 Men shall lament for the teares, euen for the plentifull fields, and for the fruitfull vine.
13 Vpon the land of my people shall growe thornes and briers: yea, vpon all the houses of

in the day of reioycing,
14 Because the palace shall be forsaken, and the middle of the city shall be left: the towre and fort- resse shall be donnes for euer, and the delights of wild asses, and a pasture of flockes.
15 Vntill the Spirit be powred vpon vs from above, & the wilderness become a fruitfull field, and the plenteous field be counted as a forest.
16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.
17 And the worke of iustice shall be peace, euen the worke of iustice and quietnesse, and assurance for euer.
18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.
19 When it haileth, it shall fall on the forest, & the citie shall be see in the low place.
20 Blessed are ye that fowe vpon all waters, and diue thither the feet of the oxe and the asse.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

Woe to thee that spoylest, and wast not spoiled: and dost wickedly, and they did not wickedly against thee: when thou shalt cease to spoile, thou shalt be spoiled: when thou shalt make an end of doing wickedly, they shall doe wickedly against thee.
2 O Lord haue mercy vpon vs, wee haue waited for thee: be thou, which wast their arme in the morning, our helpe also in time of trouble.
3 At the noise of the tumult, the people fled: at thine exalting the nations were scattered.
4 And your spoile shall be gathered like the gathering of caterpillers: and he shall goe against him like the leaping of grasshoppers.
5 The Lord is exalted: for hee dwelleth on hie: he hath filled Zion with iudgement & iustice.
6 And there shall be stability of the times, strength, saluation, wisdom, and knowledge: for the feare of the Lord shall be his treasure.
7 Behold, their messengers shall cry without, & the ambassadors of peace shall weepe bitterly.
8 The pathes are waste: the waytaring man ceaseth: hee hath broken the couenant: he hath contemned the cities: he regardeth no man.
9 The earth mourneth and fainteth: Lebanon is ashamed, and heuen downe: Sharon is like a wilderness, and Bashan is shaken and Carmel.
10 Now will I arise, saith the Lord: now will I be exalted, now will I lift vp my selfe.
11 Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.
12 And the people shall be as the burning of

for, and made. a That is, when the Church shall be re- stored, as y. Pro- phets, after they haue denounced Gods iudgements against the wicked, vic to comfort the godly, lest they should faint. b The field which is now fruitfull shall be as a barren forest in com- parison of that it shal be then, as Cha. 29. 17, which shall be fulfilled in Christs time, for then they that were before as the barren wilder- nes, being rege- nate shall be fruitful and they that had some beginning of godlines, shall bring forth fruits in such abundance that their former life shall seeme but as a wilderness, where no fruits were. c They shall not neede to build it in his places for feare of the enemy: for God will defend it, and turne away the stormes from hurting of their comodities. d That is, vpon far ground and well watered, which bringeth forth in abundance, or in places which before were couered with water, & now made dry for your vice. e The fields shall be so ranke, that they shall send out their cattell to eate vp their fish crops, which abundance be signes of Gods fauour and lowe toward them.

a Meaning, the enemies of the Church, as were the Caldeans and Assyrians, but chiefly of Saneherib, but not onely. b When thine appointed time shall come that God shall take away thy power: and that which thou hast wrongfully gotten, shall be giuen to others, as Amos 5. 11. c The Caldeans shall do like to the Assyrians, as the Assyrians did to Israel, & the Medes and Persians shall do the same to the Caldeans. d Hee declareth hereby what is the chief refuge of the faithfull, when troubles come, to pray & seeke helpe of God. e Which helpe but fathers to soone as they called vpon thee. f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians. g When thou, O Lord, didst lift vp thine arme to punish thine enemies. h Yet that as caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans: but shall be gathered on an heape and destroyed. i Meaning the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib. m Whom they of Ierusalem sent to intreat of peace. n These are the words of the Ambassadors, when they returre from Saneherib. o Which was a plentifull country, meaning that Saneherib would destroy all. p To help and deliuer my Church. q This is spoken against the enemies, who thought it was their owne: but he sheweth that their enterprise shall be in vaine, and that the fire which they had kindled for others, should consume them.

line: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, ye that are farre off, what I haue done, and ye that are neere, know my power.

14 The snaires in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire, who among vs shall dwell with the euermolting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on this: his defence shall be the munitions of rocks: bread shall be given him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory: they shall behold the land: farre off.

18 Thine heart shall meditate feare: Where is the scribe? where is the receiuer? where is he that counted the towers?

19 Thou shalt not see a feance people, a people of a darkes speech, that thou canst not perceiue, and of a flaming tongue that thou canst not vnderstand.

20 Look vpon Zion the cite of our solenne feasts: thine eyes shall see Ierusalem a quiet habitation: a Tabernacle that cannot be removed: and the stakes thereof can neuer be taken away, neither shall any of the cordes thereof be broken.

21 For surely there the mighty Lord will be vnto vs, in a place of floods, and broades rivers, whereby shall passe no ship with oares, neither shall great ship passe thereby.

22 For the Lord is our Iudge, the Lord is our law giuer: the Lord is our King, he will saue vs.

23 Thy cordes are loosed: they could not wel strengthen the mast, neither could they spread the saile: then shall the pray be diuided for a great payler: the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein shall haue their iniquitie forgiven.

25 He declared the Afflictions and enemies of the Church, declaring their destruction by his power: b He comforteth the Church, and sheweth that they shall receiue all benefits both of body and soule.

CHAP. XXXIII.

26 For the Lord God will be vnto vs, in a place of floods, and broades rivers, whereby shall passe no ship with oares, neither shall great ship passe thereby.

27 Come neere, ye nations and heare, & hearken, ye people: let the earth heare and all that is therein the world and all that proceedeth thereof.

28 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath destroyed them, and deliuered them to the slaughter.

29 And their staine shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shall be melted with their blood.

30 And all the host of heauen shall be dissolved, and the heauens shall be folded like a booke: and all their hosts that fall as the leafe falleth fro the vine, and as it falleth from the figtree.

31 For my sword shall be drunken in the heauen: behold, it shall come downe vpon Edom, and vpon the people of my curse to iudgement.

32 The sword of the Lord is filled with blood: it is made fat with fat, & with the blood of the

They had an opinion of holiness because they came of the Patriarche Isaac, but in the end were accounted of God and enemies vnto his Church, as the Egyptians were.

1. As the goat, with the fat of the kidneys of the ram for the Lord hath a sacrifice in a Burnt offering, and a great slaughter in the land of Edom.

7 And the unicorn shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatness.

8 For in the day of the Lordes vengeance, and the yeere of recompence for the iudgement of Zion,

9 And the riuers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall go vp euermore: it shall be desolate from generation to generation: none shall passe through it for ever.

11 But the pellicane, and the hedgehog shall possesse it, and the great owle, and the rauen shall dwell in it, and he shall stretch out vpon it the line of yamitie, and the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be nothing.

13 And it shall bring forth thornes in the places thereof, nettles, and thistles in the strong holdes thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall meete also Zim and Lim, and the Strye shall crye to his fellowe, and the screech owle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the owle make her nest, and lay and hatch, & gather them vnder her shadow: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the booke of the Lord, & reade: none of these shall faile, none shall want her make: for his mouth hath commanded and his very spirit hath gathered them.

17 And he hath cast the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for ever: from generation to generation shall they dwell in it.

CHAP. XXXV.

1 The great joy of them that delight in Christ: 2 Their offer which please the Gospel: 3 The fruites shall be their reward.

4 He desert and the wilderness shall reioyce, and the wast ground shall be glad and flourish as the rose.

5 It shall flourish abundantly, & shall greatly reioyce also & ioy: the glory of Lebanon shall be giuen vnto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

6 Strengthen the weak hands, & comfort the feeble knees.

7 Say vnto them that are fearefull, Be ye strong, feare not: behold, your God commeth with vengeance: euen God with a recompense, he will come and saue you.

8 Then shall the eyes of the blind be lightened, and the eares of the deafe be opened.

9 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the wilderness shall waters breake out, and riuers in the desert.

10 To encourage one another, and specially the ministers to exhort & comfort the weak, that they may patiently abide the coming of God, which is at hand.

11 To destroy your enemies. 12 When the knowledge of Christ is revealed: 13 They that were barren and destitute of the graces of God, shall haue them giuen by Christ.

f That is, both of young and olde, poore and rich of his enemies.

g That famous city shall be consumed as a sacrifice burnt to alther.

h The mighty and rich shall be as well destroyed as the inferiours.

i He alludeth to the destruction of Sodom & Gomorrah, Gen. 19. 24.

k Read Chap. 13, 14, and Zeph. 1, 2.

l In vaine shall any man go about to build it againe.

m Meaning, they shall be better order nor policies, nor state of common weale.

n Reade Chap. 19. 21.

o Signifying, that Idumes should be as horrible destruction and barren wilderness.

p That is, the law where such curses are threatened against the wicked.

q To wit, beasts and fowles.

r That is, the mouth of the Lord: He hath giuen the beasts and fowles Idumes for an inheritance.

s The prophetes of the fall reedification of the Church both of Jewes & Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

t The Church which was before compared to a barren wilderness, shall by Christ be made most plentiful and beautifull.

u He sheweth that the presence of God is the cause that the Church doth bring forth fruit and flourish.

v He willeth all to encourage one another, and specially the ministers to exhort & comfort the weak, that they may patiently abide the coming of God, which is at hand.

w When the knowledge of Christ is revealed: 13 They that were barren and destitute of the graces of God, shall haue them giuen by Christ.

h It shall be for the Saints of God and not for the wicked.
i God shall leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be destroyed here by Chap. 30. 6.
l Whom the Lord shall deliuer from the captiue of Babylon.

a This historie is rehearsed, because it is as a scale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.
b When he had abolished superstition and idolatry, and reuelled religion, yet God would exercise his Church to trie their faith and patience.
c For he was now restored to his office, as Isaiah had prophesied, Chap. 22. 10.
d This declareth that there were few godly to be found in the kings house when he was driven to send this wicked man in such a weightie matter.

e Sanherib chief captaine.
f He speaketh this in the person of Hezekiah, lastly charging him that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lord.
g Satan laboured to pull the godly King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake & would decease them, to yelde himselfe to the Assyrians, & so not to hope for any helpe of God. *Or turne backe.*
h He reprocheth to Hezekiah his small power, which is not able to resist one of Sanheribs least captaines. *1* Thus the wicked to deceive vs, will pretend the Name of the Lord: but we must trie the spirits, whether they bee of God or no.
k They were afraid, lest by his word, he should haue stirred vp the people against the King, and also pretended to grow to some appoyntment with him.

7 And the drie ground shall be as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the foolies shall not erre.

9 There shall bee no lyon, nor noy some beasts shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with praise: and everlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnesse, and sorow and mourning shall flee away.

CHAP. XXXVI.

Sanherib sendeth Rabshakeh to besiege Ierusalem, 15 His blasphemie against God.

NOW in the fourteenth yeere of King Hezekiah, Sanherib King of Ashtur came vp against all the strong cities of Iudah, and tooke them.

2 And the King of Ashtur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah, with a great host, and he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came fourth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Asaph the recorder.

4 And Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great king, the King of Ashtur, What confidence is this, wherein thou trustest?

5 I say, Surely I haue eloquence, but counsel and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of reede, on Egypt, wherupon if a man leane, it will goe into his hand and pearce it: so is Pharaoh King of Egypt vnto all that trust in him.

7 But if thou say vnto me, We trust in the Lord our God: is not that hee, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Nowe therefore giue hostages to my lord the king of Ashtur, and I will giue thee two thousand horses, if thou bee able on thy part to set riders vpon them.

9 For how canst thou despise any captaine of the least of my lords seruants? and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord saide vnto me, Goe vp against this land and destroy it.

11 Then said Eliakim, and Shebna & Ioah vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Aramites language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee, to speake these

wordes, and not to the men that sit on the wall? that they may eate their owne dowing, and drinke their owne pisse with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the words of the great King, of the king of Ashtur.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Ashtur.

16 Hearken not to Hezekiah: for thus sayth the king of Ashtur, Make appointment with me, and come out to me, that every man may eate of his owne vine, and every man of his owne figtree, and drinke every man the water of his owne well,

17 Till I come and bring you to a land like your owne land, euena land of wheate and wine, a land of bread and vineyards,

18 Left Hezekiah deceive you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Ashtur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a worde: for the kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

CHAP. XXXVII.

Hezekiah maketh counsell of Isaiah, who promisseth him the victorie, 10 The blasphemie of Sanherib, 16 Hezekihs prayer, 18 The armie of Sanherib is slaine of the Angel, 20 And he himselfe of his owne sinnes.

ND when the King Hezekiah heard it, hee rent his clothes, and put on sackcloth and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellour, with the Elders of the Priests, clothed in sackloth vnto Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the words of Rabshakeh, whom the King of Ashtur his master hath sent to raile on the liuing God, and to reproch him with words, which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto the, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the king of Ashtur haue blasphemed me.

not the cause. *e* Declaring that the ministers office doth comforting by the word, but also in praying for the people.

f For the water of their feet.

1 The Thruwd word signifieth blessing, wherby this wicked captaine would haue periwaded the people, that their condition should be better vnder Sanherib then vnder Hezekiah.
m That is of Antiochia in Syria, of the which these two other cities also were: wherby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his scourge, and punisheth cities for sinne.
n Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vie long reasoning with this infidell, whose rage they should haue so much more prouoked.

a King, 19. v.
b In signe of grief and repentance.
c To haue comfort of him by the word of God, that his faith might be confirmed and so his prayer bee more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
d That is, will declare by effect that he hath heard it: for when God deserveth to punish, it seemeth to this flesh, that he knoweth not the time, or heareth not anely stand in

1 Of the Egyptians and Ethiopians, that shall come and fight against him.
2 Which was a title toward Egypt, thinking thereby to have flayed the forces of his enemies.

3 Thus God would have him to utter a most horrible blasphemy before his destruction: as to call the author of all strength a deceiver: some gather hereby that Shebush had disclosed unto Saneherib the answer that Isaiah sent to the King.
4 Which was a title in the book of the Kings.
5 Called also Chasse a title in Mesopotamia, whence Abraham came after his fathers death.

6 He groweth his prayer on Gods promise, who promised to hear them from between the Cherubims.
7 Meaning when ten others.
8 He declares for what cause he prayed: namely, might be delivred from wither God might be glorified thereby through all the world.

9 Whom God had chosen to himself as a virgin, and over whom he had care to preserve her from the lust of a heathen tyrant, as a father would have over his daughter.
10 Declaring hereby that they that are enemies to Gods Church, fight against him, whose counsel his Church only maintaineth.
11 He boasteth of his promise in that that he can find means to nourish his armie: and of his power in that that his armie is great, that it is able to doe up whole cities, and to destroy the wicket which the fowles had closed in.

7 Behold, I will send a messenger unto him, and he shall hear a voice, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 So Saneherib returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men cry of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee: and when hee heard it, he sent other messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah King of Iudah, saying, Let not thy God deceive thee, in whom thou trustest, saying, Jerusalem shall not be given into the hand of the King of Asshur.

11 Behold, thou hast heard what the Kings of Asshur have done to all landes in destroying them, and shalt thou be delivred?

12 Have the gods of the nations delivred them, which my fathers have destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the cite of Sepharuaim, Hena, and Iuah?

14 So Hezekiah received the letter of the hand of the messengers, and read it, and he went up into the house of the Lorde, and Hezekiah spread it before the Lorde.

15 And Hezekiah prayed vnto the Lorde, saying,

16 O Lord of hostes, God of Israel, which dwellest betweene the Cherubims, thou art very God alone over all the kingdomes of the earth: thou hast made the heaven and the earth.

17 Incline thine eares, O Lord, and heare the voice of Saneherib, who hath sent to blaspheme the living God.

18 Truth it is, O Lord, that kings of Asshur have destroyed all lands, and their countrey,

19 And have cast their gods in the fire: for they were no gods, but the worke of mens hands, wood or stone: therefore they destroyed them.

20 Nowe therefore, O Lord our God, save thou vs out of his hand, that all the kingdomes of the earth may knowe, that thou onely art the Lorde.

21 Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib king of Asshur,

22 This is the word that the Lord hath spoken against him. The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath shaken her head at thee,

23 Whome hast thou railled on and blasphemed? and against whome hast thou exalted thy voice? and lifted up thine eyes on him? against the holy One of Israel.

24 By thy servants hast thou railled on the Lord, and said, By the multitude of my charres I will come up to the top of the mountaines to the sides of Lebanon, and will cut downe the big cedars thereof, and the faire firre trees thereof, and I will goe up to the height of his top, and to the forest of his fruitful places.

25 I have digged, and drunke the waters, and with the plow of my feet have I dried all the rivers closed in.

26 Hast thou not hewed downe I have of olde time made it: and have formed it long agoe? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, cities destroyed?

27 Whose inhabitants have I small power, and are afraid and confounded: they are like the grasse of the field & greene haye, or grasse on the house tops, or corne blasted before it be growen.
28 But I know thy dwelling, and thy going out, and thy coming in, and thy fure against mee.

29 Because thou ragest against me, and thy tumult is come up vnto mine eares, therefore will I put mine hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe against the same way thou camest.

30 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eat this yeere such as groweth of it selfe: and the second yeere such things as grow without sowing: and in the third yeere, sowe ye and reape, and plant vineyards, and eate the fruit thereof.

31 And the remnant that is escaped of the house of Iudah, shall againe take root downward, and beare fruit vponward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

33 Therefore thus saith the Lord concerning the King of Asshur, hee shall not enter into this cite, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, & not come into this cite, saith the Lord.

35 For I will defend this cite to save it, for mine owne sake, and for my servant Dauids sake.

36 Then the Angel of the Lord went out, and smote in the campe of Asshur an hundred thre score, and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Saneherib king of Asshur departed and went away and returned and dwelt at Nineveh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Sharraser his sonnes slew him with the sword, and they escaped into the land of Ararat: and Elishahaddou his sonne reigned in his stead.

39 They whom God hath delivred out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church. b For my promise sake made to David. c King 19. 35. 2. Chr. 32. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. d Which was the chiefest cite of the Assyrians. e 2. Tok. 1. 1. f Who was also called Sardanapalus, in whose dayes tenne yeeres after Saneheribs death the Caldians overcame the Assyrians by Men-dach their king.

CHAP. XXXVIII.

1 Hezekiah is sick. 2 He is restored to health by the Lord, and is made fifteen yeeres after. 3 He giveth thanks for his benefit.

1 About that time was Hezekiah sick vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not live.

2 Then Hezekiah turned his face to the wall, and prayed to the Lord,

3 Heare onely to depend vpon God, and aspire to the heavens. b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die so quickly after his delivrance from so great calamitie, so one worthy to remember in that estate, and also foreseeing the great change that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and whilst he reigned, we see what a tyrant he was.

1 Signifying, that God made not his Church to destroy it, but to preserve it: and therefore he saith that hee formed it of old, even in his eternal counsell, which cannot be changed. f He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for ever, because God is the maintainer thereof. t Meaning, his counsells and enterprises. b Because Saneherib shewed himselfe, as a deifying himselfe, and farious beast, he vnderstandeth these similitudes, to teach how he will take him and guide him.

2 Thou shalt tell thy labour. y God himselfe signes after two sorts: firste, before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith, and some goe after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: & these latter are to keep the benefits of God in our remembrance: of the which sort this here is. 2. He promised that for two yeeres the ground of it selfe should feede them.

a They whom God hath delivred out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church. b For my promise sake made to David. c King 19. 35. 2. Chr. 32. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. d Which was the chiefest cite of the Assyrians. e 2. Tok. 1. 1. f Who was also called Sardanapalus, in whose dayes tenne yeeres after Saneheribs death the Caldians overcame the Assyrians by Men-dach their king.

1. King 20. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die so quickly after his delivrance from so great calamitie, so one worthy to remember in that estate, and also foreseeing the great change that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and whilst he reigned, we see what a tyrant he was.

3. And

And sayd, I beseech thee, Lord, remember
now how I have walked before thee in truth, and
with a perfect heart, and have done that which is
good in thy sight: and Hezekiah wept sore.
Then came the word of the Lord to Isa-
iah, saying, Go, and say vnto Hezekiah, Thus saith the
Lord God of David thy father, I haue heard thy
prayer, and seene thy teares: behold, I will adde
unto thy dayes fiftie yeres.
And I will deliuer thee out of the hand
of the king of Assyria, and this citie shall be
defend this citie.
And this signe shalt thou haue of the
Lord, that the Lord will doe this thing that he
hath spoken: Behold, I will bring againe the shadow
of the degrees (where by the sunne goeth downe in the diall
of Ahaz by the diall) ten degrees backwarde so
the sunne returned by ten degrees by the which
degrees it was gone downe.
The writing of Hezekiah king of Iudah
when he had bene sicke, and was recovered of his
sicknesse, saying, O Lord, thou hast
said, I will bring againe the shadow of the
degrees (where by the sunne goeth downe in the diall
of Ahaz by the diall) ten degrees backwarde so
the sunne returned by ten degrees by the which
degrees it was gone downe.
I said, I shall not see the Lord, neither
Lord in the land of the living: I shall see man
more among the inhabitants of the world.
Mine habitation is departed, and is remo-
ued from me, like a shepherds tent: I haue
cut off like a weaver my life: he will cut me off from
the heighes from day to night, thou wilt make
an end of me.
I reckoned unto the morning, but he brake
all my bones like a lyon, from day to night wilt
thou make an end of me.
Like a crane in a wallowes did I cha-
ce: I did moue as a doole: mine eyes were lift
vp on high: O Lord, it hath oppressed mee,
comfort me.
What shall I say, for he hath said it to
me, and he hath done it: I shall walke weakely
all my yeres in the bitterness of my soule.
O Lord, let them that ouerbuoche thee,
and to all thine in the childe of my spirit, shall be
knowne, that thou canst doe true to thy word, and hast
given life to me.
Behold, for felicitie I had bitter griefe,
but it was thy pleasure to deliuer my soule from
the pit of corruption: for thou hast cast all my
sinnes behind thy backe.
For the graue can not confesse thee, death
cannot praise thee: they that goe downe into the
pit, cannot hope for thy truth.
But the living, O Lord, he shall confesse
thee, as I doe this day: the father to the chil-
dren shall declare thy truth.
The Lord was ready to saue mee, therefore

we will sing my song, all the dayes of our life
in the house of the Lord.
Then said Isaiah, Take a lump of drie figs
and lay it upon the boile, and hee shall recover.
Also Hezekiah had said, What is the signe,
that I shall goe vp into the house of the Lord?
G H A P. XXXIX.
The same time, Merodach Baladan, the
sonne of Baladan King of Babel, sent let-
ters, and a present to Hezekiah: for he had heard
that he had bene sicke, and was recovered.
And Hezekiah was glad of them, & shew-
ed them the house of the treasures, the siluer, and
the golde, and the spices, and the precious oint-
ment, and all the house of his armour, & all that
was found in his treasures: there was nothing in
his house, nor in all his kingdome that Hezekiah
shewed them not.
Then came Isaiah the Prophet vnto King
Hezekiah, & said vnto him, What say these men?
and from whence came they to thee? And Heze-
kiah said, They are come from a farre countrie
vnto me, from Babel.
Then said hee, What haue they seen in
thine house? And Hezekiah answered, All that is
in mine house haue they seen: there is nothing
among my treasures, that I haue not shewed
them.
And Isaiah saide to Hezekiah, Heare the
word of the Lord of hostes, the God of Israel:
Behold, the dayes come, that all that is in
thine house, and which thy fathers haue laide vp
in store vntill this day, shall be caried into Babel:
nothing shall be left, saith the Lord.
And of thy sonnes, that shall proceed out
of thee, and which thou shalt beget, shall they
take away, and they shall be eunuchs in the pa-
lace of the King of Babel.
Then said Hezekiah to Isaiah, The word
of the Lord is good, which thou hast spoken: and
he saide, Yet let there be peace and truth in my
dayes.
G H A P. XL.
The coming of John Baptis-
t, and the prophesie of the
Isaiah, and the word of the
Lord.
Comfort ye, ye comfort ye my people, saith
your God say.
Speake comfortably to Ierusalem, and cri-
vnto her, that her warfare is accomplished, that
her iniquitie is pardoned: for she hath receiued
of the Lords hand double for all her sinnes.
A voyce crieth in the wilderness, Pre-
pare ye the way of the Lord: make straight in the
desert a path for our God.
Every valley shall be exalted, & every moun-
taine & hill shall be made low: and the crooked
shall be straight, and the rough places plaine.
And the glory of the Lord shall be reueiled,
and all flesh shall see it together: for the mouth
of the Lord hath spoken it.
Meaning, sufficient as chap. 6. 1. 7. and full comfort or double grace, whereas
the deserved double punishment. To wit, of the Prophet. That is, Ierusalem
Babylon and other places where they were kept to captiuitie & misery. I Men-
ning Cyrus and Darius which should deliuer Gods people from captiuitie, and
make them a ready way to Ierusalem: and this was fully accomplished, when Iohn
the Baptist brought tidings of Iesus Christ coming, who was the true deliuer-
er of his Church from sinne and Satan, Math. 3. 3. Whatsoeuer matter, or
hinder this deliuerance, shall be removed. This miracle shall bee so great,
that it shall be knowne through all the world.

He sheweth
what is the effect
of the Congregation
and Church, to
wit, to giue the
Lord thanks for
his benefits.
Read 2. Kin. 20. 7.
a Verse 7.
2. Kin. 20. 11.
a This was the
first thing of Baby-
lon, which came
the Assyrians
in the teach-
ing of his reigne.
b Partly moued
with the greatness
of the miracle,
partly because he
shewed himselfe
enemie to his e-
nemies, but chiefly
because he would
loyme with them
whom God fauou-
red, and haue their
help, in case of
need.
c Reader, King.
2. Kin. 20. 11.
d Hezekiah him-
of the particulars
to make him ver-
dand the craft
of the wicked,
which he before
being overcome
with their flattery
and blinded with
ambition, could
not see.
e By the punish-
ment is declared
how greatly God
detesteth such
enemies.
f This is the
same thing, as
g. Reader, King.
2. Kin. 20. 11.
h To wit, of the
Prophet.

He sheweth
what is the effect
of the Congregation
and Church, to
wit, to giue the
Lord thanks for
his benefits.
Read 2. Kin. 20. 7.
a Verse 7.
2. Kin. 20. 11.
a This was the
first thing of Baby-
lon, which came
the Assyrians
in the teach-
ing of his reigne.
b Partly moued
with the greatness
of the miracle,
partly because he
shewed himselfe
enemie to his e-
nemies, but chiefly
because he would
loyme with them
whom God fauou-
red, and haue their
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e By the punish-
ment is declared
how greatly God
detesteth such
enemies.
f This is the
same thing, as
g. Reader, King.
2. Kin. 20. 11.
h To wit, of the
Prophet.

11 I will make thee able to destroy all thine enemies, but they use to mightie; and this chiefly is referred to the kingdom of Christ.

12 That is, they that shall be afflicted in the captivity of Babylon.

13 God will make change the order of nature, when they should want any thing, that ere to him by true faith in their miseries, declaring to them hereby that they shall lack nothing by the way, when they returne from Babylon.

14 That is, hath appointed, & determined that it shall come to pass.

15 He bindeth the idolaters to prove their religion, & to bring forth their idols that they may be tried whether they know all things, and can do all things, which if they cannot doe, he concludeth that they are no gods, but vile idoles.

16 So that a man can not make an idole, but he must doe that which God decreeth and abhorreth for hee chuseth his owne delight and foresheweth the Lord.

17 Meaning, the Chaldeans.

18 That is, Cyrus, who shall doe all things in my name, & by my direction, whereby hee may see both their captivitie, and deliverance shall be ordered by Gods providence and appointment.

men of Israel: I will helpe thee, faith the Lord, & thy redeemer the holy One of Israel.

15 Behold, I will make thee a reaper, and a new threshing instrument having teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fenne them, and the wind shall carry them away, and the whielewind shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the holy One of Israel.

17 When the poore and the needy seek water, and there is none, their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them.

18 I will open rivers in the tops of the hills, and fountains in the mids of the valleys: I will make the wilderness as a poole of water, and the waste as a spring of water.

19 I will set in the wilderness the cedar, the Sittah tree, and the myrrh tree, & the pine tree, and I will set in the wilderness the firre tree, the elme and boxe tree together.

20 Therefore let them see and know, and let them consider and understand together, that the hand of the Lord hath done this, and the holy One of Israel hath created it.

21 Stand to your cause, faith the Lord, bring forth your strong reasons, faith King of Iakob.

22 Let them bring them forth, & let them tell vs what shall come: let them shewe the former things, what they be, that we may consider them, and know the latter, and of them: either declare vs things yet to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or do evill, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of nought: man hath chosen an abomination by them.

25 I have raised vp from the North, and he shall come from the East, sunne shall be cal upon my name, and shall come upon princes as upon clay, & as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous? Surely there is none that knoweth: surely there is none that declareth: surely there is none that heareth your words.

27 I am the first, that saith to Zion, Beholde, behold them: and I will giue to Ierusalem: one that shall bring good tidings.

28 But when I beheld, there was none, and when I enquired of them, there was no counsellor, and when I demanded of them, they answered not a word.

29 Behold, they are all vanitie: their works of nothing, their images are wind and confusion.

30 To wit, a continual succession of Prophets and ministers.

31 When I looked whether the idoles could do those things, I found that they had neither wisdome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanities.

CHAP. XLII.

Behold, my servant, I will say upon him.

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Behold, my servant, I will say upon him.

Behold, my servant, I will say upon him.

Behold, my servant, I will say upon him.

put my Spirit upon him: hee shall bring forth iudgement to the Gentiles.

2 He shall not cry, nor lift vp, nor cause his voice to be heard in the streets.

3 A bruised reede shall he not break, and the smoking flaxe shall he not quench: he shall bring forth iudgement in truth.

4 He shall not faile, nor be discouraged till hee have set iudgement in the earth: and the iyles shall wait for his Law.

5 Thus saith God the Lord, hee that created the heavens and spread them abroad: hee that stretched forth the earth, and the buds thereof: hee that giueth breath vnto the people upon it, and spirite to them that walke therein.

6 I the Lord have called thee in righteoussesse, and will hold thee in hand, and I will keepe thee, and guide thee for a covenant of the people, and for a light to the Gentiles.

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darknesse, out of the prison house.

8 I am the Lord, this is my Name, and my glorie will I not giue to another, neither my praise to grauen images.

9 Behold, the former things are come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth: ye that go down to the sea, and all that therein is, the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the towncs that Kedar doeth inhabit: let the inhabitants of the rocks sing, let them shout from the top of the mountaynes.

12 Let them giue glory vnto the Lord, and declare his praise in the ylands.

13 The Lord shall goe forth as a gyant: he shall furre vp his courage like a man of warre, he shall shout and cry, and shall preuaile against his enemies.

14 I have a long time holden my peace: I have benefitt and refrained my selfe: now will I cry like a traueiling woman: I will destroy and de-
15 I will make waste mountaynes, and hills, and die vp all their hearbs, and I will make the woods ylands, and I will drie vp the pooles.

16 And I will bring the blind by a way that they knew not, and lead them by pathes that they haue not known: I will make darknesse light before them, and crooked things straight, these things will I doe vnto them, and not forsake them.

17 They shall be turned backe, they shall be greatly ashamed, that trust in grauen images, and lay to the molten images, Ye are our gods.

18 Heare, yee deafe: and yee blinde, regard that ye may see.

19 Who is blind but my seruant, or deafe as my messenger, that I sent, whose is blinde as the xperite, and blinde as the Lords seruant.

20 Seeing many things, hee thou keepeth them, not opening the eares, but he heareth not.

that desireth to bee deliuered, when hee is in trauell.

21 Thus is my poore people which are in perplexitie and care.

22 To wit, Israel, which should haue no might because of my Law.

23 The Priests whom my word is committed, which should not onely heare his blisfull, but cause others to heare it.

24 The Priests and Prophets that should be light to others.

He shall declare himselfe, con-
over the Gentiles, and call them by his word, and rule them by his Spirit.

He shall not be discouraged till hee have set iudgement in the earth.

He shall not faile, nor be discouraged till hee have set iudgement in the earth.

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17 The Lord is willing, for his righteousness sake, that he may magnify the law and make it:-
18 But this people is robbed and spoiled, and shall be as if snared in dangerous, and they shall be hid in prison houses, they shall be for a prey, and none shall deliver a spoils, and none shall say: Restors.
19 Who among you shall bring me to this, and take hold, and hence for afterwards?
20 Who gave task for a guilty, & thrust the robbers? Did not the Lord, because we have sinned against him? for they would not walk in his wayes; neither he obedient unto his Law.
21 Therefore he hath poured upon him his fierce wrath, and the strength of his zeal, and it set him on fire round about, and he knew not, and it burned him, yet he considered not.
22 **CHAPTER XLII.**
The Lord comforteth his people, in the Prophet Isaiah's words.
The Lord. 21 There is no God but I alone.
Do not think thus, O Lord, the Lord that created thee, Do not think, and be not formed thou, O Lord.
Fear not: for I have redeemed thee: I have called thee by thy name, thou art mine.
When thou wast through the waters, I will be with thee, through the floods, they do not overflow thee. When thou wast in the fire, thou wast not consumed, neither shall the fire kindle upon thee.
For I am the Lord thy Lord, the holy one of Israel, thy Saviour, I have Egypt for thy Canaan, Babelia, and Samaria for thee.
Because thou wast weary of my fight, and thou wast honourable, and I loved thee, therefore will I be to thee, as father, and people for thy sake.
Fear not, for I am with thee: I will bring thee from the East, and gather thee from the West.
I will lay to the North, & give I to the South. Keep not back, bring my people from the ends of the earth, every one shall be called by my Name: for I have saved him for my glory, formed him and made him.
I will bring forth the blind people, and they shall have eyes, and the deaf, and they shall have ears.
Let all the nations be gathered together, and the people be assembled: who among them shall declare this, and show former things, let them bring forth their witnesses, that they may be justified: but let them say, and say, It is a lie.
Yea, you are my witnesses, saith the Lord, and my servants whom I have chosen, therefore ye shall know, and believe me, and ye shall understand that I am: before me there was no God formed, neither shall there be after me.
I, I am the Lord, and beside me there is no Saviour.
I have declared, and I have saved, & I have shewed, when there was no strange god among you, therefore you are my witnesses, saith the Lord, that I am God.
Yea, before the day was, I am, and there is none that can deliver out of mine hand: I will do it, and who shall let it?

24. Thus saith the Lord your redeemer, the holy one of Israel: For your sake I have sent to Babel, and to strong hold it down: they are all fugitives, and the Chaldeans cry in the ships.
25. I am the Lord your holy one, the creator of Israel, your King.
26. Thus saith the Lord which maketh a way in the sea, and a path in the mighty waters:
27. When he bringeth out the chariot and horse, the arms and the power lie together, and shall not rise, they are lying, and quivered as towne.
28. Remember ye not the former things, neither regard the things of old.
29. Behold I do a new thing now that it come forth: that you may know that I will even make a way in the desert, and floods in the wilderness.
30. The wilde beasts shall honour mee, the dragons and the ostriches, because I give water in the desert, and floods in the wilderness to give drinke to my people, even to mine elect.
31. This people have I formed for my selfe: they shall shew forth my praise.
32. And thou hast not called upon mee, O Iakob: but thou hast wearied me, O Israel.
33. Thou hast not brought me the sheepe of thy burnt offerings, neither hast thou honored me with thy sacrifice. I have not caused thee to serve with an offering, nor wearied thee with incense.
34. Thou boughtest me no sweet savour with money, neither hast thou made me drunke with the smell of thy sacrifices: but thou hast made me to serve with thy sins, and wearied me with thine iniquities.
35. I, even I, am hee that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.
36. Put me in remembrance: let vs be iudged together: whether or that thou mayst be iustified.
37. Thy first father hath sinned, and thy teachers have transgessed against me.
38. Therefore I have prophesied the rulers of the Samaritanie, and have made Iakob a curse, and Israel a reproch.
39. Blacke grime me. Whereby he sheweth that his mercies were their deliverance, forasmuch as they had defered the contrite face full of obedience. 1. Either for the composition of Exod. 30. 34. of the sweet incense, Ezech. 30. 3. The beare on his backe burdened by his finnes. c. All longer any for thy iudication, put me in remembrance and speake for the ancestors. e. Thy Priests and thy Prophets. f. That is, and destroyed them in the wilderness and at other times.

C H A P. XLIIII.

1. The Lord promitteth comfort, and sheweth what offence his Church doth commit. 2. The want of faith. 3. The want of love. 4. The want of hope.

1. Et now heare, O Iakob my servant, and Israel, whom I have chosen.
2. Thus saith the Lord, that made thee, and formed thee from the wombe: hee will helpe thee. Feare not, O Iakob, my servant, and thou righteous whom I have chosen.
3. For I will powre water vpon thee the thirstie, and floods vpon the dry ground: I will powre my spirit vpon thy feet, & my blessing vpon thy buds.
4. And they shall grow as among the grass, and as the willowes by the rivers of waters.
5. One shall say, I am the Lordes: another Law, and of thine holy vocation. c. Because man of himselfe barren had, he promitteth to multiply him with the waters of s. 28. Iohn 7. 38. after s. 17. d. That is, thy children and posterity shall be the fruit of thy deliverance from Babylon.

a By Danvers and
 Cyren. o They shall cry
 when they would
 escape by water,
 seeing that the
 court of Ephraim
 is turned another
 way by the
 enemy. p When he deliv-
 ered Israel from
 Pharaoh, Exod.
 14:30. q When the Is-
 raelites passed
 through Jordan,
 Josh. 3:15. r When he deliv-
 ered his people
 out of Egypt.
 s Pharaoh and his
 mighty armie.
 t Meaning, that
 their deliverance
 out of Babylon
 should be more
 famous than that
 from Egypt was,
 Jer. 27, 28, 29. 1e-
 2, cor. 4, 17. u Jer.
 24:5, 7. v They shall have
 such abundance of
 all things as they
 return home, even
 in the dry and
 barren places,
 that the very
 beasts shall feed
 my benefits, and
 shall acknowledge
 them: much more
 men ought to be
 thankful for the
 same. x They had not
 worshipped me
 as thou oughtest
 to have done.
 y Because thou
 hast not willingly
 received that
 which I did com-
 mand thee, thou
 art the only cause
 of thy. z Meaning in
 the sweet covenant,
 on which I am to
 making that may
 benefit self. d Thine
 riches, abundance,
 and thy mercies
 shall be made
 manifest to all
 men.

b Thy govern-
ment shall be taken
from thee.

c Thou shalt bee
brought to moſt
vile ſervitude: for
to turne the mill
was the office of
ſlaves.

d The things
wherein the let-
ter her greates
pride, ſhalbe made
vile euen from the
head to the tooe.
e I will vſe no hu-
manity nor pity
toward thee.
f The Iſraelites
ſhall confeſſe that
the Lord doth this
for his Churches
ſake.

g For very ſhame,
and hide thy ſelfe.

h They abuſed
Gods iudgements,
thinking that he
punished the Iſra-
elites, becauſe he
would vicerly caſt
them off, & there-
fore in ſtead of
playing their mi-
ſery, thou diſdeſt
to ſeeke ſake.

i So that thy pu-
niſhment ſhall be
ſo great, as is poſ-
ſible to be inas-
ſured.

k Thou diſdeſt
thinke that thine
owne wiſedome
and policy would
haue ſaued thee.

l Hee derideh
their vaine con-
fidence, that put
their truſt in any
thing but in God,
condemning alſo
ſuch vaine ſci-
ences, which ſerue
ſo no vſe, but to
deceiue the people,
and to bring them
from depending
only on God.

m They ſhall vicer-
ly periſh, & no part
of them remaine.

n They ſhall ſee
every one to that
place, which hee
thought by his
ſpeculations to be
moſt ſure: but that
ſhall deceiue them.

a Hee deteſteth
their hypocriſie
which wanted
themſelves to be
Iſraelites, & were
not ſo in deede.

b Meaning, the
fountain and
ſtocke.

c They make a
ſhew, as though
they would haue
knowne other God.

d Hee ſheweth
that they could not
accuſe him in any
thing, ſeeing hee had
performed what hee had promiſed.

throne, O daughter of the Caldeans: for thou
ſhalt no more be called, Tender and delicate.

Take the mill ſtones, and grinde meale:
loofe thy lockes: make bare the ſcote: vnto
the leg, and paſſe through the floods.

Thy filthineſſe ſhalbe diſcouered, and thy
ſhame ſhall be ſcene: I will take vengeance, and
I will not meete thee as a man.

Our redeemer, the Lord of hoſtes is his
Name, the holy one of Iſrael.

Sit ſtill, and get thee into darkeneſſe, O
daughter of the Caldeans: for thou ſhalt no more
be called, The lady of kingdoms.

I was wroth with my people: I haue polluted
mine inheritance, & giuen them into thine hand:
thou diſdeſt ſhew them no mercy, but thou diſdeſt
lay thy very heauie yoke vpon the ancient,

And thou ſaydeſt, I ſhalbe a lady for euer, ſo
that thou diſdeſt not ſet thy minde to theſe things;
neither diſdeſt thou remember latter end thereof.

Therefore now heare, thou that art giuen
to pleaſures, and dwelleſt careleſſe, She ſaith in
her heart, I am and none els: I ſhal not ſit as a wi-
dow, neither ſhall know the loſſe of children.

But theſe two things ſhal come to thee ſu-
ddenly on one day, the loſſe of children & widow-
hood: they ſhall come vpon thee in their per-
fection, for the multitude of thy diuinations, and
for the great abundance of thine inchanters.

For thou haſt truſted in thy wickedneſſe:
thou haſt ſaid, None ſeeh me. Thy wiſdome and
thy knowledge, they haue cauſed thee to rebel, &
thou haſt ſaid in thine heart, I am, and none els.

Therefore ſhall euill come vpon thee, and
thou ſhalt not know the morning thereof: de-
ſtruction ſhall fall vpon thee, which thou ſhalt
not be able to put away: deſtruction ſhall come
vpon thee ſuddenly, or thou beware.

Stand now among thine inchanters, and in
the multitude of thy ſoothſayers (with whom
thou haſt wearied thy ſelfe from thy youth) if ſo
be thou mayeſt haue profit, or if ſo be thou mayeſt
haue ſtrength.

Thou art wearied in the multitude of thy
counſels: let now the aſtologers, the ſtarre ga-
ſers, and prognosticators ſtand vp, and ſaue thee
from theſe things that ſhall come vpon thee.

Behold, they ſhall be as ſtubble: the fire
ſhal burne them: they ſhal not deliuer their owne
liues from the power of the flame: there ſhalbe no
coales to warme at, nor light to ſit by.

Thus ſhall they ſerue thee, with whom
thou haſt wearied thee, euen thy merchants from
thy youth: every one ſhall wander to his owne
quarter: none ſhall ſaue thee.

CHAP. XLVIII.

The hypocriſie of the Iewes is reſproued. The Lord alone
will be worſhipped. Of their deliuerance out of Babylon.

Heare yee this, O houſe of Iaakob, which are
called by the name of Iſrael, and are come
out of the waters of Iudah: which ſweare by the
Name of the Lord, and make mention of the God
of Iſrael, but not in trueth nor in righteouſneſſe.

For they are called of the holy citie, and
ſtay themſelves vpon the God of Iſrael, whoſe
Name is the Lord of hoſtes.

I haue declared the former things of old, &
they went out of my mouth, & I ſhewed them:
I did them ſuddenly, and they came to paſſe.

4 Because I knew that thou art obſtinate, &
thy necke is an yron ſinew, and thy brow braſſe,

Therefore I haue declared it to thee of old:
before it came to paſſe, I ſhewed it thee, leſt thou
ſhouldeſt ſay, Mine idole hath done them, and
my carued image, and my molten image hath
commanded them.

Thou haſt heard, behold all this, and will
not yee declare it? I haue ſhewed thee new
things, euen now, and hid things, which thou
kneweſt not.

They are created now, and not of old, and
euen before this thou heardeſt them not, leſt thou
ſhouldeſt ſay, Behold, I knew them.

Yet thou heardeſt them not, neither diſdeſt
know them, neither yet was thine eare opened of
old: for I knew that thou wouldeſt grievouſly
tranſgreſſe: therefore haue I called thee a tranſ-
greſſour from the wombe.

For my Names ſake wil I deferre my wrath,
and for my praiſe wil I refraine it from thee, that
I cut thee not off.

Behold, I haue ſined thee, but not as ſiluer:
I haue choſen thee in the furnace of affliction.

For mine owne ſake, for mine owne ſake
wil I do it: for how ſhould my Name be pollu-
ted? ſurely I wil not giue my glory vnto another.

Heare me, O Iaakob and Iſrael, my called,
I am, I am the firſt, and I am the laſt.

Surely mine hand hath laid the foundation
of the earth, and my right hand hath ſpanned the
heauens: when I cal them, they ſtand vp together.

All you, aſſemble your ſelues, and heare:
which among them hath declared theſe things?
The Lord hath loued him: he wil doe his wil in
Babel, and his arme ſhalbe againſt the Chaldeans.

I, euen I haue ſpoken it, and I haue called
him, I haue brought him, & his way ſhal proſper.

Come neere vnto me: heare ye this: I haue
not ſpoken it in ſecret from the beginning: from
the time that the thing was, I was there, and now
the Lord God and his Spirit hath ſent me.

Thus ſaith the Lord thy redeemer, the Holy
one of Iſrael, I am the Lord thy God, which teach
thee to profit, and leade thee by the way that
thou ſhouldeſt goe.

Oh, that thou hadſt hearkened to my com-
mandments! then had thy proſperitie bin as the
flood, & thy righteouſſies as the waves of the ſea.

Thy ſeed alſo had bene as the ſand, and the
fruite of thy body like the grauell thereof: his
name ſhould not haue bene cut off nor deſtroy-
ed before me.

Goe yee out of Babel: ſee yee from the
Chaldeans with a voyce of ioy: tell and declare
this: ſhew it forth to the end of the earth: ſay ye,
The Lord hath redeemed his ſeruant Iaakob.

And they were not thiſtful: he led them
thorow the wilderneſſe: he cauſed the waters to
flow out of the rocke for them: for he claue the
rocke, and the water guſhed out.

There is no peace, ſaith the Lord, vnto
the wicked.

What things ſhall doe thee good, & I haue the proſperous ſtate of Iſrael.
y Alther that he had forewarned them of their captivity, and of the cauſe thereof, he
ſheweth them the greate ioy that ſhall come of their deliuerance. x He ſheweth
that it ſhalbe as eaſie to deliuer them, as he did their fathers out of Egypt. y Thus
hee ſpeaketh that the wicked hypocrites ſhould not abuſe Gods promiſe, in whom
was neither faith nor repentance, as Chap. 37. 32.

CHAP. XLIX.

The Lord rebuketh all nations to beſeech him for mercy.
& (brief)

e I haue done for
thee more then I
promiſed, that thy
ſtubborneſſe and
impudencie might
haue bene ouer-
come.

f How thou ſhoul-
deſt be deliuered
out of Babylon.

g Will yee not
acknowledge this
my benefite, and
declare it vnto
others?

h Shewing that
mans arrogancy
is the cauſe why
God doth not de-
clare all things at
once, leſt they
ſhould attribute
this knowledge
to their owne
wiſedome.

i From the time
that I brought
thee out of Egypt:
for that deliue-
rance was as the
birth of the
Church.

k As it was my
free mercy that I
did chule thee: ſo
is it my free
mercy that muſt
ſaue thee.

l For I had reſpect
to thy weakeneſſe
and infirmity: ſut
in ſiluer there is
ſome pureneſſe, but
in vs there is no-
thing but droſſe.

m I tooke thee
out of the furnace
where thou ſhoul-
deſt haue bene
conſumed.

n God ioyneh
the ſaluation of
his with his owne
honour: ſo that
they cannot pe-
riſh, but his glo-
ry ſhould be di-
nified, as Deut.

32. 37.

o Kede Chap.

42. 8.

p Kede Chap.

41. 4.

q To obey me,
and to doe what-
ſoeuer I commaund
them.

r Meaning, Cyrus,
whom hee had cho-
ſen to deſtroy Ba-
bylon.

s Since the time
that I declared,
my ſelfe to your
fathers.

t Thus the Pro-
phet ſpeaketh for
himſelfe, and to
aſſure them of
theſe things.

u Alther that he had forewarned them of their captivity, and of the cauſe thereof, he
ſheweth them the greate ioy that ſhall come of their deliuerance. x He ſheweth
that it ſhalbe as eaſie to deliuer them, as he did their fathers out of Egypt. y Thus
hee ſpeaketh that the wicked hypocrites ſhould not abuſe Gods promiſe, in whom
was neither faith nor repentance, as Chap. 37. 32.

z He ſheweth
that it ſhalbe as eaſie to deliuer them, as he did their fathers out of Egypt. y Thus
hee ſpeaketh that the wicked hypocrites ſhould not abuſe Gods promiſe, in whom
was neither faith nor repentance, as Chap. 37. 32.

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might say in their long affliction, and answereth therunto so
a most proper similitude, and full of consolation.

that are justly called to the ministry of Gods word. h To
by affliction and misery.

END

b Put off the garments of sorrow & heaviness and put on the apparel of

h To wit, the
Gentiles, which
before thou didst
not receive to be
thy people.
i When he offered
himself by prea-
ching of his word

And hereby be thou
witness that repentance
must be ioyned
with faith, & how
we cannot call vpon
God aright, ex-
cept the fruits of
our faith appeare.
I Although you
are not sone re-

conciled one to another, & indige me by your selves, yet I am most casie to be reconciled, yet I offer my mercies to you.

m If these small things have their

effect, as dayly ex-
perience sheweth
much more shall
my promise which
I have made and
confirmed, bring to
passe the things
which I have spo-
ken for your deli-
uerance.

o To set forth
his glory.
p Of Gods deli-
uerance, and that
he will neuer for-
sake his Church.

a God sheweth
what he requireth
of them after that
he hath deliuered
them: to wit, the
works of charitie.

whereby true faith
is declared.
b Which I will
declare toward
you, and powre in
to your hearts by
my Spirit.
c Under the Sab-
bath he compre-

henceforth y^e whole
service of God
and true religion.
d Let none thinke
himselfe vnmeet
to receiue the gra
ces of the Lord:
for the Lord will
take away all im
pediments and

will forsake those
which will keepe
his true religion,
and beleue in
him,
e Meaning, in his
Church
f They shall be
called after my

people, and be of
the same religion :
and the Jews were ad-
dressed to whom the faith
they have, as a lively

down

downe his head, as a bulrush, and to lie downe in sackcloth and ashes: wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednesse, to take off the heavy burdens, and to let the oppressed goe free, and that ye breake every yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou cower him, and hide not thy selfe from thine owne flesh?

8 Then shall thy light shew forth as the morning, & thine health as the full flower: thy righteousness shall be as the light, and the glory of the Lord shall be as the sun.

9 Then shall thou call, and the Lord shall answer: thou shalt say, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darknes, and thy darknes shall be as the noonday.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, & make fat thy bones: and thou shalt bee like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde waste places: thou shalt raise vp the foundations for many generations, & thou shalt be called the repaire of the breach, and the restorer of the pathes to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delite in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

The wicked perish through their owne iniquities. 11 The confession of sinners. 16 God alone will preferre his Church though all men faile.

BEhold, the Lords hand is not shortened, that it cannot saue: neither is his care heauy, that it cannot heare.

2 But your iniquities haue separated betwene you and your God, and your sinnes haue hid his face from you, that he will nor heare.

3 For your handes are defiled with blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man contendeth for trueth: they trust in vanity, & speake vaine things: they conceive mischief, and bring forth iniquitie.

5 They hatch cockatrice^d egges, and weaue the spiders web: he that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shall be no garment, neither shall they couer themselves with their labors: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 They shall runne to euill, and they make hallo to their innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is no quietnes in their goings: they haue made them crooked paths: wholoeuer goeth therein, shall not know peace.

9 Therefore is iudgement farre from vs, neither doth iustice come neere vnto vs: we waite for light, but lo it is darkenes: for brightnes, but we walke in darkenesse.

10 We grope for the wall like the blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitary places, as dead men.

11 We roare all like beares, and mourne like doves: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, concerning and vttering out of the heart false matters.

14 Therefore is iudgement turned backward, and iustice standeth farre off: for trueth is fallen in the street, and equitie cannot enter.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when he saw that there was no man, hee wondered that none would offer himselfe.

17 Therefore his arme did he saue it, and his righteousness he did sustaine it.

18 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, & he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

19 As to make recompence, as to requite the fury of the aduersaries with a recompence to his enemies: he will fully repay the ylands.

20 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne: for the enemy shall come like a flood: but the Spirit of the Lord shall chafe him away.

21 And the Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, saith the Lord.

22 And I will make this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from hence forth euen for euer.

23 Because the doctrine is made profitable by the vertue of the Spirit, he saith that the one with the other, and promitteth to giue them both to his Church for euer.

CHAP. LX.

The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time.

ARise, O Jerusalem: be bright: for thy light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the earth, and grosse darkenesse the people: but the

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell, and can find no end of our miseries.

i We expresse our sorrows by outward signes, some more, some lesse.

k This confession is general to the Church to obtaine remission of sin, and the Prophets did not exempt themselves from the same.

l To wit against our neighbours.

m There is neither iustice, nor vprightnesse among men.

n The wicked will destroy him.

o Meaning, to doe iustice, and to remedy the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke aide of any other.

q Signifying, that God hath all means at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, beyond the sea.

s He sheweth that there shall be great affliction in the Church, but God will euer deliuer his.

t Whereby bee declared that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, who he iustificeth.

u Because the doctrine is made profitable by the vertue of the Spirit, he saith that the one with the other, and promitteth to giue them both to his Church for euer.

a The time of prosperity and felicitie: whereas speaking of Babylon he commaunded her to goe downe, Chap. 47.

b Signifying, that all men are in darkenesse till God giue them the light of his Spirit, and that this light shineth to none, but to those that are in his Church.

f That you leaue off all your exhortations.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous estate wherewith God will blesse thee.

i The testimony of thy goodnes shall appeare before God hence.

k Whereby is meant all manner of iniurie.

l That is, haue compassion on their miseries.

m Thine aduersitie shall be turned into prosperitie.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ierusalem and Iuda:

o But chiefly this is meant of the spiritual Ierusalem, whose builders were the Apostles.

p If thou refrain thy selfe from thy wicked workes.

q The wicked perishe through their owne iniquities.

r The confession of sinners.

s God alone will preferre his Church though all men faile.

t Nam. 11. 23. chap. 30. 3.

u Jerem. 5. 15.

v Reade Chap. 1. 15.

w All men wink at the iniuries and oppressions, and none go about to remedie them.

x According to their wicked deuires, they hurt their neighbours.

y Whatsoever cometh from them is poison, and bringeth death.

z They are profitable to no purpose.

e Meaning that
lades should be as
the morning stars
and that the Gen-
tiles should re-
ceive light of her.
d An infinite
number from all
countries, as chap.
49. 18.
e For joy as the
heart is drawn in
for joy.
f Meaning, that
every one shall
honour the Lord
with that where-
with he is able
signifying, that he
is not serving
of God, except we
offer our selves to
serve his glory,
and all that we
have.
g That is the An-
gels, that have
great abundance
of castell.
h Because the Al-
tar was a figure of
Christ, Heb. 13. 10.
i he sheweth that
nothing can be ac-
ceptable to him,
which is not offer-
ed to him by this
Altar, who was
both the offering
and the Altar it
selfe.
j Shewing what
great number shal
come to the
Church and with
what great dili-
gence and
zeale.
k The Gentiles
that are now ene-
mies, shal become
friends and fervent
foorth of the
Church.
l Meaning, Cyrus
and his successors,
but chiefly this is
accomplished in
them that serve
Christ, being com-
mended by his
Gospele.
m He sheweth
that God hath gi-
ven al power and
authoritie here in
earth for the use
of his Church and
that they which
will not serve and
praise the same,
shall bee de-
stroyed.
n There is no-
thing so excellent
which shall not
serve the neces-
sities of the
Church.
o Signifying, that
Gods Ma. ellis
is not included
in the Temple, which is but the place for his feete; that we may learne to rise up to
the heavens. p To worship their head Christ by obeying his doctrine. q Both
his as a lowly me ready to helpe and succour thee. r Thy governours shall
laurels and seekes thy wealth and prosperitie. s Meaning, with a temporall see-
desire, but a spiritual, which is fulfilled in Christ kingdome.

Lord shall arise vpon thee, and his glory shall be
seene vpon thee.

4 And the Gentiles that walke in thy light,
and Kings at the brightnesse of thy rising vp.

5 Lift vp thine eyes round about, and behold:
all these are gathered, and come to thee: thy
sonnes shall come from farre, and thy daughters
shall be nourished at thy side.

6 Then thou shalt see and shine: thy heart
shall be astonished and enlarged, because the mul-
titude of the sea shall be converted vnto thee, and
the riches of the Gentiles shall come vnto thee.

7 The multitude of camels shall coner thee:
and the dromedaries of Midian and of Ephah: all
they of Sheba shall come: they shall bring golde
and incense, and shew forth the prayes of the
Lord.

8 All the sheepe of Kedar shall be gathered
vnto thee: the rams of Nebaioth shall serue thee:
they shall come vp to be accepted vpon mine al-
tar: and I will beautifie the house of my glory.

9 Who are these that flie like a cloude, and
as the doves to their windowes?

10 Surely the yles shall waite for me, and the
ships of Tarshish, as at the beginning, that they
may bring thy sonnes from farre, and their siluer,
and their golde with them vnto the Name of the
Lord thy God, and to the Holy one of Israel, be-
cause he hath glorified thee.

11 And the sonnes of strangers shall build vp
thy walles, and their Kings shall minister vnto
thee: for in my wrath I smote thee, but in my
mercy I had compassion on thee.

12 Therefore thy gates shall be open continu-
ally: neither day nor night shall they be shut, that
men may bring vnto thee the riches of the Gen-
tiles, and that their Kings may be brought.

13 For the nation and the kingdome, that
will not serue thee, shal perish: and those nations
shall be utterly destroyed.

14 The glory of Lebanon shall come vnto
thee: the firre tree, the elme, and the boxe tree to-
gether, to beautifie the place of my Sanctuary: for
I will glorifie the place of my feet.

15 The sonnes also of them that afflicted thee,
shall come and bowe vnto thee: and all they that
despised thee, shall fall downe at the soles of thy
feete: and they shall call thee, The cite of the
Lord, Zion of the holy one of Israel.

16 Whereas thou hast bene forsaken and ha-
ted, so that no man went by thee, I will make thee
an eternall glory, & a joy from generation to ge-
neration.

17 Thou shalt also sucke the milke of the
Gentiles, and shalt sucke the breasts of Kings:
and thou shalt knowe, that I the Lord am thy
Saviour, and thy Redeemer, the Mightie one of
Iaakob.

18 For brasie will I bring golde, and for yron
will I bring siluer: and for wood brasie, and for
stones yron. I will also make thy gouernement
peace, and thine exactours righteousnesse.

19 Violence shall no more be heard of in thy
land, neither defolation, nor destruction within
thy borders: but thou shalt call saluation; thy
walles, and praise, thy gates.

19 Thou shalt haue no more Sunne to shine by
day, neither shall the brightnesse of the Moone
shine vnto thee: for the Lord shall be thine euer-
lasting light, and thy God, thy glory.

20 Thy Sunne shall neuer goe downe, neither
shall thy Moone bee hid: for the Lord shall be
thine euerlasting light, and the dayes of thy so-
row shall be ended.

21 Thy people also shall be all righteous: they
shall possesse the land for ever, the graffe of my
planting shall be the worke of mine hands, that I
may be glorified.

22 A little one shall become as a thousand,
and a small one as a strong nation: the Lord wil
hasten it in due time.

CHAP. LX.

His prophesie that Cyrus king of Persia, and sent to preach,
: An. 520. 530. of the first.

He Spirit of the Lord God is vpon mee,
I therefore hath the Lord annointed mee: he
hath sent mee to preach good tydings vnto the
poore, to bind vp the broken hearted, to preach
libertie to the captiues, and to them that are
bound the opening of the prison,

2 To preach the acceptable yeere of the
Lord, and the day of vengeance of our God, to
comfort all that mourne,

3 To appoint vnto them that mourne in Zi-
on, and to giue vnto them beautie for ashes, the
oyle of ioy for mourning, the garment of glad-
nesse for the spirit of heauinesse, that they might
be called trees of righteousness, the planting of
the Lord, that he might be glorified.

4 And they shall build the olde waste places,
and raise vp the former desolations, and they shal
repaire the cities that were desolate and waste
through many generations.

5 And the strangers shall stand and feede
your sheepe, and the sonnes of the strangers shall
be your plowmen, and dressers of your vines.

6 But ye shall be named the Priests of the
Lord, and I men shall say vnto you, The ministers
of our God: Ye shall eate the riches of the Gen-
tiles, and shall be exalted with their glory.

7 For your shame you shall receive double,
and for confusion, they shall reioyce in their
portion: for in their land they shall possesse the
double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement, and hate
a robberie for burnt offering, & I will direct their
worke in truth, and wil make an euerlasting co-
uenant with them.

9 And their seed shall be known among the
Gentiles, and their buddes among the people: All
that see them, shall know them, that they are the
seed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my
soule shall be ioyfull in my God: for he hath cloth-
ed me with the garments of saluation, & cou-
ered me with the robe of righteousness: he hath
decked me like a bridegrome, & as a bride tyeth
herselfe with her iewels.

11 For as the earth bringeth forth her bud,
and as the garden causeth to grow that which is
sown in it: so the Lord God wil cause righteous-
nes to grow, and praise before all the heathen.

Signifying, that
all worldly meanes
shal cease, and that
Christ shall be all
in all, as Reuel. 1.
23. and 22. 5.

The children
of the Church.

Meaning, that
the Church should
be miraculously
multiplied.

This apper-
teth to all the
Prophecs and mi-
nisters of God, but
chiefly to Christ,
of whose abun-
dant graces, every
one receiveth ac-
cording as it pleas-
eth him to di-
stribute.

To them that
are lively touched
with the feeling
of their sinnes,
Which are in
the bondage of
sinne.

The time when
it pleased God to
shew his good
fauour to man,
which S. Paul cal-
leth the fulnesse of
time, Gal. 4. 4.

For when God
deliuereth his
Church he puni-
sheth his enemies.

Which was the
signe of moun-
ning.

Trees that bring
forth good fruits,
as Mat. 3. 8.

That is, for a
long time.

They shall be re-
ady to serue you in
all your neces-
sities.

This is accom-
plished in the time
of Christ, by
whom all the
faithfull are made
Priests and Kings,
1. Pet. 2. 9. reuel.
1. 6. and 5. 10.

Reade Chap. 60.
11. 16.

Abundant re-
compence, as this
word is vsed,
Chap. 40. 7.

That is, the
leues.

To wit, of the
Gentiles.

Whereas the
Gentiles had do-
minion over the leues in times past, now they shall haue double authoritie over
them, and possesse twice so much. q I will not receiue their offering which are
extortioners, deceiuers, hypocrites, or that deprive me of my glory. r That is,
of the Church. s He sheweth what shall be the affliction, when they see this
their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes coming. 6 The allegorie of the Passions in preache.

A The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

B Till they haue full deliuerance: and this the Prophet speaketh to encourage al other ministers to the setting forth of Gods mercies toward his Church.

C Thou shalt haue a more excellent fame then thou hast had hitherto.

D He shall esteeme thee as deare and precious as a King doeth his crowne.

E Thou shalt no more be contented as a woman forsaken of her husband.

For my delight in her.

F That it may be replenished with children.

G Forsomuch as they confesse one faith and Religion with thee they are in the same bond of marriage with thee.

H And they are called the children of the Church, in as much as Christ maketh her plente- full to bring forth children vnto him.

I Prophets, Pa- stors, and Mini- sters.

K He exhorteth the Ministers neuer to cease to call vpon God by pray- er for the deli- uerance of his Church, and to

teach others to do the same.

L For the restoration whereof all the world shall praise him.

M Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57. 14.

N Yee Prophets and Ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech. 9. 9. Matt. 21. 5.

O He shall haue all power to bring his purpose to passe, as Chap. 40. 10.

P That is, one our whose God hath had a singular care to recover her when she was lost.

Q This prophetic is against the Idu- means and ene- mies which perse- cuted the Church, on whom God will take venge- ance, and is here set forth all bloody after that he

hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, & vnder the title of circumcision and the kindred of Abraham claimed to themselves the chiefe religion, and hated the true worshippers, Psal. 137. 7.

R God answereth them that asked this question, Who is this? &c: and saith, Yee see now performed in deed the vengeance which my Prophets threatened.

F Or Zions sake I will not hold my tongue, and for Ieruselems sake I will not rest, vntill thy righteousness thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said vnto thee, Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called // Hephzi-bah, and thy land // Beulah: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a yong man marieth a virgin, so shall thy sonnes marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy wall, O Ierusalem, which all the day and all the night continually shall not cease: yea that are mind- full of the Lord, keepe not silence.

7 And giue him no rest, till he repaire and vntill he see vpon Ierusalem the praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thee to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and prayse the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and let vp a standart for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world, tel the daughter Zion, Behold, thy Saviour commeth: Behold, his wages is with him, and his worke is before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A citie sought out and not forsaken.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefitt toward his Church.

VV Ho is this that cometh from Edom, with red garments from Bozrah? hee is glorious in his apparel, and walketh in his great strength. I speak in righteousness, and am mighty to saue.

2 Wherefore is thine apparell red, & thy garments like him that treadeth in the wine-press?

3 He hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, & vnder the title of circumcision and the kindred of Abraham claimed to themselves the chiefe religion, and hated the true worshippers, Psal. 137. 7.

4 God answereth them that asked this question, Who is this? &c: and saith, Yee see now performed in deed the vengeance which my Prophets threatened.

5 Another question, to the which the Lord answereth.

3 I haue troden the wine-press alone, and of all people there was none with mee: for I will tread them in mine anger, and tread them vnder foote in my wrath, & their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to uphold: therefore mine owne arme helped mee, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the prayes of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

8 For hee sayd, Surely they are my people, children that will not lie: so hee was their Saviour.

9 In all their troubles hee was troubled, and the Angel of his presence saued them: in his loue and in his mercie he redeemed them, and hee bare them and caryed them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to bee their enemy, and he fought against them.

11 Then he remembered the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the shepherd of his sheepe? Where is hee that put his holy Spirit within him?

12 Hee led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euermlasting Name.

13 Hee ledde them through the deepe, as an horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 Lookedowne from heauen, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy zeale & thy strength, the multitude of thy mercies, and of thy compassions? they are retrained from me:

16 Doubtlesse thou art our Father: though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for euer.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue pos-

sessed this pasture. **P** Having declared Gods benefittes shewed to their forefa- thers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.

Q Thy great affection, which thou barest towards vs. **R** Meaning, from the whole body of the Church. **S** Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.

T By taking away thy holy Spirit from vs, by whom wee were gouerned, and so for our ingratitude didst deliue vs vp to our owne conceit, and didst punish sinne by sinne according to thy iust iudgement. **U** Meaning, for the Couenants sake made to Abraham, Isaac, and Iacob his seruants.

D Shewing, that when God punisheth his enemies, it is for the profite and deliuerance of his Church.

E God sheweth that he hath no neede of mans helpe for the deli- uerance of his,

and though men refuse to do their duetie through negligence and ingratitude, yet he himselfe will deli- uer his Church,

and punish the enemies, reade Chap. 59. 16.

F I will not astonish them, and make them so giddy, that they shall not know which way to goe.

G The Prophet speaketh this to moue the people to remember Gods benefittes in times past, that they may be confir- med in their troubles.

H For I did chuse them to be mine, that they should be holy, and not deueine mine expectation.

I He bare their afflictions, and griefes as though they had been his owne.

K Which was a witnesse of Gods presence, and this may be referred to Christ, to whom belongeth the office of Saluation.

L That is, the people of Israel, being afflicted, called to remembrance Gods benefittes, which he had be- stowed vpon their fathers in times past.

M Meaning Moses.

N That is, in Mo- ses that he might well gouerne the people: some re- ferre this giuing of the Spirit to the people.

O Peaceably and gently, as an horse

is led to his pasture.

P Having declared Gods benefittes shewed to their forefa- thers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.

Q Thy great affection, which thou barest towards vs.

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S Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.

T By taking away thy holy Spirit from vs, by whom wee were gouerned, and so for our ingratitude didst deliue vs vp to our owne conceit, and didst punish sinne by sinne according to thy iust iudgement.

U Meaning, for the Couenants sake made to Abraham, Isaac, and Iacob his seruants.

2. That is, in respect of the promise, which is perpetual: albeit they had now possessed the land of Canaan, a thousand and four hundred years: and thus they lament, to moue God rather to remember his Covenant, than to punish their sinnes.

3. **Solled it, but a little while: for our aduersaries haue broken downe thy Sanctuary.**

4. **We haue bene a thy, ouer whom thou neuer hast rule, and vpon whome thy name was not called.**

CHAP. LXIII.

1. **The Prophet prayeth for the sinnes of the people. 6. Merveth to see how they haue broken downe thy Sanctuary.**

OH, that thou wouldst breake the heavens, and come downe, and that the mountaines might melt at thy presence.

2. **As the melting fire burned, as the fire caused the waters to boile, (that thou mightest declare thy Name to thine aduersaries) the people did tremble at thy presence.**

3. **When thou didst terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy presence.**

4. **For since the beginning of the world, they haue not heard nor understood with the eare, neither hath the eye seene, neither God beside thee which doeth so to him that waiteth for him.**

5. **Thou didst meet him, that reioyced in thee, & did iustly: they remembered thee in thy waies: behold, thou art angry, for we haue sinned: yet in them is continuance, and we shall be saved.**

6. **But we haue all bene as an vnclean thing, and all our rightousnes is as filthy cloutes, and we all do fade like a leafe, and our iniquities like the winde haue taken vs away.**

7. **And there is none that calleth vpon thy Name, neither that sheweth vp himselfe to take holde of thee: for thou hast hid thy face from vs, and hast confirmed vs because of our iniquities.**

8. **But now O Lord, thou art our Father: we are the clay, and thou art our Potter, and we all are the worke of thine hand.**

9. **Be not angry, O Lord, about measure, neither remember iniquitie for euill: for we beseech thee, beholde, we are all thy people.**

10. **Thine holy cities he wasteth: Zion is a wilderness, and Ierusalem a desert.**

11. **The house of our Sanctuary, & of our glory, where our Fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.**

12. **Wilt thou holde thy selfe still, & see these things, O Lord? wilt thou holde thy peace, and stand by, about measure?**

13. **Albeit, O Lord, by thy blessing ment thou mayest yet be angry, yet we as the potter may hope, yet we as the potter, whereby we haue pleased thee to adopt vs to be thy children. 14. For so the Lord iudgeth when God doeth not immediately send succour. 15. Which were dedicated to thy seruice, and to call vpon thy Name. 16. Wherein we reioyced and worshipped thee. 17. That is, at the contempt of thine owne glory: though our sinnes haue defaced this, yet thou wilt not suffer thy glory thus to be diminished.**

CHAP. LXV.

1. **The creation of the Gentiles, & the reuision of the lawes. 13. The joy of the iust, and the punishment of the wicked.**

I haue bene sought of them that asked not: I was found of them that sought mee not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.

2. **I haue spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, even after their owne**

imaginations.

3. **A people that prouoked mee euery way: my face: that sacrificeth in gardens, and burneth incense vpon bricks.**

4. **Which remaine among the graues, and lodge in the deserts, which eat the wines flesh, and the broth of things polluted are in their vessels.**

5. **Which say, Stand apart, come not neere to me: for I am holier then thou: there are a smoke in my wrath, and a fire that burneth all the day.**

6. **Behold it is written before me: I will not keepe silence, but will render it and recompense it into their bosome.**

7. **Your iniquities, and the iniquities of your fathers, shall together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their old worke into their bosome.**

8. **Thus saith the Lord, As the wine is found in the cluster, and one such, Destroy it not, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.**

9. **But I will bring a fledge out of Iacob, and out of Iudah that shall inherite my mountaines: and mine elect shall inherite it, and my seruants shall dwell there.**

10. **And Sharon shall be a sheepsfold, and the valley of Achor shall bee a resting place for the cattell of my people that haue sought me.**

11. **But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the multitude, and furnished the drinke offerings vnto the number.**

12. **Therefore will I number you to the sword, and all you shall bow downe to the slaughter, because I called, and ye did not answer: I spake, and ye heard not, but did snill in my sight, and did chuse that thing which I would not.**

13. **Therefore thus saith the Lord God, Behold, my seruants shall eat, & ye shall be hungry: behold, my seruants shall drinke, and ye shall be thirstie: behold, my seruants shall reioyce, and ye shall be ashamed.**

14. **Beholde, my seruants shall sing for ioy of heart, and ye shall cry for sorrow of heart, and shall howle for vexation of minde.**

15. **And ye shall leave your name as a curse vnto my chosen: for the Lord God shall slay you, and call his seruants by another name.**

16. **He that shall blesse in the earth shall blesse himselfe in the true God, and he that sweareth in the earth, shall sweare by the true God: for the former troubles are forgotten, and shall surely hide themselves from mine eyes.**

17. **For loe, I will create new heauens and a new earth: & the former shall not be remembered nor come into minde.**

18. **But be you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem, as a reioicing, and her people as a ioy.**

19. **And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be**

hane alwayes consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things. f. Meaning, that he would call the Gentiles, who should abhorre even the very name of the lawes for their inidelity sake. t. Then by the name of the lawes. u. By blessing and by swearing, is meant the praising of God for his benefices and the true worshipping of him, which shall not be vnto in Iudea, but thorow all the world. x. I will so altere the state of my Church, that it shall seeme to dwell in a new world.

e. He sheweth that to delight in our owne sanctification, is the delighting from God, and the beginning of all superstition and idolatrie.

d. Which were dedicated to idols.

e. Meaning, these lawes, which be thus named by contempt.

f. To confute with spirits and to conuince deuits, which was forbidden, Deut. 18. 11.

g. Which was contrary to Gods Commandement, Leuit. 19. 7. deut. 14. 8.

h. He sheweth that hypocrites are excommunicated with pride and contempt of others.

i. Their punishment shall neuer haue end.

k. So that the remembrance thereof cannot be forgotten.

l. Shall be punished together, and this declaration how the children are punished for their fathers sinnes, to waken the same faults or like are found in them.

m. That is, it is probable: meaning, that God will not destroy the faithful branches of his vineyard, when he destroyeth the rotten stockes, which are the hypocrites.

n. Which was a plentiful place in Iudea to feede sheepe, as Achor was for cattell.

o. By the multitude and number he meant their innumerable idols, of whom they thought they could neuer haue enough.

p. Seeing you can not number your gods, I will number you with the sword.

q. By my Prophets, whom ye would not obey.

r. By these words, Eat & drinke, he meant, the blessed life of the faithful, which

a. The Prophet commeth his prayer, desiring God to declare his love toward his Church by miracles, & mighty powers, as he did a stout Sinai.

b. Meaning, the same, haile, fire, thunder, and lightnings.

c. S. Paul vouch the same kind of admiration, 1. cor. 13. 2. attesting all at Gods great benediction flowed to his Church by the preaching of the Gospel.

d. I then shewedit forward our fathers, when they trusted in thee, & walked after thy Commande.

e. They considered thy great mercies.

f. That is, in thy mercies, which he collecteth the wayes of the Lord.

g. Then will haue with you.

h. We are iustly punished and brought into captivity, because we haue provoked thee to anger, and therefore we would haue our felices, yet our iniquities, and our seruants are before thee as filthy cloutes, as (saith the Lord) like the menstruall clothes of a woman.

i. Albeit, O Lord, by thy blessing ment thou mayest yet be angry, yet we as the potter may hope, yet we as the potter, whereby we haue pleased thee to adopt vs to be thy children.

j. For so the Lord iudgeth when God doeth not immediately send succour.

k. Which were dedicated to thy seruice, and to call vpon thy Name.

l. Wherein we reioyced and worshipped thee.

m. That is, at the contempt of thine owne glory: though our sinnes haue defaced this, yet thou wilt not suffer thy glory thus to be diminished.

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r. By my Prophets, whom ye would not obey.

s. By these words, Eat & drinke, he meant, the blessed life of the faithful, which

a Meaning in this word a building of a Church where there should be no weakness of age, nor infirmities of age, but all should be fresh & flourishing: and this is accomplished in the heavenly Jerusalem, when all sinnes shall cease, and the teares shall be wiped away. a Whereby he sheweth that the infidels and vengeant sinners haue no part of this benediction. b He propoeth to the faithfull the blessings which are contained in the Law and fo vnder temporall things comprehendeth the spiritual promises. c Read Chap. 31. 6.

no more heard in her, nor the voice of crying.
20 There shall bee no more there a childe of yeeres, nor an old man that hath a hundred yeeres old: for he that shall be an hundred yeeres old, shall die as a yong man: but the sinner being an hundred yeeres old shall be accursed.
21 And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them.
22 They shall not build, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in olde age the worke of their hands.
23 They shall not labour in vaine, nor bring forth in feare: for they are the seed of the blessed of the Lord, and their buds with them.
24 Yeare before they call, I will answer, and whiles they speake, I will heare.
25 The wolfe and the lambe shall feed together, and the lion shall eat straw like the bullock: and to the serpent dust shall be his meat. They shall no more hurt nor destroy in al mine holy Mountaine, saith the Lord.

CHAP. LXVI.

a God dwelleth now in Temples made with hands. b He despiseth sacrifices done without mercy and faith. c God comforteth them that are troubled for his sake. d The vocation of the Gentiles. e The perpetual Sabbath. f The punishment of the wicked is never lasting.

Thus sayth the Lord. * The heauen is my throne, and the earth is my footstole: where is that house that ye wil build vnto me? & where is that place of my rest?

2 For all these things hath mine hand made, and all these things haue bene, saith the Lord: & to him will I looke, even to him that is poore, and of a contrite spirit, and trembleth at my wordes.

3 He that killeth a bullocke, as if he slew a man: he that sacrificeth a sheepe, as if he cut off a dogges neck: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if the blessed an idole: yea, they haue chosen their owne wayes, and their soule delighteth in their abominations.

4 Therefore will I chuse out their delusions, and I will bring their feare vpon them, because I called and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things which I would not.

5 Heare the word of the Lord, all yee that tremble at his word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord bee glorified: but hee shall appeare to your ioy, and they shall be ashamed.

6 A voyce foundeth from the citie, euen a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully.

7 Before she trauelled, she brought forth:

and before her paine came, she was deliuered of a man childe.

8 Who hath heard such a thing? who hath seen such things? shall the earth be brought forth in one day? or shall a nation be borne at once? for assoone as Zion traueiled, she brought forth her children.

9 Shall I cause to trauell, and not bring forth? shall I cause to bring forth, and shall be barren, saith thy God?

10 Reioyce ye with Ierusalem, & be glad with her: all ye that loue her: reioice for ioy with her, all ye that mourne for her,

11 That ye may sucke, and be satisfied with the breasts of her consolation: that ye may milk out, and be delighted with the brightnesse of her glory.

12 For thus saith the Lord, Behold, I will extend peace ouer her like a flood, and the glory of the Gentiles like a flowing streame: then shall ye sucke, ye shall be borne vpon her sides, and be ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

14 And when ye see this, your hearts shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruants, & his indignation against his enemies.

15 For beholde, the Lord will come with fire, and his chariots like a whirwinde, that he may recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, & with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie themselves, and purifie themselves in the gardens behinde one tree in the mids eating swines flesh, & such abomination, euen the mouse, shall be consumed together, saith the Lord.

18 For I will visit their works, and their imaginations, for it will come that I will gather all nations, and tongues, and they shall come, and see my glory.

19 And I will set a signe among them, and will send those that escape of them vnto the nations of Tarsith, & Pul, and Lud, and to them that draw the bow, to Tubal and Iauan, yles a farre off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering vnto the Lord out of all nations, vpon shorses, and in chariots, and in horse-litters, and vpon mules, and swift beasts, to Ierusalem mine holy Mountaine, saith the Lord, as the children of Israel offer in a cleane vessell in the House of the Lord.

21 And I will take of them for Priests, and for Levites, saith the Lord.

alludeth to the marking of the postes of his people, whom hee preferred, Exodus 12. 7. x I will scatter the rest of the Iewes, which escaped destruction into diuers nations. y That is, Cilicia. z Meaning Africa. a To wit, Lydia, or Asia minor. b Signifying the Parthians. c Italie. d Grecia. e Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles: f That is, the Gentiles, which by faith shall be made the children of Abraham as you are. g Whereby he meaneth that no necessarie meanes shall want when God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles, as hee did Luke, Timothee, and Titus, and others after to preach his word.

i This shall passe the capacitee of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure. k Declaring hereby, that as by his power and providence woman traueileth and is deliuered: so hath he power to bring forth his Church at his time appointed. l That ye may reioyce for all the benefites that God bestoweth vpon his Church. m I will giue her felicitie and prosperitie and great abundance. n Read Chap. 60. 16. o Ye shall be cherished as her dearly beloued children. p Ye shall haue new strength and new beautie. q This vengeance God began to execute at the destruction of Babylon, and hath ever continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof. r Meaning, the hypocrites. s Whereby he meant them that did maliciously transgress the Law, by eating beasts forbidden euen to the mouse, which nature abhorreth. t The Gentiles shall be partakers of that glory which before I shewed to the Iewes. u I will make those that I chuse, that they perish not with the rest of the infidels: whereby hee

* Acts 7. 48. 49. a My sacrifices are great, that I siteth both heauen and earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices. b Seeing that both the Temple and the things therein, with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Exodus 15. 10. c Hee sheweth that I am hee, and I am hee, which reioiceth with reuerence and feare. d Because the Iewes thought themselves holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doth no lesse despit these ceremonies, then hee doth the sacrifices of the heathen who offered men, dogs, and swine to their idoles, which things were expressly forbidden in the Law. e I will discover their wickednesse & hypocrisie, wherewith they thinke to blind mine eyes to all the world. f Hee incourageth the faithfull by promising to destroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God. g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance. h Meaning that the restauration of the Church should bee so speedy and contrary to all mens opinion, as when a woman is deliuered before shee lookes for it, and that without paine in trauell.

I hereby be signified the kingdom of Christ wherein his Church shall be renewed, and where as before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

22 For as the new heavens, and the new earth, which I will make, shall remaine before me, saith the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth, and looke vpon the carkasses of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

As he hath declared the felicitie that shall be within the Church for the comfort of the godly, so doth he shew what horrible calamities shall come to the wicked, that are out of the Church. I Meaning a continuall torment of conscience, which shall ever gnaw them and neuer suffer them to be at rest, Marke 9. 44. This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

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IEREMIAH.

THE ARGUMENT.

The Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whome some thinke to bee hee that found out the booke of the Lawe, and gave it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord hee beganne very young to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eightene yeeres vnder the sayd King, and thre moneths vnder Iehoaiaz, and vnder Iehoiakim eleuen yeeres, and thre moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were carried away into Babylon. So that this time amounteth to aboue fourtie yeeres, besides the time that hee prophesied after the captiuitie. In this booke hee declareth with teares and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, conuersion, subtiltie, crueltie, excess, rebellion, and contempt of Gods word, and for the consolation of the Church reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things: First the rebellion of the wicked, which waxe more stubborne and obstinate, when the Prophets do admonish them most plainly of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will hee euer steme himselfe a preseruer of his Church, and when all meanes seeme to manie iudgement to be abolished, then will hee declare himselfe victorious in preserving his.

CHAP. I.

In what time Jeremiah prophesied. 6 Hee acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lords strength him: he destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

He words of Jeremiah the sonne of Hilkiah one of the Priests that were at Anathoth in the land of Benjamin.

To whom the word of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yeere of his reigne:

And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah vnto the end of the eleuenth yeere of Zedekiah the sonne of Iosiah king of Iudah, euen vnto the carrying away of Ierusalem captiue in the fift moneth.

Then the word of the Lord came vnto me, saying,

Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordained thee to be a Prophet vnto the nations.

Then said I, Oh Lord God, behold, I can not speake, for I am a childe.

But the Lord said vnto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoever I command thee, shalt thou speake.

Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

Then the Lord stretched out his hand, and touched my mouth, and the Lord said vnto me, Behold, I haue put my words in thy mouth.

Behold, this day haue I set thee over the nations, and ouer the kingdomes, to plucke vp, and to root out, and to destroy, & throw downe, to build, and to plant.

After this, the word of the Lord came vnto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

Then said the Lord vnto mee, Thou hast seene aright: for I will hasten my worde to performe it.

Again the word of the Lord came vnto me the second time, saying, What seest thou? And I saide, I see a seething pot looking out of the North.

Then said the Lord vnto mee, Out of the North shall a plague be spread vpon all the inhabitants of the land.

For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euerie one shall set his throne in the entering of the gates of Ierusalem, and on all the walles thereof round about, and in all the citie of Iudah.

And I will declare vnto them my iudgements touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

Thou therefore truste vp thy loynes, and arise and speake vnto them all that I command

be as a pot to seethe the Iewes which boyled in their pleasures and lusts. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I wil giue them charge & power to execute my vengeance against the idolaters which haue forsaken me for their idoles.

Which declareth that God maketh them meete, and assureth them, whom he calleth to set forth his glory: giuing them all meanes necessary for the same, Exod. 4. 12. Isa. 6. 7.

He sheweth what is the authority of Gods true ministers, which by his word haue power to beat down whatsoeuer lieth it selfe vp against God: and to plant and assure the humble, and such as giue themselves to the obedience of Gods word, 1. Corin. 10. 4. Ebr. 4. 12. and these are the keyes which Christ hath left loose, and bind, Mat. 18. 18.

He ioyneth the signe with the word, for a more ample confirmation: signifying by the rod of the Almond tree, which first buddeth, the hasty coming of the Babylonians against the Iewes. In Signifying, that the Caldeans, and Assyrians should

a That is, the sermons and prophesies.

b Which is thought to be hee that found the booke of the Law vnder king Iosiah, 2. King. 22. 8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the summes of Amon, Iosiah. 21. 1. & 2.

d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himselfe, to preach and prophesie, but was called thereunto by God.

e Meaning, the nephew of Iosiah: for Iehoaiaz was his father, who reigned but thre moneths, and therefore is not mentioned, no more is Ioaquin that reigned no longer. f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were carried away into Babylon by Nebuchad-nezzar. g The scripture reueth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49. 1. gal. 1. 15. h For Jeremiah did not only prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering the great iudgements of God, which according to his threatening should come vpon the world, hee was mooued with a certaine compassion on the one side to pittie them that should thus perish, and on the other side by the infinitie of mans nature, knowing how hard a thing it was to encrease such a charge, as Isa. 6. 11. Exod. 3. 11. and 4. 1.

thee:

q Which declar-
eth that Gods
vengeance is pre-
pared agst them,
which date
not execute their
duty faithfully
either for feare of
man, or for any
other cause, 1. Cor.
9. 16.

r Signifying on
the one part, that
the more that Sa-
tan and the world
age against Gods
Ministers, the more
present will he be to
helpe them, Ioh. 1. 18.
and on the other part,
that they are utterly
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God in his Church,
which are afraid, and
do: not resist wicked-
nesse, whatso-
euer danger depend
thereon, Ila. 50. 7. Ezech. 3. 8.

thee: be not afraid of their faces, lest I destroy thee before them.

18 For I beheld, I this day haue made thee a defended citie, and an yren pillar and wallies of brasse against the whole land, against the Kings of Iudah, and against the princes thereof, against the priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, sayth the Lord.

20 And when I shall be against Gods Ministers, the more present will he be to helpe them, Ioh. 1. 18. and on the other part, that they are utterly vnueto to serue God in his Church, which are afraid, and do: not resist wickednesse, whatsoeuer danger depend thereon, Ila. 50. 7. Ezech. 3. 8.

CHAP. II.

a God rebearseth his faithfuls done vnto the Iewes. b Against the priests and selfe prophets. 12 The Iewes are destroyed because they forsake God.

Where the worde of the Lords came vnto me, saying,

2 Goe and cry in the eares of Ierusalem saying, Thus sayth the Lord, I remember thee, with the kindeesse of thy youth, and the loue of thy marriage, when thou wentest after me in the wilderness: in a land that was not sowed.

3 Israel was as a thing hallowed vnto the Lord, and his first fruits: all they that eate it, shall offend: euill shall come vpon them, sayth the Lord.

4 Heare ye the word of the Lord, O house of Iacob, and al the families of the house of Israel.

5 Thus sayth the Lord, What iniquitie haue your fathers found in mee, that they are gone farre from me, and haue walked after vanitie, and are become vaine?

6 For they sayd not, Where is the Lord that brought vs vp out of the land of Egypt, that led vs through the wilderness, through a desert, and waste land, through a drie land, and by the shadowe of death, by a lande that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull country, to eat the fruit thereof, and the commodities of the same: but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The Priests said not, Where is the Lord? and they that should minister the Lawe, knewe me not: the pastors also offended against me, and the prophets prophesied in Baal, and went after things that did not profite.

9 Wherefore I will yet plead with you, sayth the Lord, and I will pleade with your childrens children.

10 For goe ye to the yles of Chittim, and beholde, and send vnto Kedar, and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their glory, for that which doeth not profite.

12 O yee heauens, be astonied at this: be afraid and utterly confounded, sayth the Lord.

13 For my people haue committed two euils: they haue forsaken mee: the fountaine of liuing waters, to digge them pits, even broken pits that can hold no water.

14 Is Israel a seruant, or is he borne in the house? why then is he spoiled?

15 The Lions roared vpon him and yelled, and they haue made his land waste: his cities are burnt without an inhabitant.

16 Also the children of Noph and Tahapanes haue broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he led thee by the way?

18 And what hast thou now to do in the way of Egypt? to drinke the water of Nilus? or what maketh thou in the way of Asshur? to drinke the water of the Riuer?

19 Thine owne wickednesse shall correct thee, and thy turnings backe shall reprocue thee: know therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, sayth the Lord God of hosts.

20 For of old time I haue broken thy yoke, and burst thy bonds; and thou saidst, I will no more transgresse, but like an harlot thou runnest about vpon all bie hills, & vnder all greene trees.

21 Yet I had planted thee a noble vine, whose plants were all natural: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with nitre, and take thee much sope, yet thine iniquitie is marked before me, sayth the Lord God.

23 How canst thou say, I am not polluted, neither haue I folowed Baalim? beholde thy waies in the valley, and know what thou hast done: thou art like a swift dromedarie, that runneth by his wayes:

24 And as a wilde asse vsed to the wilderness that smelleth vp the winde by occasion as her pleasure: who can turne her backe? all they that seek her, will not wearie themselves, but will finde her in her month.

25 Keepe thou thy fette from barenesse, and thy throat from thirst: but thou saidst desperately, No, for I haue loued strangers, and them will I follow.

26 As the thiefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes and their priests, and their prophets,

27 Saying to a tree, Thou art my father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will say, Arise and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

Signifying that when men forsake Gods worde, which is the fountaine of life, they reiect God himselfe, and so fall to their owne destruction, and procure to themselves destruction, Ioh. 3. 8. Ezech. 10. 2.

u Haue I ordered them like seruants, and not like deuelys beloved children? Ezech. 4. 21. therefore it is their fault onely, if the enemy spoile them.

x The Babytonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there, z That is the Egyptians: for these were two great cities in Egypt.

a Haue greuously vexed thee at sundry times.

b Shewing that God would haue still led them a right, if they would haue followed him.

c To seeke helpe of man as though God were not able enough to defend thee, which is to drinke of the pottles, and to leaue the fountaine.

d To waite Euphrates.

e Meaning, that the wicked are sensible, till the punishment for their sinne waken them, as verie Ila. 3. 9.

f When I deliuered thee out of Egypt, Exodus. 19. deute. 5. 37. Ioh. 14. 16. Ezech. 10. 2.

g. Theough shew vs all the purifications and ceremonies of the law, thou canst not escape punishment, except thou turne to me by faith and repentance.

h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice.

i He compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hills are full of their idolatry.

k He compareth the idolaters to a wilde asse: for he can neuer be tamed, nor yet wearied for as the runneth, he can take her wind at every occasion.

l That is, when he is with foale, & therefore the hunters waite their time: so though thou canst not be turned backe now from thine idolatry, yet when thine iniquity shall be at the full, God will meete with thee.

m Hereby he warneth them, that they should not goe into strange countries to seeke helpe for they should but spend their labour, and hurt themselves, which is here meant by the bare foot and thirst.

n As a thiefe will not acknowledge his fault, till he be taken with the deed, and ready to be punished, so they will not cease their idolatry, till the plague do to the same light vpon them.

o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

a According to that grace and fauour which I shewed thee from the beginning when I did first chuse thee to be my people, and married thee to my selfe, Ezech. 6. 8.

b When I had deliuered thee out of Egypt.

c Chose nabone all other to serue the Lord onely, and the first offered to the Lord of all other nations.

d Whosoever did challenge this people, or else did among them, was punished.

e That is, fallen to most vile idolatry.

f Altogether giuen to vanitie, and are become blind and insensible to the idoles that they serue.

g Where for lacke of all things necessary for life, ye would looke for nothing curie house our present death.

h By your idolatry and wicked manners, Psa. 78. 58. and 106. 38.

i They taught not the people to feare aler God.

k As the Scribes, which should haue surrounded the people to the people.

l Meaning the Princes and Ministers: signifying, that all estates were corrupt.

m That is, spake vaine things, & brought the people from the true worship of God to seruie idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

n Signifying that he would not as he might, straight way condemne the; but sheweth them by euident examples their great ingratitude, that they might be ashamed and repent.

o Meaning the Grecians and Italians.

p Vnto Arabia.

q That is, God which is their glory, and who maketh them glorious about all other people: reproouing the Iewes that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles which were their destruction, Psa. 106. 36. f. He sheweth that the insensible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods great iudgements against the same.

Have brought
forth the glory
of blocks & stones
could have helped
them because they
were many in
number and pre-
sented in every place
but now let us see
whether either the
multitude, or their
prowess can deliv-
er them from my
plague, Chas. i. 19.
Q As though I did
you injury in be-
lieving you, feeling
also your faults are
to be evident,
a That injury
hath killed your
Prophets, that ex-
ported us to re-
pentance, as Ze-
chariah, Habak, &c.
But I will give them
their abundance
of all things,
a But will visit in
our sins power
and plerie,
a With strangers,
a The Prophets
a And shall be
fisher in every
corner of your
country, ^{Psalm 137.}
y For the Assy-
rians had taken a-
way the ten tribes
out of Israel, and
destroyed Jeru-
salem vno ter-
ram, and the Egyp-
tians of Ammon

in the time of thy trouble : for according to the
number of thy cities, are thy gods, O Judah.

29 Wherefore will I ye pleade with me? ye
all haue rebelled againſt me, ſaith the Lord.

30 I have smitten your children in value,
they received no correction: your own sword
hath denounced you. Prophets like a destroying
Iron.

31 O generation, take heed to the words of the Lord: have I been as a wilderness unto Israel? or a land of darkness? Wherefore saith my people *then*, We are lords, we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride
her attire? yet my people have forgotten thee,
O Lord, their dayes without number.

33 Why dost thou prepare thy way, to seek
amicie? even therefore will I teach thee, that thy
ways are wickednelle.

34 Also in thy wings is found the blood of
the soules of the poore innocents: I haue not
found it in holes, but vpon all chiefe places.

35 Yet thou sayest, Because I am guiltlesse
surely his wrath shall turne from me: beholde,
I will enter with thee into iudgement: because thou

36 Why ragest thou about so much to change
the waves? for thou shalt be conformed of

27 For thou shalt go forth from thence, and
thine hand in mine: & thine head because the Lord

thine hands vpon - thine head, because the Lord
hath rejected thy confidence, and thou shalt not
prosper thereby.

...and vexed the Jews in sundry sorts. 2:19

CHAP. III.

1. He comforts the
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T Hey say, If a man put away his wife, & she
goe from him, and become another mans
shall hee returne againe vnto her? shall not thi

land be polluted? but thou hast played the har-
lot with many: ^c therefore yet ^d turne againe to me
saith the Lord.

1 Lift up thine eyes unto the high places, and
6 behold, where thou hast not played the harlot
thou hast sinned for them in the waves: a

the Arabian in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy malice.

Therefore the showres have bene restrayned, and the latter raine came not, and the haddellaw withins forward: shewen up 1480

4 Diddest thou not sell me, Thome,

5 Will he keep *his anger* for ever? will he
referue it to the end? thus haſt thou ſpoken, but
thou haſt will *anger* more and more

6 The Lord said also vnto me, in the day
of Iosiah the King, Hast thou scene what this re-
bell hath done? he hath despised my word, he hath

and there played the harlot.

7 And I sayde, when thou had done all this
Turne thou vnto me: but she returned not, as he
rebellious sister Iudah saw.

What I have, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gave her a bill of divorcement: yet her rebellious sister Judah was not afraid; but she went also and played the harlot.

9 So that for the lightnes of her whoredom
she hath euen defiled the land: for she hath com-
mitted fornication with stones and stockes.

10 Nevertheless for all this, her rebellious
sister Judah hath not returned unto mee with
her whole heart, but fainedly, saith the Lord.

13 And the Lord said vnto me, The rebellious
Israel hath iustified her selfe more then the re-
bellious Iudah.

12 Goe and cry these wordes toward^e the North, and say, Thou disobedient Irael, returne, sayth the Lord, and I will not let my wrath fall

13. But knowe thine iniquitie: for thou hast

rebelled against the Lord thy God, & hast thou scattered thy wayes to the strange gods vnder every greene tree: but yet would not obey my voice.

14 O yee disobedient children, turne againe
saith the Lord. for I am your Lord. and I will

take you one of a city, and two of a tribe, and will bring you to Zion,

mine heart, which shall feed you with knowledge and understanding.

18 Moreover, which yet be in the land, and multiplied in the land, in those dayes, saith the Lord they shall say no more, The ⁹ Arke of the coue-
nant of the Lord: for it shall come no more

to minde, neither shall they remember it, nei-
ther shall they visite it, for that shall be no mon-

17 At that time they shall call Jerusalem, The throne of the Lord, and all the nations shall bring gifts into it: *even so to the Name of the Lord*

gathered vnto it, as to the same of the Lord
in Ierusalem: and thencefoorth they shall fol
lowe no more the hardnesse of their wicked

18. In those dayes the house of Iudah shall walke with the house of Israel, and they shall

to the land that I have given for an inheritance
unto your fathers.

19 But I said, How did I take thee for children, and give thee a pleasant land, *even* the glorious heritage of the armies of the heathen, and

30 But as a woman rebelleth against her husband

band: lo haue ye rebelled against me, O house of
Israel, sayth the Lord.

weeping, and supplications of the children of Israel: for they have perverted their way, and forgotten the Lord their God.

23 O yee disobedient children, returne, and
wil heale your rebellions. * Behold, wee com
vnto thee, for thou art the Lord our God.

23 Truly the hope of the hills is but vain
nor the multitude of mountaines: but in the Lord
our God is the health of Israel.

24 For confusion hath deuoured our y father
labour, from our youth, their sheepe and their
bullockes, their sonnes and their daughters.

k And gave her a
 into the hands of
 the Assyrians.
 l The Hebrew
 word may either
 signify lightness
 and wantonness, or
 noise and bruise,
 as Judah fained
 for a time that she
 did reuerce, as va-
 der Iofiah and o-
 ther good kings,
 but she was neuer
 truly touched, or
 wholly reformed,
 as appeared when
 occasion was offer-
 ed by any wic-
 ked prince.
 n Israel hath not
 declared her false
 so wicked as Iud-
 ah, which yet
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 monitions and ex-
 amples to call her
 to repentance.
 o Whereas the
 Israelites were
 now kept in cap-
 tivity by the As-
 syrians, to whom he
 promitteth mercy,
 if they will repen-
 t. There was no
 way, which thou
 diddest not haue
 to fecke after the
 idols, and to troe
 a pilgrimage.
 q This is to be
 vnderstood of the
 coming of Christ
 for then they shall
 not seek the Lord
 by ceremonies,
 and all figures
 shall cease.
 r Meaning the
 Church, where the
 Lord will be pre-
 sent to the world
 end, Mat. 28. 20.
 f Where they are
 now in captivity.
 i The Hebrew
 word signifieth
 a friend or com-
 panion, and here
 may be taken for
 a husband, as it is
 vied also, Hof. 9.
 y Signifying that
 God, whom they
 had forsaken,
 would bring their
 enemies vpon them,
 who should trade
 them captiue, and
 make them to cry
 and lament.
 x This is spoken
 in the person of
 Israel to the shame
 of Iudah, which
 stayed so long to
 turne vnto God.
 y For their idola-
 try Gods venge-
 nance hath fight
 vpon them and
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g. Let the with the
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only call for out let

I We exhorteth the Babylonians to be diligent to search out all and to leave none. **k** They desire to hear vain things, and to shut up their ears to true doctrine. **l** As the Lord had given him his word to be as a sign of his indignation to burn the wicked. Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past. **m** None shall be spared.

n When the people began to fear Gods judgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre. **o** Wherein the Patriarchs and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God pretribeth. **p** Prophets which should warne you of the dangers that were at hand. **q** God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes. **r** Heade Ili. 1. 17. and Amos 5. 21.

s From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemy: hee speaketh this in the person of the Iewes.

1 a land that none inhabiteth. **2** Thus sayeth the Lord of hostes, They shall gather as a vine, the residue of Israel: turne backe thine hand as the grape gatherer into the baskets. **3** Vnto whom shall I speake, and admonish that they may heare? behold, their eares are vncircumcised, and they cannot hearken: behold, the word of the Lord is vnto them as a reproch: they haue no delight in it. **4** Therefore I am full of the wrath of the Lord: I am weary with holding it: I will powre it out vpon the children in the streete, and likewise vpon the assembly of the yong men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes. **5** And their houses with their lands, & wives also shall bee turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord. **6** For from the least of them, euen vnto the greatest of them, every one is giuen vnto couetousnesse, and from the Prophet euen vnto the Priest, they all deale falsly. **7** They haue healed also the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace. **8** Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore they shall fall among the slain: when I shall visit them, they shall bee cast downe, sayth the Lord. **9** Thus sayth the Lord, Stand in the wayes and behold, and aske for the olde way, which is the good way, and walke therein, and ye shall find rest for your soules: but they sayd, We will not walke therein. **10** Also I set watchmen ouer you, which said, Take heede to the sound of the trumpet: but they said, We will not take heede. **11** Heare therefore, yee Gentiles, and thou Congregation know, what is among them. **12** Heare, O earth, behold, I wil cause a plague to come vpon this people, euen the fruit of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my Law, but cast it off. **13** To what purpose bringest thou mee incense from Sheba, and sweet calamus from a farre country? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me. **14** Therefore thus sayeth the Lord, Behold, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish. **15** Thus saith the Lord, Behold, a people cometh from the North country, and a great nation shall arise from the sides of the earth. **16** With bow and shield shall they be weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses well appointed, like men of warre against thee, O daughter Zion. **17** We haue heard their fame, and our hands waxe feeble: sorow is come vpon vs, as the sorow of a woman in trauaile. **18** Go not forth into the field, nor walke by the way: for the sword of the enemy and feare is on euery side.

19 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning, as for thine onely sonne: for the destroyer shall suddenly come vpon vs. **20** I haue set thee for a defence and fortreffe among my people, that thou mayest know and try their wayes. **21** They are all rebellious traitours, walking craftily: they are brasse and yron, they all are destroyers. **22** The bellows are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away. **23** They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

1 Jeremiah is commanded to stow on the people the words of God which traffeth in the outward seruice of the Temple. **2** The evils that shall come to the Iewes, for the despising of their Prophets. **3** Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

T He wordes that came to Jeremiah from the Lord, saying, **2** Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord. **3** Thus saith the Lord of hostes, the God of Israel, Amend your wayes and your works, and I will let you dwell in this place. **4** Trust not in lying words, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord. **5** For if you amend and redresse your wayes and your workes: if you execute iudgement betwene a man and his neighbour, **6** And oppresse not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction, **7** Then will I let you dwell in this place in the land that I gaue vnto your fathers for euer and euer. **8** Behold, you trust in lying wordes, that cannot profit. **9** Will you steale, murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not? **10** And come and stand before mee in this House, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations? **11** Is this house become a denne of thieues, whereupon my Name is called before your eyes? Behold, quen I see it saith the Lord. **12** But goe ye now vnto my place which was in Shilo, where I set my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel. **13** Therefore now because yee haue done all these workes, saith the Lord, (and I will rooke vpon you) I will speake vnto you: but when I speake, ye would not heare me, neither when I called would ye answer. **14** Therefore

a Meaning Ierusalem, whom God had appointed to try on the godly from the wicked, as a founder doth the pure metall from the dross. **x** All the paine and labour that hath bene taken with them, is lost.

o Chap. 2. 13.

a Beleene not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preterue you, and so nourish you in your sinnes, and waine confidence. **b** God sheweth what condition he made his promise to this Temple: that they should be an holy people vnto him: as he would be a faithfull God to them.

c As theues hid in holes & dennes thinke themselves safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednes, Mathe. 23. 35. **d** Because they depended so much on the Temple, which was for his promise, that he would be preterue and defend them where the Arke was, he sendeth them to Gods iudgements against Shilo where the Arke had remayned about 300. yeeres, and after was taken, the Priests slaine, and the people miserably discomfited, 1 Sam. 4. 11. chap. 2. 26. **e** That is, I neuer ceased to warne you, as Iml. 65. 2. Prouer. 1. 23. **f** He sheweth what is the onely remedie to redresse our faults: to suffer Gods rebuke, and to obey his calling, Iml. 66. 2.

g I will find you
too easily as I
have found
the nation that
is in the
tentacles.

h To assure them
that God had dis-
comfited with
himself to pun-
ish their wicked-
ness, he saith
that the prayer of
the godly can re-
ach unto them,
whiles they re-
maine in their ob-
stinacie against
God, and will not
vse the means
that he vouch-
eth to call them to re-
pentance, Chap. 17.
24. and 25. 17.

i That is, they
sacrifice to the
Same, Moone
and starres, which
they called the
Queene of hea-
uen, Chap. 44. 17.
2. king. 23. 5.

k Shewing that it
was not his chiefe
purpose and in-
tent, that they
should offer (sacri-
fices) but that they
should regard,
whereto they
were ordained: to
wit, to be joynted
with the world as
scallies and conser-
uations of re-
mission of sinnes
in Christ: for
without the word
they were vaine
and unprofitable.
l Which was a-
bout fourscore
hundred years.
m Reade ver. 17.

n Whereby hee
sheweth that the
pastours ought not
to leave their
flockes in their
obstinacy: for the
Lord will vse the
means of his ser-
uants to make the
wicked more tan-
tic, and to proue
his.

o In figure of
mourning, Job.
1. 20. mich. 1. 16.
p Against whom
he had left occasi-
on to proue out
his wrath
q Of Tophet,
Jerem. 17. 18.
r Hee commanded
the contrary in
Leuit. 18. 17. and
20. 17. 18.

14 Therefore will I doe vnto this house, where-
upon my Name is called, wherein also yee trust:
euen vnto the place that I gaue to you, and to
your fathers as I haue done vnto Shilo.

15 And I will cast you out of my sight as I
haue cast out all your brethren, euen the whole
seed of Ephraim.

16 Therefore thou shalt not pray for this
people, neither lift vp cry or prayer for them, nei-
ther intreate me, for I will not heare thee.

17 Seest thou not what they doe in the cities
of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers
kindle the fire, and the women kneade the dough
to make cakes to the Queene of heauen, and to
powre out drinke offerings vnto other gods, that
they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayeth the
Lord, and northemselues to the confusion of their
owne faces?

20 Therefore thus saith the Lord God, Be-
hold, mine anger and my wrath shall be powred
vpon this place, vpon man and vpon beast, and
vpon the tree of the field, and vpon the fruite of
the ground, and it shall burne and not bee quen-
ched.

21 Thus saith the Lord of hostes, the God of
Israel, Put your burnt offerings vnto your sacri-
fices, and eate the flesh.

22 For I spake not vnto your fathers, nor
commanded them, when I brought them out of
the land of Egypt, concerning burnt offerings and
sacrifices.

23 But this thing commanded I them, saying,
Obey my voyce, and I will be your God, and yee
shall be my people: and walke ye in all the wayes
which I haue commanded you, that it may bee
well vnto you.

24 But they would not obey, nor incline their
eare, but went after the counsels of the stubburn-
nesse of their wicked heart, and went backward
and not forward.

25 Since the day that your fathers came vp out
of the land of Egypt, vnto this day, I haue euen
sent vnto you all my seruants the Prophets, ri-
sing vp early euery day, and sending them.

26 Yet would they not heare me nor encline
their eare, but hardened their necke, & did worse
then their fathers.

27 Therefore shalt thou speake all these words
vnto them, but they will not heare thee: thou
shalt also cry vnto them, but they will not an-
swere thee.

28 But thou shalt say vnto them, This is a na-
tion that heareth not the voice of the Lord their
God, nor receiuerh discipline: truth is perished,
and is cleane gone out of their mouth.

29 Cut off thine o haire, O Ierusalem, and cast
it away, and take vp a complaint on the hie pla-
ces: for the Lord hath reiected and forsaken the
generation of his wrath.

30 For the children of Iudah haue done euill
in my sight, sayeth the Lord: they haue set their
abominations in the House, whereupon my Name
is called to pollute it.

31 And they haue built the hie place of Tophet,
which is in the valley of Ben-Hinnom, to
burne their sonnes and their daughters in the fire,
which I commanded them not, neither came it
in mine heart.

32 Therefore behold, the dayes come, sayeth

the Lord, that it shall no more be called Tophet,
nor the valley of Ben-Hinnom, but the valley of
slaughter: for they shall bury in Tophet all their
beasts of the earth, & none shall pray them away.

33 And the carkeises of this people shall be
meate for the foules of the heauen, and for the
beasts of the earth, & none shall pray them away.

34 Then I will cause to cease from the cities
of Iudah, and from the streetes of Ierusalem the
voyce of mirth, and the voyce of gladnesse, the
voyce of the bridegrome, and the voyce of the
bride: for the land shall be desolate.

CHAP. VILL

The destruction of the tower, & The Lord moueth the people
to amendment. 1. He reproveheth the lying doctrine and the
counselles of the Prophets and Priests.

At that time, sayeth the Lord, they shall bring
out the bones of the kings of Iudah, and the
bones of their Princes, and the bones of the
Priests, and the bones of the Prophets, and the
bones of the inhabitants of Ierusalem out of their
graves.

2 And they shall spread them before the sunne,
and the moone, and all the host of heauen, whom
they haue loued, and whom they haue serued, and
whom they haue followed, and whom they haue
sought, and whom they haue worshipped: they
shall not be gathered nor be buried, but shall be
as doing vpon the earth.

3 And death shall bee desired rather then
life of all the residue that remaineth of this
wicked familie, which remaine in all the places
where I haue scattered them, sayeth the Lord of
hostes.

4 Thou shalt say vnto them also, Thus saith
the Lord, Shall they fall, and not arise? shall he
turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned
backe by a perpetuall rebellion? they gaue
themselues to deceit, and would not returne.

6 I haue marked and heard, but none spake a-
right: no man repented him of his wickednesse,
saying, What haue I done? euery one turned to
their race, as the hord rusheth into the battell.

7 Euen the stork in the ayre knoweth her
appointed times, and the turtle, and the crane and
the swallow obserue the time of their coming,
but my people knoweth not the iudgement of
the Lord.

8 How doe ye say, We are wise, and the Law
of the Lord is with vs? Loe, certainly in vaine
made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid
and taken: loe, they haue reiected the word of the
Lord, and what wise dome is in them?

10 Therefore will I giue their wiues vnto o-
thers, and their fields to them that shall possesse
them: for euery one from the least euen vnto
the greatest is giuen to couetousnesse, and from
the Prophet euen vnto the Priest, euery one dea-
leth falsly.

11 For they haue healed the hurt of the
daughter of my people with sweete wordes, say-
ing, Peace, peace, when there is no peace.

12 Were they ashamed when they had com-
mitted abomination? nay, they were not asha-
med, neither could they haue any shame: there-
fore shall they fall among the slaine: when I shall
visit them, they shall bee cast downe, sayeth the
Lord.

*Eze. 26. 13.

a The enemy
for greedinesse of
gaine shall rife
your graves, and
lay you before
those idoles, which
in your life you
worshipped, to see
if they can helpe
you.
b Because of the
affliction that they
shall feele through
Gods iudgements

c Is there no hope
that they will re-
turne?

d They are full of
hypocricie, and e-
uery one follow-
eth his owne fan-
tasie without any
consideration.
e Hee accuseth
them in that that
they are more ig-
norant of Gods
iudgements, then
these birds are of
their appointed
seasons to discerne
the cold and heat,
as Isai. 1. 3.
f The Law doeth
not profit you,
neither needed it
to haue bene wri-
ten for ought that
you haue learned
by it.

g They that seeme
wise, may be asha-
med of their igno-
rance: for all wise-
dome consisteth in
Gods word.

h Isai. 58. 1. 2. chap. 5.

i and 5. 13.

k Reade chap. 6.

14.

He speaketh in the person of the people, who when the enemy cometh, will runne about to hide themselves, and acknowledge that it is Gods hand. k That is, hath brought vs into extreme affliction, and thus they shal not attribute this plague to fortune but to Gods iust judgement. Chap. vii. 15. 16. 17. 18. 19. I Read Chap. 4. 15. vs God threatneth to send the Babylois among them, who shall utterly destroy them in such sort, as by no means they shall escape. n Reside Chap. 4. 19. o Thus the Lord speaketh. p The people wonder that they haue so long time looked for succor in vaine. q The Prophet speaketh this. r Meaning that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 4. 6. 11. or els deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue been the Physicians of their soules, and dwelt at Gilead, Hof. 6. 8.

The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he sawe to hang ouer them. Which is a special note to discerne the true pastours from the hirelings. Reside Chap. 4. 19. b He sheweth that this were more quietnesse and greater safety for him to dwell among the wilde beasts then among this wicked people: for that God hath iudged him this charge. c Vttrly turned from God. d To belie and slander their neighbours. e Meaning that all were corrupt, and none could finde an honest man. f They haue so practised deceit that they cannot forsake it. g They had rather forsake God, then leaue their wicked trade.

13 I will surely confound them, saith the Lord: there shall be no grapes on y vine, nor figs on the fig tree, and the lease shall fade, and the things that I haue giuen them shall depart from them.

14 Why doe we stay? assemble your selues, and let vs enter into the strong cities, & let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The neyng of his horses was heard from Dan, the whole land trembled, at the noyse of the neyng of his strong horses: for they are come, and haue deuoured the land with all that is in it, the city, and those that dwell therein.

17 For beholde, I will send serpents and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would haue comforted my selfe against sorrow, but mine heart is heauy in me.

19 Behold the voice of the crie of the daughter of my people for feare of them of a far countrey, Is not the Lord in Zion? is not her king in her? Why haue they prouoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the Summer is ended, and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people, I am heauy, and astonishment hath taken me.

22 Is there no balme at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

CHAP. IX.

The complaint of the Prophet for the malice of the people. 24 In the knowledge of God might wee only to reuenge. 26 The circumstances of the booke.

Oh, that my head were full of water, and mine eyes a fountain of teares, that I might weepe day and night for the slaine of the daughter of my people.

Oh, that I had in the wilderness a cottage of wayfaring men, that I might leaue my people, and goe from them: for they be all adulterers, and an assembly of rebels,

And they bend their tongues like their bowes for lyes: but they haue no courage for the truth vpon the earth: for they proceed from euill to worse, and they haue not knowen mee, saith the Lord.

Let every one take heede of his neighbour, and trust you not in any brother: for every brother will vse deceit, and euery friend will deale deceitfully,

And euery one will deceine his friend, and will not speake the truth: for they haue taught their tongues to speak lyes, and take great paines to do wickedly.

Thine habitation is in the middes of deuiuers: because of their deceit they refuse to know me, saith the Lord.

Therefore thus sayeth the Lord of hostes, Beholde, I will melt them, and trye them: for what should I else doe for the daughter of my people?

Their tongue is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth waite for him.

Shall I not visit them for these things, saith the Lord? or shall not my soule bee auenged on such a nation as this?

Vpon the mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wilderness a mourning, because they are burnt vp, so that none can passe thorow them, neither can men heare the voyce of the flocke: both the soule of the aire, and the beast are fled away and gone.

And I will make Ierusalem an heape, and a den of dragons, & I will make the cities of Iudah waste without an inhabitant.

Who is wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, and is burnt vp like a wilderness, that none passe thorow?

And the Lord saith, because they haue forsaken my Law, which I set before them, and haue not obeyed my voice, neither walked thereafter,

But haue walked after the stubburnesse of their owne heart, and after Baalims, which their fathers taught them,

Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall to drinke:

I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

Thus saith the Lord of hostes, Take heed, and call for the mourning women, that they may come, and send for skilfull women, that they may come.

And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye-liddes gush out of water.

For a lamentable noyse is heard out of Zion, How are we destroyed, and vttrly confounded, for we haue forsaken the land, and our dwellings haue cast vs out,

Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, & teach your daughters to mourne, and euery one her neighbour to lament.

For death is come vp into our windows, and is entred into our palaces, to destroy the children without, and the young men in the streetes.

Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the downe vpon the field, and as the handfull after the mower, and none shall gather them.

Thus sayeth the Lord, Let not the wife man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which shewe mercy, iudges, and

With the first of affliction.

Psal. 18. 3. and 120. 4.

Signifying that all the places about Ierusalem should be destroyed.

Meaning that they are all without sense & vnderstanding and that God hath taken his spirit fro them. He sheweth that the children cannot excuse themselves by their fathers: for both father and child if they be wicked, shall perish.

Read Cha. 8. 14

Seeing you cannot lament your own sinnes, call for those foolish women, whom of a superfluous you haue to lament for the dead that they by their fauoured teares may prouoke you to some sorrow.

As though they were weary of vs, because of our iniquities. Gen. 3. 8. and so on.

He derideth the superstition of the women which had an arte of mourning and taught to weepe with fauoured teares.

Signifying, that there is no meane to deliuer the wicked from Gods iudgements: but who they thinke to be most sure, & most faire off, then are they soonest taken.

For as much as none can saue himselfe by his owne labour, or any worldly meane, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs. 1. Cor. 1. 31. 1. cor. 13. 17

These three points are necessary to know aright his mercy wherein consisteth our salvation: his iudgement, which he executeth continually against the wicked; and his iustice, whereby he defendeth and maintaineth the faithfull.

I i right iustitie

righteousness in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that I will visit all them which are circumcised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the ymoost corners of them that dwell in the wilderness for all the nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

CHAP. X.

1 The confutation of the flarres is not to be feared. 2 The weakness of idols. 3 Of the power of God. 4 Their Pastours are become like beasts.

Hear ye the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the signes of heauen, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe,

4 And another decketh it with silver, and with gold: they fasten it with nayles and hammers, that it fall not.

5 The idols stand vp as a palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot do euil, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O king of nations? for so thee appertaineth the dominion: for among all the wife men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a doctrine of vanitie.

9 Silver plates are brought from Tarsish, and golde from Vphaz, for the worke of the workman, and the hands of the foundler: the blew silk, and the purple in their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shall perishe from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce, the multitude of waters in the heauen, and he causeth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures.

e Meaning both Ioues & Gentiles as in the nexte he sheweth the cause, see Chap. 4-4.

a God forbidde his people to give credit or feare the confutations and conjunctions of flares and planets, which haue no power of themselves, but are suggested by him, and their feruor motions are not knowne to man, & therefore there can be no certaine judgement thereof. Den. 18. 29.

b Meaning not only in the observation of the flares, but their lawes & ceremonies where by they confirme their idolatry, which is forbidden. Den. 12. 30.

c The Prophets vouch platly and simply to set forth the vile absurditie of the idolaters, that men might leaue to be ashamed of that, whereunto their corrupt nature is most inclinable. read Ill. 44. 13.

d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought only to be feared: and herein he sheweth them not only the enill that they ought to eschew, but the good which they ought to follow. Revel. 15. 4.

e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater error and ignorance of God, and therefore he calleth them the doctrine of vanitie, the work of errors, ver. 15. and Habak. 18. calleth them the teachers of lies: contrary to their wicked opinion, that they are the bookes of the law people. f Whereas they found the best gold: shewing that they thought nothing too deare for their idols: some read Ophir, as 1. King 9. 28. g This declareth that all that hath bene in this chapter spoken of idols, was to arme the Jewes when they should be in Caldea among the idolaters, and now with one sentence be instructed them both how to proceed their owne religion against the idolaters, and how to assure them in their shame which should expose them to idolatry, and therefore he writeth this sentence in the Caldees tongue for a memoriall, whereas all the rest of his writing is Hebrew.

14 Every man is a beast by his own knowledge: every founder is confounded by the graven image: for his melting is busifalhood, and there is no breath therein.

15 They are vanity, and the worke of errors: in the time of their visitation they shall perishe.

16 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rodde of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

19 Wo is me for my destruction, and my grieuous plague: but I thought, Yet it is my sorow, and I will beare it.

20 My Tabernacle is destroyed, and all my cords are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtains.

21 For the Pastours are become beasts, and haue not fought the Lord, therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noyse of the bruite is come, and a great commotion out of the North countrey to make the cities of Iudah desolate, and a den of dragons.

23 O Lord, I know, that the way of man is not in himselfe, neither is it in man to walk and to direct his steps.

24 O Lord, correct mee, but with iudgement, not in thine anger, lest thou bring me to nothing.

25 Powre out thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iacob, and deuoured him, and consumed him, and haue made his habitation desolate.

Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, Ezek. 24. 2. 1. therefore the Prophet sayeth, that this was the Lords direction. g Considering that God had reuelled vnto him the certitude of their captiuitie, Chap. 1. 16. he onely prayeth, that he would punish them with mercy which Iahiah calleth in measure, Chap. 27. 4. measuring his rods by their iniquitie. 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same as Chap. 30. 11. f Forasmuch as God cannot onely be knowne and glorified by his mercie, that he vouch toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6.

CHAP. XI.

3 Accuse of them that obey not the word of Gods counsaile, to the people of Iudah, following the steps of their fathers, worshiping strange gods. 15 The Lord forbiddeh Ieremie to pray for them.

The word that came to Ieremieah from the Lord, saying,

Heare ye the words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this couenant.

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the iron furnace, saying, Obey my voyce, and doe according to all these things which I command you: so shall ye be my people, and I

how they ever shewed themselves rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law, Deut. 17. 26.

b The more that man thinketh to doe any thing well by his owne wisdom, and not as God instructeth him, the more doth he proue himselfe to be a vile beast.

l By these words, portion and Rod, he signifyeth their inheritance: meaning that God should be all sufficient for them, and that their felicity consisted in him alone, & therefore they ought to renounce all other helps, as of Iacob. Deut. 32. 9. Psal. 104. k The Prophet calleth the Iewes to them, as captiuitie, shewing that it was now at hand, that they should see the things whereof he had tolde them.

l It is my iust plague, and therefore I will take patiently, whereby he teacheth the people how to be patient toward God.

m He sheweth how Ierusalem shall lament. n The gouernours and ministers.

o See Chap. 4. 13 p He speaketh this because that Nebuchadnezzar purposed to haue made war against the Meabites and

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h He calleth the Iewes to the consideration of Gods word, which he had made a couenant of eternall felicitie with them, and how he ever performed it on his behalfe, and how they ever shewed themselves rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law, Deut. 17. 26.

will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a lande, which floweth with milke & honie, as appeareth this day. Then answered b I, and said, Some it, O Lord.

6 Then the Lord said vnto me, Crie all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them out of the land of Egypt vnto this day, c rising early and protesting, Lying, Obey my voyce.

8 Neuertheless they would not obey, nor encline their eare: but every one walked in the stubbornnesse of his d wicked heart: therefore I will bring vpon them all the e words of this couenant which I commaunded them to doe, but they did it not.

9 And the Lord said vnto me, A f conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are returned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not bee able to escape, and though they crie vnto me, a I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and crie vnto the gods vnto whom they offer incense, but they shall not bee able to helpe them in time of their trouble.

13 b For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue y set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not i pray for this people, neither lift vp a cry or prayer for them: for when they cry vnto me in their trouble, I will not heare them.

15 What should my k beloued tarie in mine house, seeing they haue committed abomination with many, and the holy flesh l goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lord called thy name, A greene oliue tree, faire, and of goodly fruit: but with m noyse and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselves to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, euen then thou shewdest me n their practices.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had deuised this against mee, saying, Let vs o destroy the tree with the fruite thereof, and cut him out of the land of the liuing: that his name may be no more in memorie.

20 But O Lord of hostes, that iudgeth righteously, and triest the reines and the heart, let mee see thy p vengeance on them: for vnto thee haue I opened my cause.

21 The Lorde therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say, r prophesie not in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hostes, Behold, I will visit them: the yong men shall die by the sword: their sunnes and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yere of their visitation.

it, read: Chap. x. i. e Not that they could not abide to heare God named: (for herein they would shew themselves most holy) but because they could not abide to bee sharply reprooued, and therefore desired to bee flattered, Iſai. 30. 10. and to bee maintained in their pleasures, Michah 2. 11. and not to heare vice condemned, Amos 7. 12.

CHAP. XII.

1 The Prophet maruelled at the prosperitie of the wicked, although hee confessed God to be righteous. 7 The times are forſaken of the Lord. 10 Hee speaketh against pastors and preachers, that ſeuer the people. 12 The Lord threatneth destruction vnto the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art a righteous: yet let me talk with thee of thy iudgements: wherefore doeth the way of the wicked b prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken root: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their c reines.

3 But thou, Lord, knowest me: thou hast scene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery helde wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they said, e He will not see our last end.

5 If thou hast runne with the f footmen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee: but beleue them not, though they speake faire to thee.

7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a h lion in the Forrest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto mee, as a bird

promises, they flattered themselves as though God would euer bee mercifull, and not utterly destroy them: therefore they had dened themselves in finne, till at length the beasts and infernall creatures felt the punishment of their stubborn rebellion against God. f Some thinke that God reprooueth Ieremias, in that that he would reason with him, saying, that if he were not able to march with men, that hee were farre vnable to dispute with God. Others, by the footmen, meane them of Anathoth: and by the horsemen, them of Ierusalem, which should trouble the Prophet worse then his owne countrymen did. g God willett the Prophet to denounce his iudgements against Ierusalem, nor will standling that they shall both by their rage and haereticall labour to put him to silence. h Enter ramping and raging against me and my Prophets.

p Thus he sape, not for hatred, but being moued with the Spirit of God, he desired the advancement of Gods glory, and the verifying of his word which is by the destruction of his enemies.

q To wit, both the Priests and the rest of the people: for this towne was the Priests, and they dwell in

a The Prophet confideth God to be iust in all his doings, although man be not able to giue a reason of all his actes.

b This question hath bene alway a great temptation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie.

c Job 31. 7. psalme 37. 1. and 73. 8. Habac. 1. 3.

d They professe God in mouth, but denie him in heart, which is heere meant by the reines, Iſai. 39. 13. math. 15. 8.

e The Hebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feeble

f his heauie indgement when they lacke their riches which were a signe, of his mercie.

g Abusing Gods Iesurie and his

h Enter ramping and raging against me and my Prophets.

b Thus he speaketh in the person of the people, which agreed to the couenant.

c Read Chap. 7. 12.

d According to his owne fantasie, and not as my word appointed him.

e Meaning, the menaces and curses conteined in the Law, Leuit. 26. 14. deut. 28. 16.

f That is, a general comfort to rebell against me.

g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele. Psal. 1. 10.

h Read Chap. 2. 28.

i Read Chap. 7. 16 and 14. 11.

k My people of Israel, whom I haue hitherto so greatly loved.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and so reioyced in their wickednes.

m Of the Babylonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some read, Let vs corrupt his meat with wood, meaning, poison.

I In stead of be-
ring my heart,
an wearing only
my colours, they
have changed
the direction of
their hearts
and their eyes
therefore their
carnies, as thick
as the fowles of
the air shall come
about them to de-
vour them:
b Every one of
you shall be filled
with spirituall
drunkennes, and
be without all
knowledge to
know how to help
your selves.

c It shall be as easie
for me to de-
stroy the greatest
and the strongest,
as it is for a man
to breake earthen
bottles.

d That is, a King-
dom and miterie by
the Babylonians,
Isa. 5. 22.

e Meaning for
helpe and support
of the Egyptians.
f You shall surely
be left away cap-
tive, and I am re-
ding to mine af-
fection toward you,
shall weepe and
lament for your
stubbinnes.

g For Ichabadi
and his mother
rendred them-
selves by Ieremi-
ahs counsel to the
king of Babylon,
3. King. 24. 12.

h That is, of Ju-
dah, which lieth
Southward from
Babylon.

i He asketh the
king, where his
people is become.

k By seeking to
strangers for helpe,
thou hast made
them skillful to
fight against thee.

l Thy cloke of hy-
pocrisie shall be
pulled off, and thy
shame scene.

m As thine iniqui-
ties have bene
manifest to all the
world, so shall thy
shame and punish-
ment.

n He compareth
idolaters to horses
inflamed after
mares.

of divers colours: as we see the birds about her,
saying, Come, assemble all the beasts of the field,
come to eate her.
10 Many pastours have destroyed my vine-
yard, and troden my portion vnder foote: of my
pleasant portion they have made a desolate wil-
dernes.
11 They have layed it waste, and it is being
waste, mourneth vnto mee, and the whole land
lyeth waste, because no man fetcheth his minde on
it.
12 The destroyers are come vpon all the high
places in the wilderness: for the sword of the
Lord shall denoure from the one end of the land,
even to the other end of the land: no flesh shall
haue peace.
13 They haue sown wheate, and reaped
thornes: they were sicke, and had no profit: and
they were afflicted of your fruits, because of the
fierce wrath of the Lord.
14 Thus saith the Lord against all mine enill
neighbour, that touch the inheritance, which
I haue caused my people Israel to inherite, Be-
hold, I will plucke them out of their land, and
plucke out the house of Iudah from among
them.
15 And after that I haue plucked them out, I
will returne, and haue compassion on them, and
will bring againe euery man to his heritage, and
euery man to his land.
16 And if they will learne the wayes of my
people, to sweare by my Name, (The Lord li-
eth, as they taught my people to sweare by Baal)
then shall they be built in the middes of my peo-
ple.
17 But if they will not obey, then will I vt-
terly plucke vp, and destroy that nation, sayeth
the Lord.
The true doctrine and manner to serue
God. f. Reaile Chap. 4. 1. t. They shall bee of the number of the faithful, and
haue a place in my Church.

CHAP. XIII.

The destruction of the cities is prophesied. 11 Why I should weep
because I see the fall of God, and why they were forsaken. 15
Heauenly Father, have compassion.

Thus saith the Lord vnto mee, Goe, and buy
thee a linen girdle, & put it vpon thy loines,
and put it not in water.
2 So I bought the girdle according to the
commandement of the Lord, and put it vpon my
loynes.
3 And the word of the Lord came vnto mee
the second time saying,
4 Take the girdle that thou hast bought,
which is vpon thy loynes, and arise, goe to-
ward Perath, and hide it there in the cleit of the
rocke.
5 So I went, and hid it by Perath, as the Lord
had commanded me.
6 And after many dayes the Lord said vnto
mee, Arise, goe toward Perath, and take the gi-
rdle from thence, which I commanded thee to hide
there.
7 Then went I to Perath, and digged, and
tooke the girdle from the place where I had hid
it, and behold, the girdle was corrupt, and was
profitable for nothing.
8 Then the word of the Lord came vnto me,
saying,
9 Thus saith the Lord, After this manner will I

destroy the pride of Iudah, and the great pride of
Ierusalem.
10 This wicked people haue refused to heare
my word, and walke after the stubbornnesse of
their owne heart, and walke after other gods to
serue them, and to worship them: therefore they
shall bee as this girdle, which is profitable to no-
thing.
11 For as the girdle cleaseth to the loynes of
a man, so haue I cleaue to me the whole house of Is-
rael, and the whole house of Iudah, saith the Lord,
that they might bee my people: that they might
haue a name, and praise, and glory, but they would
not heare.
12 Therefore thou shalt say vnto them this
word, Thus saith the Lord God of Israel, Every
bottell shall be filled with wine, and they shall
say vnto thee, Doe we not know that euery bottell
shall be filled with wine?
13 Then shalt thou say vnto them, Thus saith
the Lord, Behold, I will fill all the inhabitants of
this land, euen the kings that sit vpon the throne
of David, and the Priests, and the Prophets, and
all the inhabitants of Ierusalem with drunken-
nesse.
14 And I will dash them one against another,
euen the fathers and the sons together, saith the
Lord: I will not spare, I will not pitie, nor haue
compassion, but destroy them.
15 Heare and giue eare, be not proud: for the
Lord hath spoken it.
16 Give glory to the Lord your God before
he bring darkness, and orer your feet shun-
able in the darke mountains, and whilst you looke
for light, hee turne it into the shadow of death,
and make it as darkness.
17 But if ye will not heare this, my soule shall
weepe in secret for your pride, and mine eye shall
weep, and drop downe teares, because the Lords
flocke is carried away captiue.
18 Say vnto the King and to the Queen,
Humble your selves, sit downe, for the crowne
of your glory shall come downe from your
heads.
19 The cities of the South shall be shut vp,
and no man shall open them: all Iudah shall bee
carried away captiue; it shall bee wholly carried a-
way captiue.
20 Lift vp your eyes; and beholde them that
come from the North: where is the flocke that
was giuen thee, why thy beautifull flocke?
21 What wilt thou say when he shall yik thee?
(for thou hast taught them to be captiues, and
as chiefe ouer thee) shall not sorrow take thee as a
woman in trauaile?
22 And if thou say in thine heart, Wherefore
come these things vpon mee? For the multitude
of thine iniquities are thy skirts discovered, and
thy heeles made bare.
23 Can the blacke Moore change his skin? or
the leopard his spots? then may ye also doe good,
that are accustomed to doe euill?
24 Therefore will I scatter them, as the stub-
ble that is taken away with the Southwind.
25 This is thy portion, & the part of thy men-
sures from mee, saith the Lord, because thou hast
forgotten me, and trusted in lies.
26 Therefore I haue also discovered thy skirts
vpon thy face, that thy shame may appeare.
27 I haue bene thine adulteries, and thy nei-
ghbours, the filthinesse of thy whoredome on the hills

b Every one of
you shall be filled
with spirituall
drunkennes, and
be without all
knowledge to
know how to help
your selves.

c It shall be as easie
for me to de-
stroy the greatest
and the strongest,
as it is for a man
to breake earthen
bottles.

d That is, a King-
dom and miterie by
the Babylonians,
Isa. 5. 22.

e Meaning for
helpe and support
of the Egyptians.
f You shall surely
be left away cap-
tive, and I am re-
ding to mine af-
fection toward you,
shall weepe and
lament for your
stubbinnes.

g For Ichabadi
and his mother
rendred them-
selves by Ieremi-
ahs counsel to the
king of Babylon,
3. King. 24. 12.

h That is, of Ju-
dah, which lieth
Southward from
Babylon.

i He asketh the
king, where his
people is become.

k By seeking to
strangers for helpe,
thou hast made
them skillful to
fight against thee.

l Thy cloke of hy-
pocrisie shall be
pulled off, and thy
shame scene.

m As thine iniqui-
ties have bene
manifest to all the
world, so shall thy
shame and punish-
ment.

n He compareth
idolaters to horses
inflamed after
mares.

a There is no place so high nor low, whereas the marks and signs of thine idolatry appears not.

a Which came for lacke of raine, as verse 4.
b The word signifieth to be made blacke & so is here taken for extreme sorrow.

c To wit, with ashes is taken of sorrow.

d Meaning that the brute beastes for drought were compelled to forsake their young, contrary to nature, and to goe for water, which they could not finde.

e Which are so here of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.
f He sheweth the only way to remedie Gods plagues, which is by vntai- ned confession of our finnes, and re- turning to him by repentance.

g That teacheth us care for vs.
h As one that hath strength for help, and yet is afraid to putte his hand.
i Read Chap. 9. 26 and 11. 14.

k He pitteth the people, & scoureth the false prophets, which deceived them: but the Lord answered, that Both the prophets, which deceived, and the people, which suffered themselves to be seduced, shall per- ish Chap. 43. 15. and 47. 8. 9. and 29. 3. 4. Chap. 23. 21. and 27. 15. and 29. 3.

l He pitteth the people, & scoureth the false prophets, which deceived them: but the Lord answered, that Both the prophets, which deceived, and the people, which suffered themselves to be seduced, shall per- ish Chap. 43. 15. and 47. 8. 9. and 29. 3. 4. Chap. 23. 21. and 27. 15. and 29. 3.

in the fields, & thine abominations: Woe vnto thee, O Ierusalem: wilt thou not be made cleane when shall it once be?

CHAP. XIII.

Of the death that should come. 7. The prayer of the people for the mercie of the Lord. 10. The wretchedfull people are not heard. 13. Of prayer, fasting, and of false prophesies that seduce the people.

The word of the Lord that came vnto Ieremi- ah concerning the death.

1. Iudah hath mourned, and the gates thereof are desolate, they have been brought to heau- nesse vnto the ground, and the cry of Ierusalem goeth vp.

2. And their nobles haue sent their inferiours to the water, who came to the welles; and found no water: they returned with their vessels empty: they were ashamed and confounded, and coue- red their heads.

3. For the ground was destroyed, because there was no raine in the earth: the plowmen were a- shamed, and couered their heads.

4. Yea, the kinde also calued in the field, and forsooke it, because there was no grasse.

5. And the wilde asses did stand in the high places, & drew in their wind like dragons: their eyes did faile, because there was no grasse.

6. O Lord, though our iniquities testifie a- gainst vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

7. O thou hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by, to try for a night?

8. Why art thou as a man astounded, and as a strong man that cannot helpe? yet thou, O Lord, art in the midst of vs, and thy name is called vpon vs: forsake vs not.

9. Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not re- strained their feet, therefore the Lord hath no de- light in them: but hee will now remember their iniquity, and visit their finnes.

10. Then sayd the Lord vnto me, Thou shalt not pray to do this people good.

11. When they fast, I will not heare their cry, and when they offer burnt offering, and an obla- tion, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

12. Then answered I, Ah Lord God, behold the prophets say vnto me, Ye shal not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

13. Then the Lord said vnto me, The prophets prophesie lies in my name: I haue not sent them, neither did I command them, neither spake I vn- to them, but they prophesie vnto you a false visi- on, and diuination, and vanity, and deceitfullnesse of their owne heart.

14. Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whome I haue not sent, yet they say, Sword & famine shal not be in this land, by sword & famine shall those prophets be consumed.

15. And the people to whom these prophets do prophesie shal be cast out in the streets of Ierusa- lem, because of the famine, & the sword, and there shall bee none to bury them: both they and their wiues, and their finnes, and their daughters: for I will powre their wickednesse vpon them.

16. Therefore thou shalt say this word vnto them, Let mine eyes drop down teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a sore grievous plague.

17. For if I goe into the field, behold the flaine with the sword: & if I enter into the cite, behold them that are sicke for hunger: alfor more ouer the Prophet say, and the Priest go a wandring into a land that they know not.

18. Hast thou vtterly reiected Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot bee healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

19. We acknowledge, O Lord, our wicked- nesse and the iniquities of our fathers: for we haue sinned against thee.

20. Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remem- ber and breake not thy covenant with vs.

21. Are there any among the vanities of the Gentiles, that can giue raine? or can the heauens giue showers? Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

22. Repentance, which is the only meane to auoid this famine, which was the beginning of Gods plagues. p. Meaning their idols, reade Chap. 10. 1. 5.

CHAP. XV.

The Lord would heare no prayer for the Iewes, 3. but threat- ned to destroy them with foure plagues.

1. Then said the Lord vnto me, Though Moses and Samuel stood before me, yet mine affec- tion could not be toward this people: cast them out of my sight, and let them depart.

2. And if they say vnto thee, Whether shal we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3. And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the dogs to teare in pieces, and the foules of the heauen, and the beastes of the earth to deuoure, and to de- stroy.

4. I will scatter them also in all kingdomes of the earth, because of Manasseh the sonne of Hezekiah king of Iudah, for that which he did in Ierusalem.

5. Who shall then haue pitie vpon thee, O Ieru- salem? or who shall besorg for thee? or who shall goe to pray for thy peace?

6. Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee: and destroy thee: for I am wearie with repenting.

7. And I will scatter them with the winde in the gates of the earth: I haue wasted, and destroy- ed my people, yet they would not returne from their waies.

8. Their widowers are increased by me about the sand of the sea: I haue brought vpon them, and against the assembly of the young men, a de- stroyer at none day: I haue caused him to fall vpon them and the cite, suddenly and speedily.

9. She that hath borne seven, hath begone made weak: her heart hath failed: the famine hath failed: her, whilst it was day, the heat bene con- founded, and ashamed, and the residue of them

1. The false pro- phets promised peace & assurance, but Ieremias tel- led to teares, and repentance for their affliction, which is as hard, as Chas. 9. 1. Lam. 1. 6. and 2. 1. 8. m Both high and low shal be led captiues into Ba- bylon. n Though the Prophet knew that God had cast off the multitude, which were hypo- crites, and bastards children, yet he was assured that for his promise sake he would haue still a Church, for the which he prayed.

o He teacheth this Church a forme of prayer to humble themselves to God by true re- pentance, which is the only meane to auoid this famine, which was the beginning of Gods plagues. p. Meaning their idols, reade Chap. 10. 1. 5.

q Meaning their idols, reade Chap. 10. 1. 5.

a Meaning, that if there were any man living moued with so great zeale toward the people as were these two, yet that he wou- ld no grant this re- quest, forasmuch as he had determi- ned the contrary, Eccl. 14. 14. * Zech. 13. 9.

b The dogs, birds, and beastes should deuoure them that were Iewes.

c The word signifieth to run to & fro for feare & vnquietnes of conscie- nce as did Cain.

d Not that the people was punish- ed for the kings sinne onely, but for their owne finnes also, because they consented to his wickednesse, e. King. 21. 9.

e That is I will not call backe my plagues, or spare thee any more. f Meaning, the Iewes.

g Because I had sinned their but- bands.

h Or, fearfully.

i She that had many, lost all her children.

j She was destroy- ed in the midst of her prosperitie.

1. The Lord is the
Proprietor of the
complaining of the
people, and that he
was refused to be
wicked a time
wherein also he
showeth what is
the condition of
Gods ministers: to
not to have all the
world against the
though they give
none occasion.
2. Which is an oc-
casion of conceit
on and hate.
3. In this people
the Lord es-
tablished me and said
that my last dayes
should be quiet:
and by the enemy
he meaneth here,
Nebuchadnezar the
captaine of Nebu-
chadnezzar, who
gave Ieremias the
choise either to re-
maine in his coun-
try, or to go whi-
ther he would: or
by the enemy he
meaneth y^e Jewes,
which should af-
terward know Ie-
remias fidelitie,
and therefore fa-
uour him.
4. As for the peo-
ple, though they
seemed strong as
yrons, yet should
they not be able
to resist the hand
of Babyloo,
but should be led
captiue.
5. He speaketh
not this for desire
of reuenge, but
wishing that God
would deliuer his
Church of such in-
iquity: he knowe
to be hardened,
and inexcusable.
6. I receiue them with as great ioy, as he that is afflicted, catcheth
mercy.
7. I had nothing to doe with the wicked contenters of thy word, but la-
mented bitterly for thy plagues, shewing what the faithful should do when they see
signes of Gods anger.
8. And hath not studied me according to thy promise
wherein appeareth that in the Saints of God is imperfection of faith, which through
impedency is sometimes assailed, as Chap. 10. 7. I shew forget these carnall con-
siderations, and faithfully execute thy charge. 9. That is, seek to winne the good
from the bad. 10. To wit as my mouth hath pronounced, Chap. 1. 18. and so here
followeth verse 20. 11. Ceaseforme not thy selfe so their wickednesse, but let them
follow thy godly examples. 12. I will arme thee with an invincible strength
and confidence, so that all the powers of the world shall not overcome thee.

will I deliver you: the sword before their ene-
mies saith the Lord.
10. Woe is me, my mother, that thou hast
borne me a contentious man, and a man that strit-
teth with the whole earth: I have neither I sent
on fury, nor men have put into me on fury: yet
every one doth call me an enemy.
11. The Lord said, Surely the remnant shall
have wealth: surely I will cause thine enemies to
increase thee in the time of trouble, and in the time
of affliction.
12. Shall the iron breake the iron, and the
brasse that commeth from the North?
13. Thy substance and thy treasures will I give
to be spoiled without game, and that for all thy
sins: even in all thy borders.
14. And I will make thee to go with thine ene-
mies into a land that thou knowest not: for a fire
is kindled in mine anger, which shall burne you.
15. O Lord, thou knowest, remember me, and
visit me, and reuenge me of my persecuters: take
me not away in the continuance of thine anger: I
know that for thy sake I have suffered rebuke.
16. Thy words were found by me, & I did eat
them, and thy word was vnto me the ioy and re-
ioicing of mine heart: for thy Name is called
vpon me, O Lord God of hosts.
17. I face not in the assembly of the mockers,
neither did I reioice, but sat alone: because of thy
plague: for thou hast filled me with indignation.
18. Why is mine heavynesse continually? and my
plague desperate, and can not be healed? why art
thou vnto me as a liar, and as waters that faile?
19. Therefore thus saith the Lord, If thou re-
turne, then will I bring thee againe, & thou shalt
stand before me: and if thou take away the pre-
cious from the vile, thou shalt be according to
my word: let them reuenge vnto thee, but re-
turne not thou vnto them.
20. And I will make thee vnto this people a
strong brassen wall, and they shall fight against
thee, but they shall not preuaile against thee: for
I am with thee to save thee, and to deliuer thee,
saith the Lord.
21. And I will deliuer thee out of the hand of
the wicked, and I will redeeme thee out of the
hand of the tyrant.
22. I receiue them with as great ioy, as he that is afflicted, catcheth
mercy.
23. I had nothing to doe with the wicked contenters of thy word, but la-
mented bitterly for thy plagues, shewing what the faithful should do when they see
signes of Gods anger.
24. And hath not studied me according to thy promise
wherein appeareth that in the Saints of God is imperfection of faith, which through
impedency is sometimes assailed, as Chap. 10. 7. I shew forget these carnall con-
siderations, and faithfully execute thy charge. 25. That is, seek to winne the good
from the bad. 26. To wit as my mouth hath pronounced, Chap. 1. 18. and so here
followeth verse 20. 27. Ceaseforme not thy selfe so their wickednesse, but let them
follow thy godly examples. 28. I will arme thee with an invincible strength
and confidence, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

The Lord forbidding Ieremias to marry, forsooth him what
should be the affliction upon Iuda. 13. The captivity of Ba-
bylon. 15. Their delinquency. 19. The calling of the Gentiles.
The word of the Lord came also vnto me,
saying,
Thou shalt not take thee a wife, nor have
sonnes nor daughters in this place.
For thus saith the Lord concerning the
sonnes, and concerning the daughters, that are
borne in this place, & concerning their mothers
that beare them, & concerning their fathers that
beget them in this land,
They shall die of deaths, and diseases: they
shall not be lamented, neither shall they be buried;

but they shall be as dung upon the earth, and they
shall be consumed by the sword, and by famine,
and their carkeises shall be meat for the fowles of
the heaven, and for the beasts of the earth.
5. For thus saith the Lord, Bitter not into the
house of mourning, neither goe to lament, nor be
moued for them: for I have taken my peace
from this people, saith the Lord, and mercy and
compassion.
6. Both the great, and the small shall die in this
land: they shall not be buried, neither shall men
lament for them, nor cut themselves, nor make
themselves bald for them.
7. They shall not stretch out the hands for them
in the mourning to comfort them: for the dead,
neither shall they give them the cup of consola-
tion to drinke for their father, or for their mother.
8. Thou shalt not also goe into the house of
feasting, to sit with them to eat and to drinke.
9. For thus saith the Lord of hostes, the God
of Israel, Behold, I will cause to cease out of this
place in your eyes, even in your dayes, the voyce
of mirth, and the voice of gladnesse, the voyce of
the bridegrome, and the voyce of the bride.
10. And when thou shalt heare these words, all
these words, and they shall say vnto thee, Where-
fore hath the Lord pronounced all this great
plague against vs, or what is our iniquitie? and
what is our sin that wee haue committed against
the Lord our God?
11. Then shalt thou say vnto them, Because
your fathers haue forsaken mee, saith the Lord, &
haue walked after other gods, and haue turned
them, and worshipped them, and haue forsaken
me, and haue not kept my Law,
12. And ye haue done worse then your fathers:
for behold, you walke every one after the stub-
bornnes of his wicked heart, & wil not heare me.
13. Therefore will I drinke you out of this land
into a land that ye know not, neither you nor
your fathers, and there shall ye serue other gods
day and night: for I will shew you no grace.
14. Behold therefore, saith the Lord, the daies
come that it shall no more be said, The Lord li-
ueth, which brought vp the children of Israel out
of the land of Egypt.
15. But, The Lord liueth, that brought vp the
children of Israel from the land of the North,
and from all the landes where hee had scattered
them, and I will bring them againe into their land
that I gaue vnto their fathers.
16. Behold, saith the Lord, I will send out ma-
ny fishers, and they shall fish them, and after will
I send out many hunters, & they shall hunt them
from every mountaine, and from every hill, and
out of the cates of the rocks.
17. For mine eyes are vpon all their wayes:
they are not hid from my face, neither is their in-
iquitie hid from mine eyes.
18. And first I will recompense their iniquitie
and their sinne double, because they haue desiled
my land, and haue filled mine inheritance with
their filthie carions, and their abominations.
19. O Lord, thou art my force, and my
strength, and my refuge in the day of affliction:
the Gentiles shall come vnto thee from the ends
of the world, & shall say, Surely our fathers haue
inherited lies, and vanity, wherein there was no
profit.
20. Shall a man make gods vnto himselfe, and
they are no gods?

1. Signifying that
the affliction should
be so great, that
one should not
have leaue to re-
comfort another.
2. That is, should
not reue their
clothes in signe
of mourning.
3. For in such
great extremities
all consolation
and comfort shall
be in vaine.
4. Because the wis-
ked are alwayes
rebellious & dis-
semble their owne
sins, and in-
sure against Gods
indignation, as
though he had no
just cause to punish
them, he sheweth
him what to an-
swere. Chap. 7. 16.
5. Signifying the
benefit of their de-
liverance out of
Babylon should
be so great, that it
should abolish the
remembrance of
their deliuerance
from Egypt: but he
hath here chiefly
respect to spiri-
tual deliuerance
vnder Christ.
6. By the fishers &
hunters are meant
the Babylonians
and Caldeans who
should destroy the
is such force, that if
they escaped the
one, the other
should take them.
7. That is, their
sonnes and daugh-
ters, which they
offered to Molech.
8. He woodereth at
the great mercy of
God in this deliue-
rance, which shall
not only extend to
the Iewes but also
to the Gentiles.
9. Our fathers were
most vile idolaters
therefore it com-
meth only of Gods
mercy, that he per-
formeth his pro-
mise, and hath not
utterly cast vs off.

1 They shall once againe teele my power, and mercie for their delin-
quance, that they may learne to worship me.

21 Beholde, therefore I will this once teach them: I will shewe them mine hande: and my power, and they shall knowe that my Name is the Lord.

CHAP. XVII.

1 The frowardnes of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The living waters are forsaken. 21 The right keeping of the Sabbath is commanded.

The finne of Iudah is written with a pen of yron, and with the point of a diamond, and grauen vpon the table of their heart, and vpon the hornes of your altars.

2 They remember their altars as their children, with their groues by the greene trees vpon the high hills.

3 O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoyled, for the fume of thy high places throughout all thy borders.

4 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, which shall burne for euer.

5 Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabite the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree that is planted by the water, which spreadeth out her roots by the river, and shall not feele when the heat cometh, but her leafe shall be greene, and shall not care for the yere of drought, neither shall cease from yeelding fruit.

9 The heart is deceitfull and wicked about all things, who can know it?

10 The Lord search the heart, and trie the reins, euen to giue euery man according to his wayes, and according to the fruites of his works.

11 As the Partrich gathereth the young, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be afoole.

12 As a glorious throne exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lord, the fountaine of li-
uing waters.

14 Heale mee, O Lord, and I shall be whole: saue mee, and I shall be saued: for thou art my praye.

Their owne lewd imaginations deceiue them, and bring them to their inconueniencies: but God will examine their deeds by the malice of their hearts. 1 Sam. 16.7. 1 Chron. 28.9. Psal. 7.10. Chap. 11.20. and 20.12. Reue. 2.23. As the Partrich by calling gathereth other which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because he cometh by them falsely. 1 Shewing that the godly ought to glory in nothing, but in God, who doeth exalt him, and hath left a signe of his fauour in his Temple. m Their names shall not be registred in the booke of life. n He desired God to preferre him that he fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God.

15 Behold, they say vnto me, Where is the word of the Lord? let it come now.

16 But I haue not thrust in my selfe for a pa-
flour after thee, neither haue I desired the day of miserie, thou knowest that which came out of my lips was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, yee kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your fowles, and heare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carrie forth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare nor receiue correction.

24 Neuerthelesse, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall ride vpon charets and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iu-
dah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, & from the South, which shall bring burnt offerings, and sacrifices, and meat offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

1 God sheweth by the example of a potter, that it is in his power to destroy the deifiers of his word. 13 The confutation of the Iewes against Ieremias. 19 His prayer against his aduersaries.

The word which came to Ieremias from the Lord, saying,

2 Arise, and go down into the potters house, and there I shall shew thee my words.

3 Then I went down to the potters house, and behold, he wrought a worke on the wheel,

4 And the vessel that he made of clay, was broken in the hand of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

The wicked say that my prophetic shall not come to passe because thou deferrest the time of thy vengeance.

I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.

Reade Chap. 11.20.

Whereas thy doctrine may be best vnderstood both of high and lowe.

By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 31.2. and by the breaking of this one commandment, he maketh them transgressors of the whole lawe, forasmuch as the first and second table are con-
tained therein. Chap. 32.4.

As the potter hath power ouer the clay to make what he will, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, I am. 45.9. Psal. 57. rom. 9.20.21.

b When I see
ture of the
repentance
God it is not
he doeth con
to that which
bath ordained
in his heart
but when he
threweth it
calling to rep
tance and whe
he giveth min
grace to repen
the threatening
(which encrea
sith a conditi
in it is broken
place: & this
scripture talke
repentance in
God, because
so appeareth
to mans judg
c As men that
had no remorse
but were alto
gether bent to
rebellion and
to their owne
selfe will
d Arto misde
deed which he
hath committed
shall hee be
water which he
hath at home
to goe and seeke
water abroad
to quench his
thirst: so they
that have not
to seeke for hel
and life: and
strange to
God which will
perish with
them
e This is the
way of truth
which God has
chosen by his
angel Chap. 6.
f I will show
mine anger
and not my
favour toward
them
g This argum
the wicked ha
ever yfed agai
the servants of
God. The Chur
cannot erre: we
are the Church
and therefore
whoever spea
keth against vs
they ought to die
1. King. 22. 24.
Chap. 7. 4. & 10. 3.
malice. 2. 144.
that the false
Church perfec
teth the true
Church, which
standeth not in
outward pompe
and in multitude
but is known
by the graces of
the holy Spirit
h Let vs stand
him and asse
him: for we shall
be dejected
i Seeing the
figure of the
the adulterers
which growe
dayly more and
more the Proph
being moved with
Gods Spirit
without any
purpose of
prayer for their
destruction, be
cause he knowe
that it should
end in Gods
glory and profit
of his Church.

6 O house of Israel, rancie I doe with you as this potters clay: the Lord beholds as the clay is in the potters hand: so are you in mine hand, O house of Israel.

7 I will speak suddenly against a nation, on against a kingdome to plucke it vp, and to roote it out and to destroy it.

8 But if this nation against whom I have pronounced rancie from their wickednes, I will repent of the plague that I thought to bring upon them.

9 And I will speak suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: I will returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said, desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubbornnes of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which he hath laid, from the rocks of the field? or shall she cold flowing waters, that come from a fasher place, be forgotten?

15 Because my people hath forgotten me, and have burnt incense to yemie, and their prophets have caused them to stumble in their wayes from their ancient wayes, to walke in the pathes of euill, this is their euill.

16 To make their land desolate, and a place of euill derision, so that euery one that passeth thence, by shall be astonished and wagge his head.

17 I will scatter them with an East winde before the storm: I will shew them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some devise against Ieremiah: for the Lawe that not perish from the Priests, nor to consult with the wise, nor the words from the Prophet, come, and let vs smite him with the tongue, and let vs deigne head to any of his words.

19 Hearken vnto mee, O Lord, and heare the voyce of them that comend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, I deliuey up their children to famine, and let them drop away by the force of the sword, & let their wiues be robbed of their children, and be widowers: and let their husbands be put to death, and let their young men be slain by the sword in the street.

22 Let me crye, he hath heard from their houses, when they shall bring in a holfe suddenly vpon them: for they haue digged a pit to take me, and hid inares for my feet.

23 Yet Lord thou knowest all their counsell against me, and hast to death: forgive not their iniquitie, neither put out their name from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX

Here prophesied the destruction of Ierusalem for the contempt and despising of the word of God.

Has said the Lord, God and buy an earthen bottel of a potters, and take of the ancients of the people, and of the ancients of the Priests.

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the East gate: and thou shalt preach there the words that I shall tell thee.

3 And shalt say, Heare yee the words of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoever heareth, his eares shall tingle.

4 Because they haue forsaken me, & prophaned this place, and haue burnt incense in it vnto other gods, whom neither they nor their fathers haue knowne, nor the Kings of Iudah (they haue filled this place also with) blood of innocents, and they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my mind.

5 Therefore behold the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of Slaughter.

6 And I will bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeles will I give to be meat for the fowles of the heauen, and to the beastes of the field.

7 And I will make this cite desolate and hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

8 And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his neighbour in the siege, and straitnes, wherewith their enemies that seeke their liues shall hold them strait.

9 Then shalt thou breake the bottell in the sight of the men that goe with thee.

10 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people, and this cite, as one breaketh a potters vessel, that cannot be made whole againe, and they shall burie them in Topheth till there be no place for them.

11 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this cite like Topheth.

12 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vnto whose stokes they haue burnt incense vnto al the host of heauen, and haue powred out drinke offerings vnto other gods.

13 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

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3. Reade Deut.
13. 8.

13 Thus saith the Lord of hostes, the God of Israel, Behold, I will bring upon this city, & upon all her townes, all the plagues that I have pronounced against it, because they have hardened their neckes, and would not heare my wordes.

CHAP. XX.

2 *Jeremiah is smitten and cast into prison for preaching the wordes of God. 3 Hee propheseth the captiuitie of Babylon. 4 Hee complaineth that he is a mocking stocke for the wordes of God. 5 Hee is comforted by the spirit to preach the word.*

When Pashur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Jeremiah prophesied these things,

2 Then Pashur smote Jeremiah the Prophet, and put him in the stocks that were in the big gate of Beniamin, which was by the house of the Lord.

3 And on the morning, Pashur brought Jeremiah out of the stocks. Then said Jeremiah vnto him, The Lord hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the Lord, Behold, I will make thee to bee a terror to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and hee shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carry them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy friendes, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived mee, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision dayly: every one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproch vnto me, and in derision.

9 Then I said, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feared greatly. I Declare said they, and wee will declare it: all my familiars watched for mine halting, saying, it may be that he is deceived: so we shall prevail against him, & we shall execute our vengeance vpon him.

11 But the Lord is with mee like a mighty gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and shall be greatly confounded: for they haue done vnwisely, and their euill doing shall neuer be forgotten.

12 But, O Lotte of hostes, that tryest the righteous, and seekest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the

hand of the wicked.

14 Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed bee the man that shewed my father, saying, A man child is bothe vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide.

17 Because he hath not slaine mee, when from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He propheseth that Zedekiah shall be taken, and the citie burned.

The wordes which came vnto Jeremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord wil deale with vs according to all his wonderous works, that he may returne vp from vs.

3 Then said Jeremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this citie.

5 And I my selfe will fight against you with an outstretched hand, & with a mightie arme, euen in anger & in wrath, & in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the king of Iudah, & his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seek their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue pitie nor compassion.

8 And vnto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this citie, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this citie, for euill and not for good, saith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of David, Thus saith the Lord, Execute iudgment in the morning, and deliuer the oppressed out of the hand of the oppressour, lest

h How the children of God are overcome in this battell of the flesh, and the Spirit, and into what inconueniences they fall till God raise them vp againe: see Iob 3. 2. and chap. 1. 5. 20. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25. k Meaning, that the fruit thereof might neuer come to profite.

a Not that the King was touched with repentance of his sinnes, and so sought to God, as did Ezekiah, when he sought to God, 2 King. 19. 4. Isa. 37. 3. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28. b To wit, from your enemies to destroy your selves.

c By yielding your selues to Nebuchad-nezzar. d By resisting him. Chap. 38. 2.

e As a thing recovered from extremity, remedied. Chap. 37. 2. and 38. 2. and 45. 5.

f Chap. 3. 7. f Be diligent to doe iustice.

a That we see that the thing, which neither the King nor the people durst enterprise, against the Prophet of God, this Priest as a chiefe instrument of Sath first attempted, see Chap. 18. 18. b Which haue suffered themselves to be abused by his false prophesies.

c Herein appeareth the impatience, which oftentimes ouercometh the seruants of God, when they see not their labours to profite, & also feeble their owne weakness, see Chap. 1. 5. 18.

d Thou diddest thrust mee forth to this worke against my will.

e He sheweth that he did his office in that he reproved the people of their vices, & threatened them with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, since that Gods spirit did force him thereto.

f Thus the enemies conferred together to knowe what they had heard him say, that they might accuse him thereof, see Ila. 29. 27.

g Here he sheweth how his faith did triue against temptation & sought to the Lord for strength.

h 1. Sam. 1. 6. 7. i Chron. 28. 9. j Psalme 7. 9. k Chap. 11. 20. and 17. 16.

^g Meaning Ierusalem which was builded upon the hill, and part in the valley, and was compassed about with mountains.
^h That is, in the house thereof, which stood as a citie in trees in the forest.

lest my wrath goe out like fire, and burne thee: none can quench it, because of the wickednesse of your workes.

13 Beholde, I come against thee, O inhabitant of the valley; and the rocke of the plaine, saith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure you about it.

CHAP. XXII.

¹ He exhorteth the King to iudgement and righteousness. ² Why Ierusalem is brought into captiuitie. ³ The death of Sathanias the sonne of Iosiah is prophesied.

Thus sayd the Lord: Goe downe to the house of the King of Iudah, and speake there this thing,

And say, Heare the word of the Lorde, O King of Iudah, that sitteth vpon the throne of David: thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord: Execute ye iudgement and righteousness, and deliuer the oppressed from the hand of the oppressor, and vex not the stranger, the fatherlesse, nor the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye do this thing, then shall the kings sitting vpon the throne of David enter in by the gates of this House, and ride vpon chaires, and vpon horses, both he and his seruants and his people.

5 But if yee will not heare these wordes, I sweare by my selfe, saith the Lorde, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah: Thou art Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness, and a citie not inhabited.

7 And I will prepare destroyers against thee every one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire.

8 And many nations shall passe by this city, and they shall say every man to his neighbour, Wherefore hath the Lorde done thus vnto this great citie?

9 Then shall they answer, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 Weepe not for the dead, and be not moued for them, but weepe for him that goeth out: for hee shall returne no more, nor see his naties country.

11 For thus saith the Lord, As touching Sathanias the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue ledde him captiue, and shall see this land no more.

13 Wee vnto him that buildeth his house by vnrighteousnesse, and his chambers without equitie: hee visiteth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so hee will make himselfe large windowes, and feeling with cedar, and paint

them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, hee prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but only for thy couetousnesse, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament him, saying, Ah, my brother, or ah sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 Hee shall be buried, as an asse is buried, euen drawn and cast forth without the gates of Ierusalem.

20 Goe vnto Lebanon, and cry: shewe in Babylon, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidst, I will not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The wind shall feed all thy pastours, and thy louers shall go into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou bee when sorowes come vpon thee, as the sorowes of a woman in trauaile?

24 As I liue, saith the Lord, though Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I wil giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hande of Nebuchad-rezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, & thy mother that bare thee into another country, where ye were not borne, and there shall ye die.

27 But to the lande whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, hee and his seede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the worde of the Lord.

30 Thus saith the Lord, Write this: man destitute of children, a man that shall not prosper in his dayes: for there shalbe no man of his seede that shall prosper and sit vpon the throne of David, or beare rule any more in Iudah.

But God's promise, and therefore was iustly decried of the kingdome. He sheweth that all posterities shall be without of this last plague, as though it were registered for perpetuall memorie. Not that hee had no children (for after hee begate Salathiel in the captiuitie, Matthew 1.12.) but that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastors, 2 A prophesie of the great Pastour Iehoua.

Woe

^k Meaning Iosiah, who was not giuen to ambition and superfluities, but was content with mediocrity and did onely delight in setting forth Gods glory, and to doe iustice to all.

^l For every one shall haue enough to lament for him, selfe.

^m Not honourably among his brethren, but as carions are cast in a hole because their stinke should not infect, reade 1 King. 34.9. Iosephus Antiq. 10.8 writeth that the carnie flew him in the carie, and commended him to be cast before the walles vnderburied, looke Chap 36.30.

ⁿ To call to the Assyrians for helpe.

^o For this was the way out of Iudra to Assyria, whereby is meant that all helpe should faile: for the Caldeans had subdued both them and the Egyptians.

^p Both thy garments and they that should helpe thee, shall vanish away as winde.

^q Thou that art built of the faire Cedar trees of Lebanon.

^r Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because he came of the stocke of David, and therefore for the promise sake could not bee taken from his house: but hee abused Gods promise, and therefore was iustly decried of the kingdome.

^s He sheweth that all posterities shall be without of this last plague, as though it were registered for perpetuall memorie.

^t Not that hee had no children (for after hee begate Salathiel in the captiuitie, Matthew 1.12.) but that none should reigne after him as King.

a Meaning, the princes, governors and false prophets, as Ezek. 34. 2.

b For the which I have especial care, and have prepared good pastures for them.

c Whose charge is to feede the flocks, but they este the fruit thereof, Ezek. 34. 3.

d Thus the Prophets ever vie to seize the promises with the threatenings, lest they godly should be too much beaten downe, and therefore he sheweth how God will gather his Church after this dispersion.

e This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branch,

f Thus the Prophets ever vie to seize the promises with the threatenings, lest they godly should be too much beaten downe, and therefore he sheweth how God will gather his Church after this dispersion.

g Meaning, the false prophets which deceiue the peoples wherein appeareth his great love toward his nation, reads Chap. 14. 13.

h They runne headlong to wickedness, and seeke vaine helpe.

i My Temple is full of their idolatry and superstitions.

k They which should have prospered by my rods against Samaria, are become worse then they.

l Though to the world they seeme holy fathers, yet I deprecate them as I did the abominable cities.

m Reads Chap. 8. 14.

n Which they have invented of their owne braine.

WOr be vnto the pastours that destroy and scatter the sheepe of my pasture, saith the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that feede my people, Yee haue scattered my flocke, and thrust them out, and haue not visited them: beholde, I will visite you for the wickednesse of your workes, saith the Lord.

3 And I will gather the remnant of my sheepe out of all countries, whither I had driuen them, and will bring them againe to their foldes, and they shall grow and increase.

4 And I will set vp shepherds ouer them, which shall feede them: and they shall dread no more nor be afraid, neither shall any of them bee lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shall bee saued, and Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousness.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

8 But, the Lord lieth, which brought vp and led the seede of the house of Israel out of the North country, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the prophets, all my bones shake: I am like a drunken man (and like a man whome wine hath overcome) for the presence of the Lord and for his holy wordes.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their course is euill, and their force is not right.

11 For both the Prophet and the Priest doe wickedly: and their wickednesse haue I found in mine house, saith the Lord.

12 Wherefore their way shall be vnto them as slippery waies in the darkenesse: they shall be driuen forth and fall therein: for I will bring a plague vpon them, even the yere of their visitation, saith the Lord.

13 And I haue scene foolishnesse in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue scene also in the prophets of Ierusalem filthines: they commit adultery and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all vnto mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus sayth the Lord of hostes concerning the prophets, Beholde, I will feede them with wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus sayeth the Lord of hostes, Heare not the wordes of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath sayd, Yee shall haue peace: and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For who hath stood in the counsell of the Lord that hee hath perceiued, and heard his word? Who hath marked his wordes and heard it?

19 Beholde, the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes yee shall vnderstande it plainly.

21 * I haue not sent these prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsell, and I had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednesse of their inventions.

23 Am I a God at hand, saith the Lord, and not a God farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets sayd, that prophesied lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Doe the prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him tell a dreame, and hee that hath my wordes, let him speake my word faithfully: what is the chaffe to the wheat, saith the Lord?

29 Is not my word euen like a fire, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore beholde, I will come against the prophets, saith the Lord, that scale my wordes euery one from his neighbour.

31 Behold, I will come against the prophets, saith the Lord, which haue sweete tongues, and say, He sayth.

32 Behold, I will come against them that prophesie false dreames, sayeth the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophet, or the priest, or the people that shall say, The burden of the Lord, I denie, which the sinners were not able to fastene, therefore the wicked in deriding the word, would aske of the Prophets, what was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reioiced y word of God as a grievous burden. Because this word was brought to conceit and derision, hee will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reverence, What sayth the Lord?

o Reads Chap. 6. 14. and 8. 13.

p Thus they did deride Ieremias, as though the word of God were not revealed vnto him: so also spake Zedekiah to Michaiah, a King. 22. 14.

q Both that God hath sent me, and that my wordes shall be true.

r Chap. 14. 13, 14. and 27. 15, 16.

s He sheweth the difference betweene the true Prophets and the false, betweene the hirling and the true ministers.

t Doe not I see your falschoode, howeuer you cloke it, & wherefore you come, mit it?

u I haue a prophesie revealed vnto me, as Num. 12. 6.

v Eze. 33. 18.

w Eze. 33. 16.

x Reads Chap. 28. 14.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in al- leging it, and that it may appeare to be applied to the same purpose: thus it was spoken, Ezek. 3. 17. 1. cor. 13. 8.

z Which sinners in my Name doe which I haue not commaunded.

a To wit, the Lord.

b The Prophets called their threatenings Gods burden.

c Because this word was brought to conceit and derision, hee will teach them another manner of speech, and will cause this word burden to cease, and teach them to aske with reverence, What sayth the Lord?

d Reads Chap. 6. 14. and 8. 13.

e Reads Chap. 6. 14. and 8. 13.

f Reads Chap. 6. 14. and 8. 13.

g Reads Chap. 6. 14. and 8. 13.

h Reads Chap. 6. 14. and 8. 13.

i Reads Chap. 6. 14. and 8. 13.

k Reads Chap. 6. 14. and 8. 13.

l Reads Chap. 6. 14. and 8. 13.

will.

will even visit every such one, and his house.
35 Thus shall ye say every one to his neighbour, and every one to his brother, Whathath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for ye have perverted the wordes of the living God, the Lord of hostes our God.
37 Thus shall thou say to the Prophet, Whathath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus say the Lord, Because ye say thus wordes, The burden of the Lord, and I have sent unto you saying, Ye shall not say, The burden of the Lord.

39 Therefore behold, I even I will utterly forget you, and I will forsake you, and the cities that I gave you and your fathers, and cast you out of my presence.
40 And will bring an everlasting reproch upon you, and a perpetual shame which shall never be forgotten.

CHAP. XXIII.

The vision of the baskets of figs. 1. Scorpions the part of the people should be brought out of captivity. 2. And that Babylon and the rest of the people should be brought out of captivity.

The Lord shewed mee, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and cunningmen of Ierusalem, and had brought them to Babel.

One basket had very good figges, suchlike the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten: they were so euill.

Then sayde the Lord vnto mee, What seest thou, Ieremiah? And I sayd, Fine, the good figs very good, and the naughty figs very naughty, which cannot be eaten, they are so euill.

Again the word of the Lord came vnto me, saying,

Thus saith the Lord the God of Israel, Like these good figs, so will I know them that are caried away captiue of Iudah to bee good, whom I have sent out of this place, into the land of the Caldeans.

For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them and not destroy them, and I will plant them, and not roote them out.

And I will giue them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.

And as the naughty figs which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt:

I will even giue them for a terrible plague to all the kingdoms of the earth, & for a reproch, and for a prouerbe, for a common talke, and for a curse in all places where I shall cast them.

And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them, & to their fathers.

CHAP. XXV.

The prophesie about the fall of the Ierusalem twenty yeeres. 1. And that after the seventy yeeres the Ierusalem should be destroyed. 2. The destruction of all nations is prophesied.

The word that came to Ieremiah concerning all the people of Iudah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yeere of Nebuchad-nezzar king of Babel.

The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

From the thirteenth yeere of Iosiah the sonne of Amon king of Iudah, even vnto this day (that is the three & twentieth yeere) the word of the Lord hath come vnto mee, and I haue spoken vnto you, rising early and speaking, but ye would not heare.

And the Lord hath sent vnto you all his seruants the Prophets, rising early, and sending them, but ye would not heare, nor encline your eares to obey.

They sayd, Turne againe now every one from his euill way, and from the wickednesse of your inuasions: and ye shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for ever and euer.

And go not after other gods to serue them, and to worship them, and prouoke me not to anger with the works of your hands, and I will not punish you.

Nevertheless, ye would not heare mee, sayth the Lord, but have provoked mee to anger with the workes of your hands to your owne hurt.

Therefore thus saith the Lord of hostes, Because ye haue not heard my words,

Beholde, I will send and take away all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all the nations round about, and will destroy them; and make them an astonishment and an hissing, and a continual desolation.

Moreover, I will take from them the voice of mirth, and the voice of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the noise of the millstones, and the light of the candle.

And this whole land shall be desolate, and an astonishment, and these nations shall serue the king of Babel seventy yeeres.

And when the seventy yeeres are accomplished, I will visit the king of Babel and that nation, saith the Lord, for their iniquities, even the land of the Caldeans, and will make it a perpetual desolation.

And I will bring vpon that land all my words which I haue pronounced against it, even all that is written in this booke, which Ieremiah hath prophesied against all nations.

For many nations, and great kings shall expiuntie, 3. Chron. 36. 22. Ezra 1. 1. chap. 39. ro. dan. 5. 3. k. For seeing the iudgement began at his owne house, the enemies must needs bee punished most grievously, Esay. 6. 1. pet. 4. 17.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakim reigne, yer that yeere is not here counted, because it was almost expired, Dan. 1. 1.

b Which was the fifth yeere and the ninth month of Iehoiakim reigne c That is, I haue spared no diligence or labour, Chap. 3. 7.

d Hee sheweth that the Prophets, wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatry and the vaine confidence of men; for vnder these two all they were conuincid, 1. King. 17. 23. chap. 18. 11. and 35. 5. Iona 3. 8.

e The Caldeans and all their power. f So the wicked and Sams himselfe are Gods seruants, because he maketh them to serue him by constraint, and inueth that which they doe of malice, to his honour and glory.

g As the Philistines, Ammonites, Egyptians and others. h Chap. 16. 9. For, destroy.

i Meaning, that bread and all things that should serue vnto their stakes, should be taken away.

j This reuelation was for the confirmation of his prophesie, because he told them of the time that they should enter and serue in expiuntie, 3. Chron. 36. 22. Ezra 1. 1. chap. 39. ro. dan. 5. 3. k For seeing the iudgement began at his owne house, the enemies must needs bee punished most grievously, Esay. 6. 1. pet. 4. 17.

k For seeing the iudgement began at his owne house, the enemies must needs bee punished most grievously, Esay. 6. 1. pet. 4. 17.

l For seeing the iudgement began at his owne house, the enemies must needs bee punished most grievously, Esay. 6. 1. pet. 4. 17.

m For seeing the iudgement began at his owne house, the enemies must needs bee punished most grievously, Esay. 6. 1. pet. 4. 17.

n For seeing the iudgement began at his owne house, the enemies must needs bee punished most grievously, Esay. 6. 1. pet. 4. 17.

o For seeing the iudgement began at his owne house, the enemies must needs bee punished most grievously, Esay. 6. 1. pet. 4. 17.

1 That is, of the Babylonians, as Chap. 27. 7.

m Signifying the extreme afflictions that God had appointed for every one, as Psal. 75. 8, Isa 51. 17, and this cup, which the wicked drinke is more bitter then that which he giueth to his children, for he measureth the one by mercy, and the other by iustice.

n For new it becometh and shall be continued till it be accomplished.

o Reade Iob.

p Which were cities of the Philistines.

q Edom is here taken for the whole country, and Vz for a part thereof.

r As Grecia, Italie and the rest of those countries.

s These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.

t For there were two countries so named, the one called pleutifull and the other barren, or desert.

u Or, Persia.

v That is, of Babylon, as Chap. 31. 4.

x That is, Jerusalem, read vers. 12.

y Iob. 3. 16, amos 1. 3.

z Iob. 3. 16, amos 1. 3.

10 Iob. 3. 16, amos 1. 3.

y They which are at the Lords commandment.

men serve themselves of them: thus will I recompense them according to their deedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, Take the cup of wine of this mine indignation at mine hand, and cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and be moued, and bee mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord had sent me:

18 Euen Iuusalem and the cities of Iudah, and the kings thereof, and the princes thereof, to make them desolate an astonishment, an hissing, and a curse, as appeareth this day:

19 Pharaoh also, King of Egypt, and his seruants, and his princes, and all his people:

20 And all sortes of people, and all the Kings of the land of Vz: and all the kings of the land of the Philistines, and of Ashkelon, and of Azzah, and Ekron, and the remnant of Ashdod:

21 Edom, and Moab, and the Aramones,

22 And all the kings of Tyrus, & all the kings of Zidon, and the kings of the Isles, that are beyond the sea,

23 And Dedan, and Tema, and Buz, and all that dwell in the uttermost corners,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the desert,

25 And all the kings of Zimri, & all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, & the king of Shebath shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and bee drunken, and spee and fall, and rise no more, because of the sword, which I will send among you.

28 ¶ But if they refuse to take the cup at thine hand to drinke, then tel them, Thus saith the Lord of hostes, Ye shall certainly drinke.

29 For loe, I begin to plague the city, where my Name is called vpon, and should you go free? Ye shall not goe quiet: for I will call for a sword vpon all the inhabitants of the earth, sayeth the Lord of hostes.

30 Therefore prophesie thou against them all these wordes, and say vnto them, The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: hee shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a great whirlewind shall be raised vp from the coastes of the earth,

33 And y the flaine of the Lord shall be at that day, from one end of the earth, euen vnto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall bee as the stubbe vpon the ground.

34 Howle, ye shepheards, and cry, and walow your selues in the ashes, yee principall of the flocke: for your dayes of slaughter are accomplished, and of your disperision, and yee shall fall like precious vessels.

35 And the flight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A voyce of the cry of the shepheards, and an howling of the principall of the flocke, shall be heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed because of the wrath and indignation of the Lord.

38 Hee hath forsaken his couert, as the lion: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

1 Jeremias moueth the people to repentance. 7 Hee is taken of the false Prophets and Priests, and brought to iudgement. 3 Vntill the Prophet is killed of Iehoiakim contrary to the will of God.

1 In the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the court of the Lords House, and speake vnto all the cities of Iudah, which come to worshipping in the Lords House, all the wordes that I command thee to speake vnto them: keepe not a word backe,

3 If so be they will hearken, and turne every man from his euill way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If ye will not heare me to walke in my Lawes which I haue set before you,

5 And to heare the wordes of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

6 Then will I make this House like Shiloh, and will makethis citie a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Jeremias speaking these wordes in the House of the Lord.

8 Now when Jeremias had made an end of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests, and the Prophets, and all the people tooke him, and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This House shall be like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Jeremias in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the kings house into the House of the Lord, and sat downe in the entrie of the new gate of the Lords House.

11 Then spake the Priests, and the Prophets vnto the Princes, and to all the people, saying, This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Jeremias vnto all the Princes, and to all the people, saying, The Lord hath sent mee to prophesie against this House, and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and your

a Ye that are chiefe rulers, and gouernours,

a Which are easily broken. b It shall not helpe them to seek to flee.

† Iob. 31. 24.

a That is, in the place of the Temple whereunto the people resort out of all Iudah to sacrifice. b To the intent that they should pretend no ignorance, as Acts 20. 17. c Reade chap. 28. 8.

d Reade chap. 7.

e So that when they would curse any, they shall say, God do to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 138. 14, that he would for euer remaine there, the hypocrites thought this Temple would neuer perill, and therefore thought it blasphemie to speake against it, Math. 24. 2. Acts 6. 13. not considering that this was meane of the Church, where God will remaine for euer.

g So called, because it was repaired by Iosiah, 2 King. 23. 35. h He both thought the cause of his doings plainly, and also threatened them that they should suffer a like fate, though they should put him to death, but his greater vengeance vpon them.

your works, and heare the voice of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: do with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a truth the Lord hath sent me vnto you; to speake all these words in your eares.

16 Then saide the Princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for hee hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michiah the Morastite *prophefied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayeth the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall be an heape, and the mountaine of the house shall be as the hie places of the forest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? Thus might we procure great euil against our soules.

20 And there was also a man that prophefied in the Name of the Lord, and Vrijah the sonne of Shemaiah, of Kiriath-sareem, who prophefied against this citie, and against this land, according to all the words of Ieremias.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the King sought to slay him. But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the King¹ sent men into Egypt, ^{even} Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vrijah out of Egypt, and brought him vnto Iehoiakim the King, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam^a the sonne of Shaphan was with Ieremias, that they should not giue him into the hand of the people to put him to death.

CHAP. XXVII.

^a Ieremias was the commender of the Lord Iehoiakim king of Iudah, and to the other Kings that were after him, whereby he was permitted to see subiects of Iehoiakim, and to see the people, and the Kings and rulers that they beleue not false Prophets.

In the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah came this word vnto Ieremias from the Lord, saying,

1 Thus sayeth the Lord to mee, Make thee bonds and yokes, and put them vpon thy necke,

2 And send them to the King of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, & to the king of Zidon, by the hand of the messengers which

come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus sayeth the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, & the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchad-nezzar the king of Babel my seruant, and the besties of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his sonne, and his sonnes soine vntill the very time of his lande come also: then many nations and great Kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers nor your enchanters, nor your forcerers which say vnto you thus, Ye shall not serue the king of Babel.

10 For they prophefie a lie vnto you to cause you to go faire from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, & serue him, those wil I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah according to all these words, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Yee shall not serue the king of Babel: for they prophefie a lie vnto you.

15 For I haue not sent them, saith the Lord, yet they prophefie a lie in my Name, that I might cast you out, and that yee might perish, both you, and the Prophets that prophefie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophefie vnto you, saying, Behold, the vessels of the house of the Lord shall now shortly be brought againe from Babel: for they prophefie a lie vnto you.

17 Heare them not, but serue the King of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they be Prophets, and if the word of the Lord bee with them, let them intreate the Lord of hostes, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saith the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bafes and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar King of Babel tooke not, when he caried away captiue Ieremias

* Mich. 2. 1. and 3. 12.

i That is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to deliuer Ieremias out of the Priests hands, whose rage else would not haue bene stifled, but by his death.

k So that the city was not destroyed, but my miracle was deliuered out of the hands of Sancherib.

l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they procure nothing but prouoke Gods iudgements so much the more, as in the first Hezekiahs example is to be followed, so in this other Iehoiakims act is to be abhorred.

m Gods plague did light on him, and his household.

n Which declares that nothing could haue appeased their furie, if God had not moved this wofull man to stand valiantly in his defence.

a Astonishing the dispositions of these prophesies, they that gathered them into a booke, did not altogether observe the order of times, but did set some alone, which should be after, and contrariwise: which if the reader marke well, it shall anoid many doubts, and make the reading much more easie. b By such signes the Prophets vied some times to confirme their prophesies which notwithstanding they could not see of themselves, but in as much as they had a revelation for the same, as to a and therefore the false Prophets to get more credite, did vied also such visible signes, but they had no revelation, as King 23. 32.

e Reade Chap. 35. 9.

d Meaning Euilmerodach, and his sonne Belshazzar. e They shall bring him and his kingdome in subiecti- on as Chap. 35. 14.

* Chap. 14. 14. and 23. 31. and 29. 9.

* Chap. 38. 5. f Which were taken when Ieremias was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the finnes of the people, Gen. 3. 9. 7. which these could not doe because they had no expresse word: for God had pronounced the contrary. * 2 King. 25. 13. * 2 King. 24. 12. 15.

niah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the King of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall be vntill the day that I visit them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophecies of Hananiah. 2 Jeremiah reprooueth Hananiah, and prophesieth.

And that same yeere in the beginning of the reign of Zedekiah king of Iudah, in the fourth yeere, and in the fift moneth, Hananiah the sonne of Azur the prophet, which was of Gibeon, spake to me in the House of the Lord in the presence of the Priests, and of all the people, and sayd,

3 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

4 Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar King of Babel tooke away from this place, and caried them into Babel.

5 And I will bring againe to this place Ieconiah the sonne of Iehoiakim king of Iudah, with all them that were caried away captiues of Iudah, and went into Babel, sayeth the Lord: for I will breake the yoke of the King of Babel.

6 Then the Prophet Ieremiah sayd vnto the Prophet Hananiah in the presence of y Priests, and in the presence of all the people that stood in the House of the Lord,

7 Euen the Prophet Ieremiah said, So be it: the Lord so doe, the Lord confirme thy wordes which thou hast prophesied, to restore the vessels of the Lords House, and all that is caried captiue from Babel, into this place.

8 But heare thou now this worde that I will speake in thine eares, and in the eares of all the people.

9 The Prophets that haue bene before mee and before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

10 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet be knowne that the Lord hath truly sent him.

11 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and brake it.

12 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

13 Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

14 Goe and tell Hananiah, saying, Thus sayth the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

24 For thus saith the Lord of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the beasts of the field also.

25 Then sayd the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

26 Therefore thus sayth the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

27 So Hananiah the Prophet died the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captiuitie in Babilon. 2 He prophesieth their returne after seventy yeeres. 3 He prophesieth the destruction of the Kingdome of a people that remaine in Ierusalem. 4 He sheweth the prophets that seduce the people. 5 The death of Sennacherib is prophesied.

Now these are the wordes of the booke that Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders, which were caried away captiues, and to the Priests, and to the Prophets, and to all the people, whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

2 (After that Ieconiah the King, and the Queene, and the eunuches, the princes of Iudah, and of Ierusalem, and the workemen, and cunning men were depaied from Ierusalem)

3 By the hand of Elafah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caried away captiues, whom I haue caused to bee caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eate the fruits of them:

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperity of the city, whether I haue caused you to be caried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 For thus sayeth the Lord of hostes the God of Israel, Let not your prophets and your soothsayers that bee among you, deceiue you, neither giue care to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seventy yeeres bee accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I haue thought towards you, sayth the Lord, and the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall you cry vnto mee, and yee shall goe and pray vnto me, and I will heare you,

13 And yee shall seeke mee, and finde mee, because

h That is, a hard and cruel seruitude.

i Signifying, that all should be his, as Dan. 2. 38. k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word is selfe, except God touch the heart.

For Ierem.

a For some died in the way.

b Meaning, Ieconiah's mother.

c Chap. 24. 1.

c To entreat of some equall conditions.

d To wit, the Lord, whose worke this was.

e The Prophet speaketh not this for the affliction that he bare to the tyrant, but that they should pray for the common rest, and quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certaine: for he not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when the tyrants should be destroyed, as Ha. 14. 4.

h That is, for the space of seventy yeeres, till I haue caused the Medes and Persians to overcome the Chaldeans.

a When Ieremiah began to beare these bonds and yokes.

b After that the land had rested, as Leuit. 25. 3.

c This was a city in Benjamin belonging to the sonnes of Aaron, Josh. 18. 17. 760. 1000 yeeres of age.

d He was so esteemed through his wordes, that he was a false prophet.

e That is, I would with the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies.

g That is, I would with the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

h This declarerh the impudencie of the wicked hirelings, which haue no scale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might discredit them, but blaspheem forth rage, and contrary to their owne conscience, possesse what lies they report, or how wickedly they do, so that they may maintaine their estimation.

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l This declarerh the impudencie of the wicked hirelings, which haue no scale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might discredit them, but blaspheem forth rage, and contrary to their owne conscience, possesse what lies they report, or how wickedly they do, so that they may maintaine their estimation.

m This declarerh the impudencie of the wicked hirelings, which haue no scale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might discredit them, but blaspheem forth rage, and contrary to their owne conscience, possesse what lies they report, or how wickedly they do, so that they may maintaine their estimation.

When your affliction shall be great, and your afflictions shall be many, you to repent your disobedience, and also when the seventy years of your captivity shall be expired, as Chron. 36. 21. Ezra 1. 1. Chap. 2. 13. dat. 9. 2. g. As Ahab, Zedekiah, and Shemaiah.

Whereby he afflicts them, that there shall be no hope of returning before the time appointed. i. According to the comparison, Chap. 24. 1. 2. k. Reade Chap. 26. 6.

Reade Chap. 7. 17. and 23. 1. and 24. 4.

Because they gave the people hope of speedy returning. a. Which was ad. altery, and falsifying the word of God.

for answer.

Jeremiah the false prophet. After which Zephaniah the chief Priest, as though God had given him the spirit and zeale of Iehoiada, to punish without mercy the false prophets the word of God, of the which hee would have made Jeremiah one, calling him a murtherer and a false prophet.

cause ye shall seeke me with all your heart. 14 And I will be found of you, saith the Lord, and I will turne away your captivity, and I will gather you from all the nations, and from all the places, whither I have cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be carried away captiue. 15 ¶ Because ye haue said, The Lord hath raised vs vp a Prophet in Babel, 16 Therefore thus sayeth the Lord of the King, that sitteth vpon the throne of David, and of all the people that dwell in this city, your brethren that are not gone forth with you into captivity: 17 Swear thus sayeth the Lord of hostes, Behold, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile figs that cannot be eaten, they are so naughty. 18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and a curse, and astonishment, and an hissing, and a reproch, among all the nations whither I have cast them. 19 Because they haue not heard my wordes, saith the Lord, which I sent vnto them by my seruants the Prophets, rising vp early, and sending them, but yet would not heare, saith the Lord. 20 ¶ Heare ye therefore the word of the Lord all ye of the captivity, whom I haue sent from Ierusalem to Babel. 21 Thus sayeth the Lord of hostes, the God of Israel, of Ahab the sonne of Colaiash, and of Zedekiah the sonne of Maasiah, which prophesie lies vnto you in my Name, Behold, I will deliuer them into the hand of Nebuchadnezzar king of Babel, and he shall slay them before your eyes. 22 And all they of the captivity of Iudah that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babel burnt in the fire. 23 Because they haue committed villeny in Israel, and haue committed adultery with their neighbours wives, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I know it, and testifie it, saith the Lord. 24 ¶ Thou shalt also speake to Shemaiah the Nehelamite, saying, 25 Thus speaketh the Lord of hostes the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are in Ierusalem, and to Zephaniah the sonne of Maasiah the Priest, and to all the Priests, saying, 26 The Lord hath made thee Priest, for Iehoiada the Priest, that ye should be officers in the House of the Lord, for every man that saith, and maketh himselfe a Prophet, to put him in prison and in the stocks. 27 Now therefore, why hast thou not reproued Ieremiah of Anathoth, which prophesieth vnto you? 28 For, for this cause he sent vnto vs in Babel, saying, This captivity is long: build houses to dwell in, and plant gardens, and eat the fruites of them. 29 And Zephaniah the Priest read this letter

in the eares of Ieremiah the Prophet. 30 Then came the word of the Lord vnto Ieremiah, saying, 31 Send to all them of the captivity, saying, Thus sayeth the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie, 32 Therefore thus sayeth the Lord, Behold, I will visite Shemaiah the Nehelamite and his seed: hee shall not haue a man to dwell among this people, neither shall hee behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

The returne of the people from Babylon. 16 Hee menaseth the enemies, 18 and comforteth the Church.

His wordes, that came to Ieremiah from the Lord, saying,

Thus speaketh the Lord God of Israel, saying, Write these all the wordes that I haue spoken vnto thee, in a booke.

For loe the dayes come, saith the Lord, that I will bring againe the captivity of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

For thus saith the Lord, We haue heard a terrible voyce of feare and not of peace.

Demand now and behold, if man trauell with childe: wherefore doe I behold euery man with his hands on his loynes as a woman in travail, and all faces are turned into a paleness?

Alas, for this day is great: none hath bene like it: it is euen the time of Iacob's trouble, yet shall he be deliuered from it.

For in that day, saith the Lord of hostes, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more saue themselves of him.

But they shall serue the Lord their God, and David their King, whom I will raise vp vnto them.

Therefore feare not, O my seruant Iacob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre country, and thy seede from the land of their captivity, and Iacob shall turne againe, and shall be in rest and prosperity, and none shall make him afraid.

For I am with thee, saith the Lord, to saue thee: though I utterly destroy all the nations where I haue scattered thee, yet I will not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee off.

For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

All thy louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

Why cryest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

¶ Therefore

He and his seede shall be destroyed, so that none of them should see the benefite of this deliuerance.

Because they should be assured and their posterity confirmed in the hope of this deliuerance promised.

He sheweth that before that this deliuerance shall come, the Caldees should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorow, as a woman in her travail, as Isa. 26. 17. c. Meaning, that the time of their captivity should be grievous.

When I shall visit Babylon. e. Of the king of Babylon. f. To wit, of Iacob.

That is, Messiah which should come of the stocke of David according to the flesh, & should be the true Pastor, as Ezek. 34. 23. who is set forth; and his kingdom that should be everlasting, in the person of David, Hof. 3. 5.

Reade Chap. 16. 24.

Meaning, that a man is able to finde out a meane to deliuer them, but that it must be the worke of God.

The Assyrians and Egyptians whom thou didst entertaine with gifts, who left thee in thine affliction.

1 Here is com-
mended Gods
great mercy to-
ward his, who
doth not destroy
them for their
sins, but correct
and chastise them
till he haue purged
& pardoned them
and soborneth the
wode by the which
he did punish
them, *Isa. 33. 1.*
m Meaning that
the cite and the
Temple should be
restored to their
former state.

n Helphewth how
the people shall
with praise and
thanksgiving ac-
knowledge this
benefit.

o Meaning Zerub-
babel, who was
figure of Christ,
in whom this was
accomplished.

p Signifying, that
Christ doth wil-
lingly submit him-
selfe to the obedi-
ence of God his
father.

q Let the wicked
hypocrites should
blat their consciences
with these promi-
ses, the Prophet
sheweth what shall
be their portion.

r When this Mes-
siah and deliuerer
is sent.

a When this so-
ber gouernour shall
come, meaning
Christ, not onely
Judah and Israel,
but the rest of the
world shall be
called.

b Which were
deliuered from
the cruelty of
Pharaoh.

c To wit, God.

d The people thus
reason as though
he were not so be-
neficiall to them
now, as he had
bene of old.

e Thus the Lord
answereth that his
loue is not change-
able.

f Thou shalt haue
still occasion to re-
ioyce: which is
ment by tabrets &
dancing, as their
custome was after
notable victories,
Exod. 15. 19. iudg.

g. a. & chap. 11. 34.
h Because the Is-
raelites, which were
the ten tribes neuer
returned to Samaria,
therefore this must
be spiritually vnder-
stood vnder the king-
dome of Christ, which
was the restituti-
on of the true Israel.

i That is, shall eat
the fruit thereof, as
Leuit. 19. 33. deut.
20. 6.

k The ministers of
the world. l They
shall exhort all to
the embracing of
the Gospel, as *Isa. 3.*
1. He sheweth what
shall be the concord
and loue of all
vnder the Gospel,
when none shall be
refused for their
infirmities: and euery
one shall exhort one
another to embrace it.

16 ¹ Therefore all they that deuoure thee, shall
be deuoured, and all thine enemies euery one shall
goe into captiuitie: and they that spoyle thee, shall
be spoiled, and al they that robbe thee, wil I giue
to be robbed.

17 For I will restore health vnto thee, and I
will heale thee of thy wounds, sayth the Lord, be-
cause they called thee, The cast away, saying, This
is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring a-
gain the captiuitie of Iaakobs tents, and haue
compassion on his dwelling places, and the cite
shall be build vpon her owne heape, ^m and the
palace shall remaine after the maner thereof.

19 And out of them shall proceed ⁿ thank-
giuing, and the voice of them that are ioyous, &
I will multiply them, and they shall not be few:
I will also glorifie them, and they shall not be di-
minished.

20 Their children also shall bee as aforetime,
and their congregation shall be established before
me: and I will visit all that vex them.

21 And their ^o noble ruler shall bee of them-
selues, and their gouernour shall proceed from the
mids of them, and I wil cause him to draw neere,
and approch vnto mee. for who is this that directh
his phear to come vnto me, saith the Lord?

22 And yee shall bee my people, and I will be
your God.

23 Behold, ^q the tempest of the Lorde goeth
forth with wrath: the whirlwind that hangeth
ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not re-
turne, vntill hee hath done, and vntill hee haue per-
formed the intents of his heart: in the latter
dayes ye shall vnderstand it.

CHAP. XXXI.

¹ *He rebueth Gods benefits after their returns from Babylon*
² *And the spiritual ioy of the faithful in the Church.*

AT the same time, saith the Lord, will I be the
God of all the families of Israel, & they shall
be my people.

2 Thus saith the Lord, The people which be-
scaped the sword, found grace in the wilderness:
^c he walketh before Israel to cause him to rest.

3 The Lord hath appeared vnto me ^d of old,
sayth ^e they: ^e Yea, I haue loued thee with an euer-
lasting loue, therefore with mercy I haue drawn
thee.

4 Againe I will build thee, and thou shalt be
builded, O virgin Israel: thou shalt still be ad-
orned with thy tymbrels, and shalt goe forth in the
dance of them, that be ioyfull.

5 Thou shalt yet plant vines vpon the moun-
taines of S Samaria, and the planters that plant
them, shall make them common.

6 For the dayes shall come, that the watch-
men vpon the mount of Ephraim shall crie, A-
rise, and let vs goe vp vnto ^k Zion to the Lorde
our God.

7 For thus saith the Lord, Reioyce with glad-
nesse for Iaakob, and shoute for ioy among the
chiefe of the Gentiles: publish praise and say, O
Lord saue thy people the remnant of Israel.

8 Behold, I will bring them from the North

country, & gather them from the coastes of the
world, with the blind and the lame among them,
with the woman with child, and her that is deli-
uered also: a great company shall retorne hither.

9 They shall come ^m weeping, and with mer-
cie will I bring them againe: I will leade them by
the riuers of ⁿ water in a straight way, wherein
they shall not stumble: for I am a father to Israel,
and Ephraim is ^o my first borne.

10 ^q Hear the word of the Lord, O ye Gen-
tiles, and declare in the yles afarre off, and say, He
that scattered Israel, will gather him, and will
keepe him, as a shepheard doeth his flocke.

11 For the Lord hath redeemed Iaakob, and
ransomed him from the hand ^r of him, that was
stronger then he.

12 Therefore they shall come, and reioyce in
the height of Zion, and shall runne to the boun-
tifulnesse of the Lord, ^s euen for the wheate and
for the wine and for the oyle, and for the increase
of sheepe, and bullocks: and their soule shall be
as a watered garden, and they shall haue no more
sorrow.

13 Then shall the virgin reioyce in the dance,
and the yong men and the old men together: for
I will turne their mourning into ioy, & wil com-
fort them, and giue them ioy for their sorowes.

14 And I wil replenish the soule of the Priests
with ^t fatnesse, and my people shall be satisfied
with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on
hie, a mourning, and bitter weeping, ^u Rahel wee-
ping for her children, refused to be comforted for
her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce
from weeping, and thine eyes from reares: for thy
worke shall be rewarded, saith the Lord, and they
shall come againe from the land of the enemy:

17 And there is hope in thine ende, sayth the
Lord, that thy children shall come againe to their
owne borders.

18 I haue heard ^v Ephraim lamenting thus,
Thou hast corrected me, and I was chastised: as an
^x vntamed calfe: ^y conuert thou me, and I shall
be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented,
and after that I was instructed, I smote vpon my
^z thigh: I was ashamed, yea, euen confounded, be-
cause I did beare the reproch of my youth.

20 Is Ephraim ^a my deare sonne or pleasant
childe? yet since I spake vnto him, I still ^b remem-
bered him: therefore my bowels are troubled for
him. I wil surely haue compassion vpon him, saith
the Lord.

21 Set thee vp ^c signes: make thee heapes: set
thine heart toward the path and way, that thou
hast walked: turne againe, O virgin of Israel:
turne againe to these thy cities.

22 How long wilt thou goe astray, O thou re-
bellious daughter? for the Lord hath created ^d a
new thing in the earth: **A WOMAN** shall com-
passe a man.

23 Thus saith the Lord of hostes the God of
Israel, Yet shall they say this thing in the land of

in him to cast me off. ^b To wit, in pitying him for my promise sake. ^c Marke by
what way thou didst goe into captiuitie, and thou shalt turne againe by the same.
^d Because their deliuerance from Babylon, was a figure of their deliuerance
from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom
a woman should conceiue and beare in her wombe. Which is a strange thing in
earth, because he should be borne of a virgin without man, or he meane ^e Ierusa-
lem, which was like a barren woman in her captiuitie, should be fruitful as thee
that is ioyned in marriage and whom God blest with children.

K k

Iudah,

m That is, lamen-
ting their finnes,
which had not gi-
uen care to the
Prophets, & there-
fore it followeth
that God receiued
them to mercie,
Chap. 30. 4. Some
take it that they
should weepe for
ioy.

n Where they
found no impedi-
ments, but abun-
dance of all things.

o That is, my
dearly beloved,
as the first child
is to the father.

p That is, from
Babylonians, and
other enemies.

q By these tempo-
rall benefits hee
meane the spiri-
tull graces, which
are in the Church,
and whereof here
should be euer
plenty *Isa. 11. 12*

r In the company
of faithful, which
euer praise God
for his benefits.

s Meaning, the spi-
rit of wisdom, and
knowledge, and
zeale.

t To declare the
greatnesse of Gods
mercy in deliue-
ring the Iewes, he
sheweth them that
they were like to
the Beniamites or
Israelites, that is
utterly destroyed
and caried away, in
so much that if Ra-
hel the mother of
Benjamin could
haue risen againe
to seeke for her
childe, she should
haue found none
remaining.

u That is, the peo-
ple that were led
captiue.

x Which was
wanton and could
not be subiect to
the yoke.

y He sheweth how
the faithful vie to
pray: that is, desire
God to turne them
forasmuch as they
cannot turne of
themselves.

z In signe of re-
pentance & dete-
estation of my sin.

a As though he
would say, No, for
by his iniquity he
did what lay

b Marke by
what way thou didst goe into captiuitie, and thou shalt turne againe by the same.

c Because their deliuerance from Babylon, was a figure of their deliuerance
from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom
a woman should conceiue and beare in her wombe. Which is a strange thing in
earth, because he should be borne of a virgin without man, or he meane ^e Ierusa-
lem, which was like a barren woman in her captiuitie, should be fruitful as thee
that is ioyned in marriage and whom God blest with children.

d As though he
would say, No, for
by his iniquity he
did what lay

e Marke by
what way thou didst goe into captiuitie, and thou shalt turne againe by the same.

f Because their deliuerance from Babylon, was a figure of their deliuerance
from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom
a woman should conceiue and beare in her wombe. Which is a strange thing in
earth, because he should be borne of a virgin without man, or he meane ^e Ierusa-
lem, which was like a barren woman in her captiuitie, should be fruitful as thee
that is ioyned in marriage and whom God blest with children.

g As though he
would say, No, for
by his iniquity he
did what lay

h Marke by
what way thou didst goe into captiuitie, and thou shalt turne againe by the same.

Judah, and in the cities thereof, when I shall bring
against their captiuitie, The Lord bleſſe thee, O
habitation of iuſtice and holy mountaine.

24 And Iudah ſhall dwell in it, and all the ci-
ties thereof together, the husbandmen and they
that goe ſoorth with the ſlocke.

25 For I haue ſatiated the weary ſoule, and I
haue replenished every ſorrowfull ſoule.

26 Therefore I awaked and heheide, and my
ſleepe was ſweet vnto me.

27 Behold, the daies come, ſaith the Lord, that
I will ſow the houſe of Iſrael, and the houſe of Iu-
dah with the ſeede of man and with the ſeede of
beaſt.

28 And like as I haue watched vpon them, to
plucke vp and to roote out, and to throw downe,
and to deſtroy, and to plague them, ſo wil I watch
ouer them, to builde and to plant them, ſaith the
Lord.

29 In thoſe daies ſhall they ſay no more, The
fathers haue eaten a ſowre grape, and the chil-
drens teeth are ſet on edge.

30 But every one ſhall die for his owne ini-
quitie: every man that eateth the ſowre grape, his
teeth ſhalbe ſet on edge.

31 Behold, the dayes come, ſaith the Lord,
that I will make a new covenant with the houſe
of Iſrael, and with the houſe of Iudah,

32 Not according to the covenant that I
made with their fathers, when I tooke them by
the hand to bring them out of the land of Egypt,
the which my covenant they brake, although I
was || an husband vnto them, ſaith the Lord.

33 But this ſhall bee the covenant that I will
make with the houſe of Iſrael, After thoſe dayes,
ſaith the Lord, I will put my Law in their inward
partes, and write it in their hearts, and wil be their
God, and they ſhalbe my people.

34 And they ſhall teach no more every man
his neighbour and every man his brother, ſaying,
Know the Lord: for they ſhall all know me from
the leaſt of them vnto the greateſt of them, ſaith
the Lord: for I will forgive their iniquity, and wil
remember their finnes no more.

35 Thus ſaith the Lord, which giueth the
ſunne for a light to the day, & the courſes of the
moone and of the ſtarrs for a light to the night,
which breaketh the ſea, when the waues thereof
roare; his Name is the Lord of hoſtes.

36 If theſe ordinances depart out of my ſight,
ſaith the Lord, then ſhall the ſeede of Iſrael ceaſe
from being a nation before me, for ever.

37 Thus ſaith the Lord, If the heavens can be
measured, nor the foundations of the earth be ſear-
ched out beneath, then will I caſt off all the ſeede
of Iſrael, for all that they haue done, ſaith the Lord.

38 Behold, the daies come, ſaith the Lord, that
the city ſhall be built to the Lord from the tower
of Hananeel, vnto the gate of the corner.

39 And the line of the meaſure ſhal go ſoorth
in his preſence vpon the hill Gareb, and ſhal com-
paſſe about to Goath.

40 And the whole valley of the dead bodies, and
of the aſhes, & all the fields vnto the brooke of Ki-
dron, & vnto the corner of the horſegate toward

the Eaſt, ſhall be holy vnto the Lord, neither ſhall it
be plucked vp nor deſtroyed any more for ever.

CHAP. XXXII.

*Jeremiah is caſt into priſon, becauſe hee prophesied that the citie
ſhould be taken of the King of Babylon. 7 Hee ſheweth that
the people ſhould come againe to their owne poſſeſſion. 38 The
people of God are his ſervants, and he is their Lord.*

The word that came vnto Ieremiah from the
Lord, in the tenth yeere of Zedekiah king
of Iudah, which was the eighteenth yeere of Ne-
buchad-nezzar.

2 For then the King of Babels hoſte beſieged
Ieruſalem: and Ieremiah the Prophet was ſhutte
vp in the court of the priſon, which was in the
King of Iudahs houſe.

3 For Zedekiah King of Iudah had ſhut him
vp, ſaying: Wherefore doeſt thou prophesie, and
ſay, Thus ſaith the Lord, Behold, I will giue this
citie into the hands of the King of Babel, and
he ſhall take it?

4 And Zedekiah the King of Iudah ſhall not
eſcape out of the hand of the Caldeans, but ſhall
ſurely be deliuered into the hands of the King of
Babel, and ſhall ſpeake with him mouth to
mouth, and his eyes ſhall behold his face.

5 And he ſhall leade Zedekiah to Babel, and
there ſhall he be, vntil I viſit him, ſaith the Lord:
though ye fight with the Caldeans, yee ſhall not
proſper.

6 And Ieremiah ſaid, The word of the Lord
came vnto me, ſaying,

7 Beholde, Hanameel, the ſonne of Sha-
lum thine vncle, ſhall come vnto thee and ſay, Buy
vnto thee my field, that is in Anathoth: for the
title by kindred appertaineth vnto thee to buy it.

8 So Hanameel, mine vncles ſonne, came to
mee in the court of the priſon, according to the
word of the Lord, & ſaid vnto me, Buy my field,
I pray thee, that is in Anathoth, which is in the
countrey of Benjamin for the right of the poſſeſ-
ſion it thine, & the purchaſe belongeth vnto thee:
buy it for thee. Then I knewe that this was the
word of the Lord.

9 And I bought the field of Hanameel, mine
vncles ſonne, that was in Anathoth, and weighed
him the ſiluer, even ſeven ſhekels, and ten pieces
of ſiluer.

10 And I writ it in the booke and ſigned it, and
tooke witneſſes, and weighed him the ſiluer in the
balances.

11 So I tooke the booke of the poſſeſſion, be-
ing ſealed according to the Lawe, and cuſtome,
with the booke that was open,

12 And I gaue the booke of the poſſeſſion,
vnto Baruch the ſonne of Neriah, the ſonne of
Maafiah, in the ſight of Hanameel mine vncles
ſonne, and in the preſence of the witneſſes, written
in the booke of the poſſeſſion, before al the Iewes
that ſate in the court of the priſon.

13 And I charged Baruch before them ſaying,

14 Thus ſaith the Lord of hoſtes, the God of
Iſrael, Take the writings, even this booke of the
poſſeſſion, both that is ſealed, and this booke that
is open, and put them in an earthen veſſell, that
they may continue a long time.

15 For the Lord of hoſtes, the God of Iſrael
ſaith thus, Houſes and fieldes, and vineyardes ſhall
be poſſeſſed againe in this land.

16 Now when I had deliuered the booke of
the poſſeſſion vnto Baruch the ſonne of Neriah,
I prayed vnto the Lord, ſaying,

a So that Ieremi-
ah had now pro-
phesied from the
thirteenth yeere of
Ioſiah vnto the laſt
yeere ſine one of
Zedekiahs reigne,
which was almoſt
fourty yeeres.

* Chap. 29. 16, 17,
and 34. 2.

b Till I take Ze-
dekiah away by
death: for he ſhall
not die by the
ſword, as cha. 34. 4.

c Whereby was
ment that the peo-
ple ſhould returne
againe out of cap-
tivitye and enioy
their poſſeſſions
and vineyardes, as
verſe 15. and 44.

d Or, fight againe
deſire it.

e Becauſe he was
next of the kiaried,
as Ruth 4. 4.

f Of the poſſeſſion
of the Leuites,
reſide Leuit. 25. 34.

g Which moun-
taines to of our
money about ſenue
ſhillings ſix pence,
if this ſhekel were
the common ſhe-
kel, read Gen. 27.

h For the ſhekel
of the Temple was
of double value,
and ten pieces of
ſiluer were halfe a
ſhekel: for twenty
made the ſhekel.

i According to
the cuſtome the
inſtrument or eu-
dence was ſealed
vp with the com-
mon ſeale, and a
copie thereof re-
mained, which con-
tained the ſame in
effect, but was not
ſo autentical as the
other, but was left
open to be ſcene if
any thing ſhould
be called into
doubt.

k And ſo to hide
them in ground,
that they might be
preferred as a to-
ken of their de-
liverance.

e Having under-
ſtood this viſion of
the Meſſiah to
come, ſaw when the
two houſes of Iſ-
rael and Iudah
ſhould be ioyned,
I reioyced.

f I will multiply,
and enrich them
with people and
cattell.

g The wicked vſed
this proverb, when
they did murmur
againſt Gods iudg-
ments pronounced
by the Prophets,
ſaying, That
their fathers had
committed the
faulte, and that the
children were pu-
niſhed, Ezek. 18. 3.

h Though the co-
venant of redemption
made to the
fathers, and this
which was giuen
after ſeem diuers,
yet they are all
one, and grounded
on Ieſus Chriſt,

i ſaith that this is
called new, be-
cauſe of the man-
ifeſtation of Chriſt
and the abundant
graces of the holy
Ghoſt giuen to his
Church vnder the
Goſpel.

j And ſo were the
occaſion of their
owne diſſolution
through their in-
ſolence, etc. verſe
1. 2.

k In the time of
Chriſt, my law ſhal
in ſteade of tables
of ſtone be written
in their hearts by
mine holy Spirit,

l Ebrewe. 8. 10.

m Vnder the king-
dome of Chriſt
there ſhalbe none
blinded w ignorance,
but I will
giue them faith,
and knowledge of
God for remiſſion
of their finnes, and
daily increaſe the
ſame: ſo that it
ſhall not ſeeme to
come ſo much by
the preaching of
my miniſters, as by
the inſtrudion of
my holy Spirit,

n Iſa. 54. 13. but the
full accompliſhing
hereof is referred
to the kingdome
of Chriſt, when we
ſhall be ioyned
with our head.

o If the ſunne, moone,
and ſtarrs cannot
but giue light ac-
cording to mine or-
dinance, ſo long as
this world laſteth,
ſo ſhal my Church
never faile, neither
ſhall a-
ny thing hinder it:
& as ſure as I will
haue a people, ſo cer-
taine is it, that I will
leaſe
them my word for
euer to gouerne
them with. n The
one and the other
is im-
poſſible. o As it
was performed,
Nehemiah 3. 1. By
this deſcription he
ſheweth
that the citie ſhould
be as ample, and
beautifull as ever
it was: but he al-
ludeth
to the ſpiritual Ieruſalem,
whoſe beauty ſhould
be incomparable.

Or, bid.

* Exod 34.7.

dem. 5.9.

i Because the wicked are subject to the curse of God, he sheweth that their posteritie which by nature are vnder this malediction shall be punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.
k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

l The word signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engines of warre, which were layd on an hie place to shoot into a citie before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doth he gouerne and guide them as pleaseth him, whereby he sheweth that as he is the author of this their captiuitie for their sinnes, so will hee for his mercies be their redeemer to restore them againe to libertie.
n From the time that I brought them out of Egypt and made them my people, and called them my first borne.

o Reade Pro. 1.24
isa. 65. 2. chap. 7. 13
and 25. 3 and 36. 5.
and 39. 19. & chap.
35. 14. and 44. 4.
and 2. chro. 36. 15.

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing hard vnto thee.

18 * Thou shewest mercy vnto thousands, and recompenseth the iniquitie of the fathers into the bosome of their children after them: O God the great & mighty, whose name is the Lord of hosts,

19 Great in counsell, & mighty in worke, (for thine eyes are open vpon all the waies of the sons of men, to giue to euery one according to his wayes, and according to the fruit of his works)

20 Which hast set signes and wonders in the land of Egypt vnto this day, and in Israel and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, & with a strong hand, with a stretched out arme, and with great terrour,

22 And hast given them this land, which thou didst sweare to their fathers to giue them, *even* a land that floweth with milke and hony,

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde the *l* mounts, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said vnto me, O Lord God, Buy vnto thee the fieldes for siluer, and take witness: for the citie shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, & burne it with the house, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before mee from their youth: for the children of Israel haue surely prouoked mee to anger with the workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto me as a *pronocation* of mine anger, and of my wrath, from the day that they built it, *even* vnto this day, that I should remooue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, *even* they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, *o* rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it.

35 And they built the high places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes & their daughters to passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken concerning this city, whereof ye say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence,

37 * Behold, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, & in great indignation, and I will bring them again vnto this place, and I will cause them to dwell safely.

38 And they shall be *my* people, and I will be their God.

39 And I will giue them *one* heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an euerlasting *c* couenant with them, that I will neuer turne away from them to doethem good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

44 Men shall buy *x* fields for siluer, and make writings and seale them, and take witnesses in the land of Benjamin, & round about Ierusalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people which the Lord promised. 8 God forgiveth sinnes for his own glory. 15 Of the birth of Christ. 20 The kingdom of Christ in the Church shall neuer be ended.

Moreover the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the *a* court of the prison) saying,

2 Thus saith the Lord, the *b* maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto mee, and I will answere thee, and shew thee great and mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the *c* mounts, and by the sword.

5 They come to *d* fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my *e* face from this citie, because of all their wickednes.

6 ¶ Behold, I will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace and truth.

Kk 2

7 And

p That is, the altars which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7.
1. 2. King. 23. 4. 6.
r Reade 2. King. 16. 3.

s Reade Chap. 30. 16.

* Deut. 30. 3.

† Chap. 30. 22.

t One consent and one religion, as Ezek. 11. 19. and 36. 27.
u Reade Chap. 31. 33.

x This is the declaration of that which was spoken, verse 8.

a Which was in the kings house at Ierusalem, as Cha. 32. 1. 2.

b To wit, of Ierusalem, who as he made it, so will hee preserve it, reade Isa. 37. 36.

c Reade Cha. 32. 34. d The Iewes think to overcome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperity, as his anger is of all aduersitie. f In the midst of his threatenings God remembreth his, and comforteth them.

g Declaring that there is no delight in us, but whereas we feele the affliction of sin.

h As hereby hee sheweth that we are not to be proud of our own righteousness, but to be humble in the knowledge of our sin.

i Which was a song appointed for the Levites to praise God by, 1. Chron. 16. & psal. 105. 1. 112. 12. 4. psal. 106. 1. & psal. 107. 1. & psal. 118. 1 and psal. 136. 1.

k Meaning that all the country of Iudah shall be inhabited againe.

l That is, I will send the Messiah, which shall come of the house of David, of whom this prophetic is meant, as testifie all the Iewes, and that which is written, Chap. 23. 5. m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousness, sanctification, and redemption.

o This is chiefly meant of the spiritual sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the everlasting Priest, and the everlasting sacrifice figured by the sacrifices of the Law. p Reade Chap. 31. 35.

7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquitie, whereby they have sinned against me: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they haue rebelled against mee.

9 And it shall bee to mee a name, a ^h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this cite.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, ^{even} in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, & without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnes, the voice of the bridegrome, and the voice of the bride, the voice of them that shall say, Praise the Lord of hostes, because the Lord is good: for his mercie endureth for ever, and of them that offer the sacrifice of praise in the House of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, & without beast, and in all the cities thereof there shall bee dwelling for shepherds to rest their flocks.

13 In the cities of the ^h mountaynes, in the cities in the plaine, & in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes, and at that time will I cause the Branch of righteousness to growe vp vnto David, and he shall execute iudgement and righteousness in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and bee that shall call her is the Lord our ^h righteousness.

17 For thus saith the Lord, David shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Levites want a man before me to offer ^o burnt offerings, & to offer meat offerings, and to do sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah saying,

20 Thus saith the Lord, If you can breake my covenant of the ^p day, and my covenant of the night, that there should not bee day and night in their season,

21 Then may my covenant bee broken with David my servant, that he should not haue a sonne to reigne vpon his throne, and with the Levites, and Priests my ministers.

22 As the army of heauen cannot be numbred neither the sand of the sea measured: so will I multiply the seede of David my servant, and the Levites, that minister vnto me.

23 ¶ Moreover, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what I this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath even cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus sayeth the Lord, If my covenant bee not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iacob and David my servant, and nor take of his seed to bee rulers over the seed of Abraham, Izhak, and Iacob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

a He sheweth that the ciue, and the King Zedekiah shall be giuen into the hand of the king of Babylon. 11 He rebuketh their crueltie toward their Brethren.

T He wordes which came vnto Ieremiah from the Lord (when ^a Nebuchad-rezzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

3 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, ⁱ I will giue this citie into the hand of the king of Babel, and he shall burne it with fire.

3 And thou shalt not escape out of his hand, but shalt surely bee taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, & he shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah, thus saith the Lord of thee, Thou shalt not die by the sword,

5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne ^e downes for thee, and they shall lament thee, saying, Oh lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah, that were left, ^{even} against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the king Zedekiah had made a covenant with all the people, which were at Ierusalem, ^d to proclaim libertie vnto them,

9 That every man should let his ^e servant goe free, and every man his handmaid, which was an Ebrew or an Ebrewesse, & that none should serue himselfe of them, ^{so wit} of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that every one should let his servant goe free, and every one his handmaid, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they ^f repented and caused the servants and the handmaidens, whom they had let goe free, to returne, and held them in subiection as servants and handmaidens.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a covenant

q Meaning the Caldeans & other infidels which thought God had utterly cast off Iudah and Israel or Benjamin, because he did correct them for a time for their amende-ment.

r Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nassar.

* 2. Chron. 36. 19. chap. 29. 16, 17. and 33. 3.

b Not of any violent death.

c The Iewes shall lament for thee their lord and king.

d When the enemy was at hand, and they saw themselves in danger, they would seeme holy, and so began some kind of reformation: but loone after they vitteered their hypocrisie.

e According to the Lawe, Exod. 21. 2. Deut. 15. 12. f Ebr. returned.

¶ Or, Iudage.
¶ Deut. 17. 18.

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of **¶** servants, saying,

14 * At the terme of seven yeeres let yee goe, every man his brother an Hebrew which hath betne sold vnto thee: and when he hath serued thee fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, every man to his neighbour, and ye had made a covenant before mee in **¶** the house, whereupon my Name is called.

16 But ye repented, and polluted my Name: for yee haue caused every man his servant, and every man his handmaide, whom ye had set at liberty at their pleasure, to returne, and hold them in subiection to bee vnto you as seruants and as handmaids.

17 Therefore thus saith the Lord, Ye haue not obeyed me, in proclaiming freedome every man to his brother, and every man to his neighbour: behold, I proclaime a liberty for you, sayth the Lord, to **¶** the sword, to the pestilence, and to the famine, and I will make you a tetrour to all the kingdomes of the earth.

18 And I wil give those men that haue broken my Covenant, and haue not kept the wordes of the Covenant, which they had made before me, when they cut the calfe in twaine, and passed betweene the parts thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, & all the people of the land, which passed betweene the parts of the calfe,

20 I wil euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shalbe for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah King of Iudah, and his princes will I giue into the hand of their enemies, & into the hand of them that seeke their life, and into the hand of the King of Babels hoste, which are gone vp from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, & burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He prophecieth the obedience of the Rechabites, and thereby confoundeth the pride of the Ieremies.

The Lord which came vnto Ieremiah from the word, in the dayes **¶** of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Go vnto the house of the **¶** Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Ieremiah the sonne of Habazziniah, & his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan the sonne of Igddaliah a man **¶** of God, which was by the chamber of the princes, which was about the chamber of Mafseiah the sonne of Shallum, the keeper of the **¶** treasure.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cuppes, and **¶** said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for **¶** Ionadab the sonne of Rechab our father commanded vs, saying, **¶** Yee shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and wee drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor seed,

10 But we haue remained in tents, and haue obeyed, and done according to **¶** all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Azam: so we **¶** dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will **¶** yee not receiue doctrine, to obey my words, saith the Lord?

14 The commandment of Ionadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandment: notwithstanding I haue spoken vnto you, rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, **¶** Returne now every man from his euill way, and amend your works, and goe not after other gods to serue them, and yee shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandment of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euil that I haue pronouced against them, because I haue **¶** spoken vnto them, but they would not heare, & I haue called vnto them, but they would not answere.

18 And Ieremiah said vnto the house of the Rechabites, Thus saith the Lord of hostes, the God of Israel, Because ye haue obeyed the commandment of Ionadab your father, & kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shall **¶** not want a man, to stand before me for euer.

CHAP. XXXVI.

Baruch writeth as Ieremiah indidit, the booke of the curses against Iudah and Iffrael. 9: I sent with the booke vnto the people, and readeth it before them all. 24: He is called before the rulers,

d The Prophet saith thus, for them they ought to haue obeyed, but he tendeth to another end: that is, to declare their obedience to man seeing the Iewes would not obey God himselfe.

e Whom Iesu the King of Israel rewarded for his zeale a King. 10. 15.

f Teaching them hereby to flee all occasion of intemperance, ambition and anarice, and that they might know that the y were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundredth yeeres from Iesu to Iehoiakim.

h Which declarer that they were not so bound to their vow, that it could not bee broken for any necessitie: for where they were commanded to dwell in tents, they dwel now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man obeyed the commandment of their father. k I haue most diligently exhortet and warned you both by my selfe and my Prophets.

l Chap. 18. 11. and 25. 5.

l That is, by his Prophets and ministers, which sheweth that it is as much, as though he should speake to vs himselfe, when he sendeth his ministers to speak in his Name m His posteritie shall continue and be in my fauour for euer.

f Meaning in the Temple, to declare that is was most solemne and strict covenant made in the Name of the Lord.

g That is, I giue the sword liberty to destroy you.

h As touching this manner of solemne covenant which y ancient vied by passing betweene the two parts of a dead, so signifyf the transgression of the same covenant should be so diuided in pieces, as de. Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition and order of these prophesies, see de Chap. 37. 1. b They came of Hobbab Mafseaher in law, who was no Iffraelite, but after inpyed with them in the seruice of God.

c That is, a Prophet.

¶ Or, do so.

was read, and read it before them also. 23 The king cast it in the fire. 24 There is another written as the commandment of the Lord.

a Reade Chap. 22.

And in the fourth year of Iehoiakim the son of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

Take thee a roule or booke, and write therein all the words that I haue spoken to thee against Irael, and against Iudah, and against all the nations, from the day that I spake vnto thee, *even* from the dayes of Iosiah vnto this day.

It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne every man from his euill way, that I may forgive their iniquitie and their sinnes.

Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote at the mouth of Ieremiah all the words of the Lord, which he had spoken vnto him, vpon a roule or booke.

And Ieremiah commanded Baruch, saying, I am shut vp, and cannot goe into the House of the Lord.

Therefore goe thou, and reade the roule wherein thou hast written at my mouth the words of the Lord, in the audience of the people in the Lords house vpon the fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

It may be that they will pray before the Lord, and eury one returne from his euill way, for great is the anger and the wrath, that the Lord hath declared against this people.

So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords house.

And in the fift yere of Iehoiakim the son of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem; and to all the people that came from the cities of Iudah vnto Ierusalem.

Then read Baruch in the booke the words of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary, in the hier court at the entrie of the newe gate of the Lords house, in the hearing of all the people.

When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the words of the Lord,

Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the princes sate there: *even* Elishama the Chancellour, and Delaiah the sonne of Shemaiah, & Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

Then Michaiah declared vnto them all the wordes that he had heard when Baruch read in the booke in the audience of the people.

Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the son of Chitshi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read, in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

And they said vnto him, Sit downe now, and read it, that we may heare. So Baruch read it in their audience.

Now when they had heard all the wordes, they were afraid both one and other, and said vnto Baruch, We will certifie the King of all these wordes.

And they examined Baruch, saying, Tell vs now, how didst thou write all these wordes at his mouth?

Then Baruch answered them, He pronounced all these wordes vnto me with his mouth, and I wrote them with inke in the booke.

Then said the princes vnto Baruch, Goe, & hidesthee, thou and Ieremiah, and let no man know where ye be.

And they went in to the king to the court, but they laide vp the roule in the chamber of Elishama the Chancellour, and tolde the King all the wordes, that he might heare.

So the King sent Iehudi to fet the roule, and he tooke it out of Elishama the Chancellours chamber, & Iehudi read it in the audience of the King, & in the audience of all the princes, which stood beside the King.

Now the king sate in the winter house, in the ninth moneth, and there was a fire burning before him.

And when Iehudi had read three or foure sides, he cut it with the pen-knife and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

Yet they were not afraid, nor rent their garments, neither the king, nor any of his seruants that heard all these wordes.

Neither the king, nor any of his seruants that heard all these wordes.

But the King commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord hid them.

Then the word of the Lord came to Ieremiah (after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah), saying,

Take thee againe another roule & write in it all the former wordes that were in the first roule, which Iehoiakim the King of Iudah hath burnt.

And thou shalt say to Iehoiakim King of Iudah, Thus saith the Lord, thou hast burnt this roule, saying, Why hast thou written therein, saying, That the King of Babel shall certainly come and destroy this land, and shall take thence both man and beast?

Therefore thus saith the Lord of Iehoiakim King of Iudah, He shall haue none to sit vpon the throne of Dauid, and his dead body shall be cast out in the day to the heate, and in the night to the frost.

And I will visite him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

Then tooke Ieremiah another roule, and gaue it Baruch the Scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

The godly were afraid, seeing God so offended, and the wicked were affonied for the horror of the punishment.

They that were godly, seeing the princes, give this counsell by whose means it is like that Ieremiah was deliued: for they knew the rage of the King, & of the wicked to be such, that they could not escape without danger of their liues.

Which continued part of November, and part of December.

Shewing that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

Thus we see the continual care, that God hath to ouer his to preserve them from the rage of the wicked.

Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke, there of: yet this declareth that God will not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 32.

These are Iehoiakims wordes. Though Iehoiakim his sonne, succeeded him, yet because he reigned but three moneths it was esteemed as no reigne.

Reade Chap. 22. 19.

Which were twentie and three yere, as Chap. 25. 3 counting from the thirteenth yere of Iosiahs reigne.

As he did indite.

Meaning, in prison, through the malice of the Priests.

Which was proclaimed for feare of the Babylonians, as their custome was when they feared, warre, or any great plague of God. He sheweth that fasting without prayer and repentance, availeth nothing, but is more hypocritic.

The fast was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim and Daniel and his companions were led away captiues.

Which is the latter gate of the Temple.

CHAP. XXXVII.

1 Zedekiah succedeth Iechonias. 2 Hee sendeth vnto Ieremias to pray for him. 12 Ieremias going into the land of Benjamin, is taken. 15 He is beaten and put in prison.

** 2 King 24. 17. 2 Chron 36. 10. Chap. 32. 1. a Who was called Iehoiachin, or Iechonias. b And called him Zedekiah, whereas before, his name was Mattaniah. 2. King 24. 17. c Because he was afraid of the Caldeans that came against him. d That is, was out of prison, and at liberty. e To helpe the Iewes.*

† Ebr. went up.

† Or, lift not up your mindes.

f As some thinke, to go to Anathoth his owne towne. g By the which men went into the countrey of Benjamin.

† Ebr. faste.

h Because it was a vile and straight prison.

AND * king Zedekiah the sonne of Iosiah reigned for ^a Coniah the sonne of Iehoiakim, whome Nebuchad-rezzar king of Babel ^b made king in the land of Iudah.

² But neither he, nor his seruants, nor the people of the land would obey the words of the Lord which hee spake by the ^c ministerie of the Prophet.

³ And Zedekiah the king ^c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

⁴ (Now Ieremiah went ^d in and out among the people: for they had not put him into the prison.

⁵ Then Pharaohs hoste was ^e come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they ^f departed from Ierusalem.)

⁶ Then came the word of the Lord vnto the Prophet Ieremiah, saying,

⁷ Thus saith the Lord God of Israel, Thus shal ye say to the king of Iudah, that sent you vnto me to enquire of me, Beholde, Pharaohs hoste, which is come forth to helpe you, shal returne to Egypt into their owne land,

⁸ And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

⁹ Thus saith the Lord, || Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

¹⁰ For though ye had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne this citie with fire.

¹¹ ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

¹² Then Ieremiah went out of Ierusalem to goe into the ^f land of Benjamin, separating himselfe thence from among the people.

¹³ And when he was in the ^g gate of Benjamin, there was a chiefe officer, whose name was Irijah the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the Prophet, saying, Thou ^h fliest to the Caldeans.

¹⁴ Then said Ieremiah, That is false, I flie not to the Caldeans: but he would not heare him: so Irijah tooke Ieremiah, & brought him to ⁱ princis.

¹⁵ Wherefore the princes were angry with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the Scribe: for they had made that the ^j prison.

¹⁶ When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

¹⁷ Then Zedekiah the king sent, and tooke him out, and the king asked him secretly, in his house, & said, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt be deliuered into the hand of the king of Babel.

¹⁸ Moreover, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

¹⁹ * Where are now your prophets, which prophesied vnto you, saying, The king of Babel shal not come against you, nor against this land?

²⁰ Therefore heare now, I pray thee, O my lord the king: let my prayer be ^k accepted before thee, that thou cause mee not to returne to the house of Iehonathan the scribe, lest I die there.

²¹ Then Zedekiah the king commanded, that they should put Ieremiah in the court of the prison, and that they should giue him dayly a piece of bread out of the bakers streete, vntill all the bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put in a dungeon. 10 At the request of Ebed-melech, the king commaundeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

THEN Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of ^a Malchiah, heard the words that Ieremiah had spoken vnto all the people, saying,

² Thus saith the Lord, He that remaineth in this city, shal die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for ^b a praye, and shall liue.

³ Thus saith the Lord, This citie shall surely be giuen into the hand of the king of Babels armie, which shall take it.

⁴ Therefore the Princes said vnto the king, We beseech you, let this man be put to death: for thus hee ^c weakeneth the hands of the men of warre: that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

⁵ Then Zedekiah the king said, Behold, hee is in your hands, for the king can ^d doe ^d you nothing.

⁶ Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water but mire: so Ieremiah stucke fast in the mire.

⁷ Now when Ebed-melech the ^e blacke Moore, one of the Eunuchs which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the king sate in the ^f gate of Benjamin)

⁸ And Ebed-melech went out of the kings house, and spake to the king, saying,

⁹ My lord the king, ^g these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

¹⁰ Then the king commanded Ebed-melech the blacke Moore, saying, Take from hence thirty men ^h with thee, and take Ieremiah the Prophet out of the dungeon before he die.

¹¹ So Ebed-melech tooke the men with him, and went to the house of the king vnder the treasure, and tooke there olde rotten ragges, and olde worne clouts, and let them downe by coards into the dungeon to Ieremiah.

¹² And Ebed-melech the blacke Moore sayd vnto Ieremiah, Put now these olde rotten ragges and worne, vnder thine arme-holes, betweene

** Chap. 28. 4.*

† Ebr. 28. 1. That is, so long as there was any bread in the city: thus God provided for him, that he will cause their enemies to preserve them to that end whereunto he hath appointed them.

a For Zedekiah had sent these to Ieremiah, to inquire at the Lord for the state of the countrey now when Nebuchad-nezzar came, as Chap. 21. 1. b Rende Chap. 21. 9. and 45. 5.

† Or, discourageth. c Thus we see how the wicked when they cannot abide to heare the truth of Gods worde, seeke to put the ministers to death, as transgressours of policies.

d Wherein hee grievously offended in that that not onely hee would not heare the truth spoken by the Prophet, but also gaue him to the luts of the wicked to be cruelly intreated.

† Ebr. Casteth, or thrusteth.

e To heare matters and giue sentence.

f Hereby is declared that the Prophet found more fauour at this strangers hands, then he did by all them of his countrey, which was to their great condemnation. † Ebr. vnder thine hand.

the words. And Jeremiah did so.

13 So they drew vp Jeremiah with cords, and tooke him vp out of the dungeon, and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the third entry that is in the House of the Lord; and the king said vnto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I declare it vnto thee, wilt thou not slay me? and if I give thee counsel, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor give thee into the hands of those men that seeke thy life.

17 Then said Jeremiah vnto Zedekiah, Thus saith the Lord God of hostes the God of Israel, If thou wilt goe forth vnto the king of Babels princes, then thy soule shall liue, and this citie shall not bee burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this citie bee giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Jeremiah, I am carefull for the Iewes that are fled vnto the Caldeans, lest they deliuer mee into their hands, and they mocke me.

20 But Jeremiah said, They shall not deliuer thee: hearken vnto the voyce of the Lord. I beseech thee, which I speake vnto thee: so shall it bee well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are left in the king of Iudahs house, shall bee brought forth to the king of Babels princes, & those women shall say, Thy friends haue perswaded thee, and haue pretailed against thee: thy feet are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wives, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shall thus come to be burnt with fire.

24 Then said Zedekiah vnto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, & we will not slay thee: also what the king said vnto thee.

26 Then shalt thou say vnto them, I humbly besought the king that he would not cause mee to retorne to Iehonathans house, to die there.

27 Then came all the princes vnto Jeremiah and asked him. And he told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Jeremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was shew when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchadnezzar king of Babel, sent his servants to Ierusalem, to take Jeremiah the Prophet, who was in the court of the prison. 2 And they found him, and brought him out of the prison, and he was shew when Ierusalem was taken.

IN the ninth yeere of Zedekiah king of Iudah, in the tenth month came Nebuchad-nezzar king of Babel & all his hoste against Ierusalem, and they besieged it.

2 And in the eleventh yeere of Zedekiah in the fourth month, the ninth day of the month, the citie was broken.

3 And all the princes of the king of Babel came in, and sate in the middle gate, even Neragal, Sharezer, Shangar-nebo, Sarfachim, Rablaris, Neragal, Sharezer, Rabmag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fledde, and went out of the citie by night, through the kings garden, & by the gate betweene the two walls, and he went toward the wilderness.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreover he put out Zedekiahs eyes, and bound him in chaines to carie him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the wallles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward, caried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the land of Iudah, and gaue them vineyards and fields at the same time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Jeremiah to vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and looke wel to him, and doe him no harme, but do vnto him as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzarban, Rablaris, and Neragal, Sharezer, Rabmag, and all the king of Babels princes:

14 Euen they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Abikam, the sonne of Shaphan, that he should carie him home: so he dwelt among the people.

15 Now the word of the Lord came vnto Jeremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hostes the God of Israel, Beholde, I will bring my words vpon this citie for euil, and not for good, and they shall be accomplished in that day before thee.

17 But I wil deliuer thee in that day, saith the Lord, and thou shalt not be giuen into the hands of the men whom thou fearest.

18 For I wil surely deliuer thee, and thou shalt not fall by the sword, but thy life shall bee for a praye vnto thee, because thou hast put thy trust in me, saith the Lord.

CHAP.

Where the king had set him before in be as more liberte, as Chap. 39. 2. 1.

And yeeld thy selfe vnto them.

Which declareth that he more feared the reproch of men then the threatenings of God.

When Ierusalem and his mother, with others, were carried away, these women of the kings house were left, which the Prophet, and all the king of Babel had bene so doted by his familiar friends and false counsellors, which haue left him in the mire.

Jeremiahs apparance the miracle of the Prophet, who did denie to save his life, altho it was to the detraile of his doctrine, or to the hurt of any.

2 King. 25. 1. Chap. 39. 4.

The gates and wallles were broken downe.

Which was a postern doore, reade 2 King. 25. 9.

Which is called Antiochia in Syria.

10, captain of the guard.

For the rich & the mighty which put their trust in their shifts and meanes, were by Gods iust iudgements most rigorously handled.

12, In thine eyes upon him.

Thus God preferred his prophet by his meanes, whom he made the scourge to punish the king, and them that were his enemies.

Whom the king of Babel had now appointed gouernour over the rest of the Iewes that he left behind.

Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

CHAP. XL.

Jeremiah hath liberty to goe whither he will. & the death of the people that remain with Gedaliah.

THe worde which came to Jeremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Rapsach, when he had taken him being bounde in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 And the chiefe steward tooke Jeremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said; because ye haue sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, & I will looke well vnto thee: but if it please thee not to come with mee into Babel, I taria still: beholde, all the land is before thee: whither it seemeth good, and conuenient for thee to go, thither goe.

5 For yet he was not returned: therefore hee saide, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him vitayles and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captiues of the hoste, which were in the fieldes, when they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the lande, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Ishmael the sonne of Nethaniah, and Iohanan, and Jonathan the sonnes of Kareah, and Seraiah the sonne of Tanhumeth, and the sonnes of Ephai, the Netophathite, & Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan, sware vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babel, and it shall be well with you:

10 As for me, Behold, I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but you gather you wine, and sommer fruites, and oyle, and put them in your vessels, and dwell in your cities, that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, & in Edom, and that were in all the countreys, heard that the King of Babel had left a remnant of Iudah, and that hee had let ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driven, & came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and sommer fruites, very much.

13 Moreover Iohanan the sonne of Kareah, and all the captiues of the host, that were in the fieldes, came to Gedaliah to Mizpah,

14 And sayde vnto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should hee kill thee, that all the Iewes, which are gathered vnto thee, should bee scattered, and the remnant in Iudah perishe?

16 But Gedaliah the sonne of Ahikam said vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

Ishmael killeth Gedaliah quietly, and many other with him. Iohanan followeth after Ishmael.

In the fourth moneth, came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seide royall, and the princes of the king, & ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, & there they did eat bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men hauing their beards shauen, and their clothes rent and cut with offerings & incense in their hands to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping, as he went: and when he met them, hee saide vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the midst of the cite, Ishmael the sonne of Nethaniah slew them, and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of hony: so he stayed, and slewe them not among their brethren.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the king had made because of Basa king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, euen the Kings daughters, and all the people that remained in Mizpah, whome Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and

g For vnder the colour of entertaining of Ishmael he sought only to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest detected, and neuer lacke such as conspire their destruction.

a The cite was destroyed in the fourth moneth: and in the seventh moneth, which contained part of September, and part of October, was the gouernour Gedaliah slaine. b Meaning Zedekiah. c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came vnto the feast of Tabernacles: but hearing of the burning thereof in the way, they threw the signes of sorow.

e For his death was kept secret, and he feared that hee lamented for the destruction of Ierusalem, and the Temple: but as hee slew them when they seemed to fauour Gedaliah. f Asa fortified Mizpah for feare of the enemies, and cast ditches and trenches, 1. Kings 15. 22.

a From this second verse vnto Chap. 42. 7. it seemeth to bee as a parenthesis, and separate matter: and there this storie beginneth againe, and this vision is declared what it was.

b God moued him in secret to speake this, to declare the great blindness and obstinacie of the Iewes, which could not see that which their brethren man confessed.

† 1. Kings 10. 10. at thy commandment.

z Which was a cite of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood and after slew him, Chap. 41. 3.

a. King. 25. 24.

For seruiceth them, or to intente them for you.

For, oh, Asa do dwell in.

f Which were Gedaliah for feare of the Caldeans.

g Which had bin
captaines vnder
Eedaliah.

h Because al kings
hearts and wayes
are in his hands,
he can turne them
and dispose them
as it pleaseth him,
and therefore they
need not to feare
man, but onely o-
bey God from
the heart.

i For Iahia the
king of the Am-
monites was the
cause of this mar-
ther.

k Which place
David of old had
gotten to Chir-
ham the sonne of
Barniab the Gile-
adite, 2 Sam. 19.
26.

l Let our pray-
er fall before thee,
O Lord, for we
are not
worthy to be
heard.

m This declareth
the nature of hy-
pocrites, which
would know of
Gods word what
they should doe,
but will not follow
it, as inasmuch as
it agreeth with
thatching, which
they haue purpo-
sed to doe.

n There are none
more ready to as-
sume the Name of
God and take in
vaine, then the hy-
pocrites which so
colour their follo-
wed life with
out all reuerence,
and make it a
means for them to
decieve the simple
and the godly.

o Here is declared
the vision and the
occasion thereof,
whereof mention
was made, Chap.
43. 1.

all the captaines of the hoste that were with him,
heard of all the euill that Ishmael the sonne of
Nethaniah had done,

10. Then they all tooke their men, and went to
fight with Ishmael the sonne of Nethaniah, and
found him by the great waters that are in Gibeon.

11. Now when all the people whom Ishmael
caried away captiue, saw Iohanan the sonne of
Kareah, and all the captaines of the hoste, that
were with him, they were glad.

12. So all the people that Ishmael had caried
away captiue from Mizpah, returned, and came
again, and went vnto Iohanan the sonne of Ka-
reah.

13. But Ishmael the sonne of Nethaniah, esca-
ped from Iohanan with eight men, and went to
the Ammonites.

14. Then tooke Iohanan the sonne of Kareah,
and all the captaines of the hoste that were with
him, all the remnant of the people, whom Ishmael
the son of Nethaniah had caried away captiue
from Mizpah, after that he had slaine Gedaliah
the sonne of Ahikam, even the strong men of
warre, and the women, and the children, and the
nurses, whom he had brought againe from
Gibeon.

15. And they departed and dwelt in Geruth
Chimham, which is by Beth-lehem, to goe and
to enter into Egypt.

16. Because of the Caldees: for they feared
them, because Ishmael the sonne of Nethaniah
had slaine Gedaliah the sonne of Ahikam, whom
the King of Babel made gouernour in the land.

CHAP. XLII.

1. The captaines aske counsell of Ieremiah what they ought to doe,
2. Hee admonisheth the remnant of the people not to goe into
Egypt.

Then all the captaines of the hoste, and Ioha-
nan the sonne of Kareah, and Iezaniah the
sonne of Hoshaiah, and all the people from the
least vnto the most, came,

2. And sayde vnto Ieremiah the Prophet,
Hear our prayer wee beseech thee, and pray for
vs vnto the Lord thy God, euen for all this rem-
nant: for we are left, but a few of many, as thine
eyes doe behold.

3. That the Lord thy God may shewe vs the
way wherein we may walke, and the thing that we
may doe.

4. Then Ieremiah the Prophet said vnto them,
I haue heard you: behold I wil pray vnto the Lord
your God according to your words, and whatsoever
thing the Lord shall answer you, I wil declare
it vnto you: I will keepe nothing back from you.

5. Then they said to Ieremiah, The Lord be
a witnesse of truth, and faith betweene vs, if wee
do not euen according to all things for the which
the Lord thy God shall send thee to vs.

6. Whether it be good or euill, we will obey
the voice of the Lord God, so whom wee sende
thee, that it may be well with vs, when we obey
the voice of the Lord our God.

7. And so after ten daies came the word of
the Lord vnto Ieremiah.

8. Then called hee Iohanan the sonne of Ka-
reah and all the captaines of the hoste, which were
with him, & all the people from the least to the most.

9. And saide vnto them, Thus saith the Lord
God of Israel, vnto whom yee sent me to present
your prayers before him.

10. If ye wil dwell in this land, then I wil build

you, and not destroy you, and I will plant you, and
not roote you out: for I repent me of the euill
that I haue done vnto you.

11. Feare not for the king of Babel, of whom
ye are afraid: be not afraid of him saith the Lord:
for I am with you, so saie you, and to deliuer you
from his hand.

12. And I will grant you mercy, that hee may
haue compassion vpon you, and hee shall cause you
to dwell in your owne land.

13. But if ye say, We wil not dwell in this land,
neither heare the voyce of the Lord your God,

14. Saying, Nay, but we will goe into the land
of Egypt, where we shall see no warre, nor heare
the sound of the trumpet, nor haue hunger of
bread, and there will we dwell.

15. (And now therefore heare the word of the
Lord, ye remnant of Iudah: thus saith the Lord of
hostes, the God of Israel, If ye set your faces to
enter into Egypt, and goe to dwell there,)

16. Then the sword that ye feared, I shall take
you there in the land of Egypt, and the famine, for
the which ye care, shall there hang vpon you in
Egypt, and there shall ye die.

17. And all the men that set their faces to en-
ter into Egypt to dwell there, shall die by the
sword, by the famine, and by the pestilence, and
none of them shall remaine, nor escape from the
plague that I will bring vpon them.

18. For thus saith the Lord of hostes, the God
of Israel, As mine anger and my wrath hath bin
powred forth vpon the inhabitants of Ierusalem:
so shall my wrath be powred forth vpon you,
when ye shall enter into Egypt, & ye shall be a de-
fection, and an astonishment, and a curse, and a
reproch, and ye shall see this place no more.

19. O ye remnant of Iudah, the Lord hath said
concerning you, Goe not into Egypt, know cer-
tainly that I haue admonished you this day.

20. Surely ye shall dissemble in your hearts when
ye sent me vnto the Lord your God, saying, Pray
for vs vnto the Lord our God, and declare vnto
vs euen according vnto all that the Lord our
God shall say, and we will doe it.

21. Therefore I haue this day declared it you,
but you haue not obeyed the voyce of the Lord
your God, nor any thing for the which hee hath
sent me vnto you.

22. Now therefore know certainly that ye shall
die by the sword, by the famine, and by the pesti-
lence in the place whither ye desire to goe and
dwell.

CHAP. XLIII.

Iohanan caried the remnant of the people into Egypt, contrary to
the counsell of Ieremiah, & Ieremiah prophesied the destru-
ction of Egypt.

Now when Ieremiah had made an ende of
speaking vnto the whole people all the
words of the Lord their God, for the which the
Lord their God had sent him to them, euen all
these words.

1. Then spake Azariah the sonne of Hosha-
iah, and Iohanan the sonne of Kareah, and all the
proud men, saying vnto Ieremiah, Thou spea-
kest falsely: the Lord our God hath not sent thee
to say, Goe not into Egypt to dwell there,

2. But Baruch the sonne of Neriah, & prouoketh

Baruch, read Isa. 20. 10. d He sheweth what is the nature of the hypocrites: to
wit, to saie that they would obey God and imbrace his word, if they were assured
that his messengers spake the truth: though indeed they be most farre from all o-
bedience. e Thus the wicked doe not onely contemne and hurt the messengers
of God, but slander, & speake wickedly of all them that support or fauor the goodly
thee

d Reade Chap.
18. 8.

e Because al kings
hearts and wayes
are in his hands,
he can turne them
and dispose them
as it pleaseth him,
and therefore they
need not to feare
man, but onely o-
bey God from
the heart.

f Thus God turne
th the policye of
the wicked to their
owne destruction:
for they thought
themselves sure in
Egypt, and there
Nebuchad-nezzar
destroyed them
and the Egyptians
Chap. 43. 5.

g Reade Chap. 26.
h. 4. 1. 10. shew-
ing y this should
come vpon them
for their infidelitie
and stubbornnes.
i. For ye were
fully minded to
goe into Egypt,
whither God
spake to the con-
trary.

i To wit, in E-
gypt.

a Who was also
called Iezaniah,
Chap. 43. 1.

b This declareth
that pride is the
cause of rebellion,
and contempt of
Gods ministers.
c When the hy-
pocrite of the
wicked is discou-
ered, they braue
forth into open
rage: for they can
abide nothing but

to wit, to saie that they would obey God and imbrace his word, if they were assured
that his messengers spake the truth: though indeed they be most farre from all o-
bedience. e Thus the wicked doe not onely contemne and hurt the messengers
of God, but slander, & speake wickedly of all them that support or fauor the goodly
thee

these against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captiues of the hoste, and all the people obeyed not the voyce of the Lord to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captiues of the hoste tooke all the remnant of Iudah, that were returned from all nations, whither they had bene driuen, to dwell in the land of Iudah.

6 Euen men and women, and children, & the kings daughters, and euery person, that Nebuzaradan chiefe steward had left with Gedaliah the sonne of Ahikam, the son of Shaphan, & Ieremiah the Prophet, & Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to Tahpanhes.

8 Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the bricke kiln, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus sayth the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray himselfe with the land of Egypt, as a shepherd putteth on his garment, and shall depart from thence in peace.

13 He shall breake also the images of Beth-she-moth, that is in the land of Egypt, & the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIIII.

Here reprooueth the people for their idolatry. 14. They haue set high by the burning of the Lord, are chastised. 15. The destruction of Egypt, and of the Idols therein, is prophesied.

14 He worde that came to Ieremiah concerning all the Iewes, which dwelt in the land of Egypt, and remained at Migdol and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus sayth the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, and to serue other gods whom they knew not: neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets, rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare: nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore my wrath, and mine anger was powered forth, & was kindled in the cities of Iu-

dah, and in the streetes of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus sayth the Lord of hostes the God of Israel, Wherefore committe ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the kings of Iudah and the wickednesse of their wiues, and your owne wickednesse and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus sayth the Lord of hostes, the God of Israel, Behold, I will set my face against you to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that haue set their faces to go into the land of Egypt there to dwell, and they shall all bee consumed and fall in the land of Egypt: they shall euen be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall bee a detestation and an astonishment, and a curse and a reproch.

13 For I wil visite them that dwell in the land of Egypt as I haue visited Ierusalem, by sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, and all the women that stood by a great multitude, euen all the people that dwell in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord, we will not heare it of thee,

17 But we will doe whatsoever thing goeth out of our owne mouth, to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for then had we plenty of vitales and were well and felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, we haue had scarcenesse of all things, and haue bene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did we make cakes to make her glad

idolatric: & we were sate with bread. This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plenty and dearth, health & sicknesse, they attribute it to their idols, and so dishonour God, for, for want of, so appeare they, and.

d Hee sheweth that we ought to keepe in memory Gods plagues from the beginning, considering them, we might live in his feare, & know if he haue not spared our fathers, yea, kings, princes, and rulers, and all whole countreys, and nations for their finnes, that we vile wermes, cannot looke to escape punishment for ours.

For, heauen downe: Amor 9.4.

e Which haue fully set their minds, & are gone thither on purpose: Whereby he receiveth the innocent, as Ieremiah and Baruch that were forced: therefore Lord sheweth that he will visit his face against them: that is, purposely destroy them. Reade Chap. 33. 6. and 34. 18.

f Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God: and to follow our own fantasies: for Sathan euer soliciteeth us, and doth not leave them till he haue brought them to extreme impietie and madnesse, euen to inflame their wickednesse against God and his Prophets. Reade chap. 7. 18. It seemeth that the papists gathered of this place their Salu Regina, & Regina coli laure, calling the virgin Mary Queene of heauen, and so of the blessed virgin, and mother of our Saviour Christ made an idol: for here the Prophet condemneth their

f As from the Moabites, Ammonites, & Edomites, Chap. 30. 11.

g Whom these wicked led away by force.

h A cite of Egypt were to Nilus.

i Which signified that Nebuchad-nezzar should come men to the gates of Pharaoh, where were his buikie killes for his buildings. Reade Chap. 33. 9.

j Every one shall be blame by that means that God hath appointed. Chap. 15. 3.

m Meaning, most easily and suddenly shall he cary the Egyptians away. For, the house of the Idols.

a These were all famous and strong cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declareth that there is no hold so strong that can preserue them from Gods vengeance. Reade Chap. 32. 23. & 33. 2. & 34. 3. & 35. 19. & 36. 33. c. He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatry, that they might beware by their example, and not with the like wickednesse prouoke the Lord for the which they should be double punished.

was also egyptian, & he declareth this is the rebellion of ministers. In the hye of the is discouery braff into open for they can nothing but hypocrites: but were assured from all ome messengers or the gooly.

I This teacheth
us how great dan-
ger it is for the
husbands to per-
mit their wives a-
ny thing whereof
they be not as-
sured by Gods word:
for thereby they
take an occasion to
infringe their do-
ings, and their hus-
bands shall give
an account thereof
before God, read
It. 1. 2. 3.

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10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

and powre out drinke offerings vnto her without
our husbands?

20 Then said Ieremiah vnto all the people, to
the men, and to the women, and to all the people
which had giuen him that answer, saying,

21 Did not the Lord remember the incense
that yee burnt in the cities of Iudah, and in the
streets of Ierusalem, bnd you and your fathers,
your Kings, and your princes, and the people of
the land, and I haue not considered it?

22 So that the Lord could no longer forbear
because of the wickednes of your inventions, and
because of the abominations, which yee haue
committed: therefore is your land desolate, and
an astonishment, and a curse, and without inha-
bitant, as appeareth this day.

23 Because you haue burnt incense, and be-
cause yee haue sinned against the Lord, and haue
not obeyed the voyce of the Lord, nor walked in
his Law, nor in his statutes, nor in his testimo-
nies, therefore this plague is come vpon you, as
appeareth this day.

24 Moreover Ieremiah sayd vnto all the peo-
ple, and to all the women, Heare the word of the
Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hosts, the God
of Israel, saying, Yee, and your wives haue both
sworn with your mothes, and fulfilled with
your hand, saying, We wil performe our vowes
that wee haue vowed to burne incense to the
Queen of heauen, and to powre out drinke offer-
ings vnto her: ye wil performe your vowes, and
doe the thing that ye haue vowed.

26 Therefore heare the word of the Lord, all
Iudah that dwell in the land of Egypt. Behold, I
haue sworn by my great Name, sayth the Lord,
that my name shall no more be called vpon by
the mouth of any man of Iudah, in all the land of
Egypt, sayth the Lord God liueh.

27 Behold, I will watch ouer them for euill &
not for good, and all men of Iudah that are in the
land of Egypt, shall be consumed by the sword, and
by the famine, vntill they vterly be destroyed.

28 Yet a small number that escape the sword,
shall returne out of the land of Egypt into the
land of Iudah: and all the remnant of Iudah that
are gone into the land of Egypt to dwell there, shall
know whose words shall stand, mine or theirs.

29 And this shall bee a signe to you, sayth the
Lord, when I visit you in this place, that ye may
know that my wordes shall surely stand, against
you for euill.

30 Thus saith the Lord, Behold, I will giue
Pharaoh Hophra King of Egypt into the hand of
his enemies, and into the hand of them that seeke
his life: as I gaue Zedekiah King of Iudah into
the hand of Nebuchadrezzar King of Babel his
enemie, who also sought his life.

CHAP. XLV.

¶ Thus saith the Lord God of Israel vnto thee,
O Baruch,
Thou diddest say, What is me now? for the
Lord hath laid for my sorrow: I fainte
for the destruction of I people, & the Temple, and for the
breach of Ierusalem.

in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord
saith thus, Behold, that which I haue bailed, will I
destroy, and that which I haue planted, will I
plucke vp, euen this whole land.

5 And seekest thou great things for thy selfe?
seekethem not: for behold, I will bring a plague
vpon all flesh, sayth the Lord: but thy life will I
giue thee for a praye in all places, whither thou
goest.

CHAP. XLVI.

1 He prophesie the destruction of Egypt. 27 Deliuance is pro-
mised to Ierusalem.

¶ He wordes of the Lord, which came to Iere-
miah the Prophet against the Gentiles,

2 Against Egypt, against the army of Pha-
raoh Necho king of Egypt, which was by the ri-
uer Perath in Carchemish, which Nebuchad-
rezzar king of Babel smote in the fourth yere of Ie-
hoiakim the sonne of Iosiah king of Iudah.

3 Make ready buckler and shield, and goe
forth to battell.

4 Make ready the horses, & let the horsemen
get vp, and stand vp with your sallets, fourbith the
speares, and put on

• Hee darideth them which shall impute their own throw to lacke of counsell and policie, or to fortune, and not obstraining of time: not considering that it is Gods iust indgement.
p To wit, that the Egyptians shalbe destroyed.
q They haue abundance of all things, and therefore are proud, ebent and disobedient.
r As verif.

f They shall bee scarce able to speake for feare of the Caldeans.
t Meaning Egypt.
u That is, they shall day the great and mightie men of power.
x To wit, Nebuchad-nezzars army.
y Some take the Hebrew word A-mo-n for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of foureyerres Egypt should bee restored, Isa. 19. 23.
a God comforteth al his that were in captiuitie, but specially the small Church of the Tewes, whereof were Ieremieah & Baruch, which remained among the Egyptians for the Lord neuer forsake his Isai. 44. 3.
Chap. 30. 10.
b Read chap. 30. 14

a Which was also called Gaza, a citie of the Philistims.
b He meaneth the armie of the Caldeans, Isa. 8. 7, 8.
c The great feare shall take away their naturall affection.
d Their heart shall so faile them.
e For the Captiuities, which are also called Cappadocians had destroyed in olde time the Philistims and dwelt in their land euen to Gaza, Deut. 32. 3.
f They haue pulled off their haire for sorow & heauinesse.
g As the heathen vied in their mourning which y Lord forbade his people to doe, Deut. 14. 1.

and of a great multitude, • hath passed the time appointed.

18 As I liue, saith the King, whose Name is the Lord of hostes, Surely as Tabor is in the mountaynes, and as Carmel is in the seaso shalpe come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shalbe waste and desolate, without an inhabitant.

20 Egypt is like a faire calfe, but destruction commeth: out of the North it commeth.

21 Also her hired men are in the middes of her like fat calves: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voyce thereof shall goe soorth like a serpent: for they shall march with an armie, & come against her with axes, as hewers of wood.

23 They shall cut downe her forest, saith the Lord: for they cannot be counted, because they are more then the grasshoppers, & are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 ¶ Thus saith the Lord of hostes, the God of Israel, Behold, I will visite the y common people of No and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward she shal dwell as in the old time, saith the Lord.

27 ¶ But feare not thou, O my seruant Iakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Iakob shall returne and bee in rest, and prosperitie, and none shall make him afraide.

28 Feare thou not, O Iakob my seruant, saith the Lord, for I am with thee, and I will vterly destroy all the nations, whiche I haue driuen thee: but I will not vterly destroy thee, but correct thee by iudgement, and not vterly cut thee off.

CHAP. XLVII.

The words of the Lord against the Philistims.

The words of the Lord that came to Ieremieah the Prophet, against the Philistims, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the North, and shalbe as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise and stamping of y hooves of his strong horses, at the noise of his charets, & at the rubbing of his wheelles: the fathers shall not looke backe to their children, for feeblenesse of hands.

4 Because of the day that commeth to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of Caphtor.

5 Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long wilt thou be? or thou cease! turne againe into thy scabbard, rest and be still.

7 How can it cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

CHAP. XLVIII.

The words of the Lord against the Moabites, and because of their pride and crueltie.

Concerning Moab, thus sayeth the Lord of hostes, the God of Israel, Woe vnto Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they haue deuised euill against it. Come, and let vs destroy it, that it be no more a nation: also thou shalt bee destroyed, O Madmen, and the sword shall pursue thee.

3 A voyce of crying shalbe from Horonaim with desolation and great destruction.

4 Moab is destroyed: her litle ones haue caused their cry to be heard.

5 For at the going vp of Luhith, the mourners shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and save your liues, and bee like vnto the heath in the wilderness.

7 For because thou hast trusted in thy workes and in thy treasures, thou shalt also be taken, and Chemosh shall go forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shall come vpon all cities and no city shall escape: the valley also shall perishe and the plaine shall be destroyed as the Lord hath spoken.

9 Give wings vnto Moab, that it may flee and get away: for the cities ther of shall bee desolate, without any to dwell therein.

10 Cursed be he that doeth the worke of the Lord negligently, and cursed be he that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, & hee hath setled on his lees, and hath not bene powdered from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 ¶ Therefore behold, the dayes come, sayth the Lord, that I will send vnto him such as shall carie him away, and shall emptie his vessels, and breake their bottels.

13 And Moab shalbe ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

14 How thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, & his cities burnt vp, & his chosen yong me are gone downe to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 Al ye that are about him, mourne for him, and all ye that know his name, say, How is the strong staffe broken, and the brautifull rod!

18 Thou daughter that doest inhabit Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth, and that escapeth, and say, What is done?

20 Moab is confounded: it is destroyed, howle and cry, tell ye it in Amon, that Moab is made waste.

h Meaning, that it is not possible for the wicked should by any means escape or stay the Lord, when he will take vengeance.

a These were cities, which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shall the Babylonians encourage one another.
c Read Isa. 35. 9.

d Horonaim and Luhith were two places whereby the Moabites should see, Isa. 45. 9.

e Hide your selues in barren places, where the enemy will not pursue after you, chap. 17. 4.
f That is, the idoles which are the workes of thine hands. Some read, in thy possession: for so the word may signifie, as 1 Sam. 23. 2.

g Both thy great idole, & his main-teners shalbe led away captiue, so that they shall then know that it is in vaine to looke for helpe at idoles. Isa. 19. 2.

h He sheweth that God would punish Caldeas if they did not destroy the Egyptians, and that with a courage, and callethe this executing of his vengeance against his enemies, his workes though Caldeas sought another end, Isa. 10. 12.

i Or deerfully.
1 Hath not bene remoued as the Tewes haue, but haue liued at ease, and as wine that feedeth it selfe on his lees.

k As the case of Beth-el was not able to deliue the Israelites: no more shall Chemosh deliue the Moabites.

l How are they destroyed that put their trust in their strength and riches?

m Thus they that see, shall answer.

21 And judgement is come vpon the plaine country, vpon Holon and vpon Lahazah, and vpon Mephath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriahaim, and vpon Beth-gamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, & vpon all the cities of the land of Moab far or neere.

25 The ^ahorne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him ^adrunken: for he magnified himselfe against the Lord: Moab shall wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though hee had bene found among theeues? for when thou speakest of him, thou art ^amooued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the dove that maketh her nest in the sides of the holes mouth.

29 ^aWe haue heard the pride of Moab (hee is exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the Lord; ^abut it shall not be so: and his dissimulations, ^afor they doe not right.

31 ^aTherefore will I howle for Moab, and I will crie out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea: of Iazer the destroyer is fallen vpon thy summer fruits, & vpon thy vintage,

33 And iooy, and gladnesse is taken from the plentifull field, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall treade with shousing: ^atheir shouting shall be no shouting.

34 From the cry of Heshbon vnto Elaleh and vnto Lahazah, haue they made their noyse: from Zoar vnto Horonaim, the heifer of three yere old shall goe lowing: for the waters also of Nimrim shall be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that oliueth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a ^ashauime, and mine heart shall sound like a shauime for the men of Kir-heres, because the riches that he hath gotten is perished.

37 ^aFor euery head shall be ^abalde, and euery beard plucked: vpon all the hands shall bee cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is he destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Behold, ^ahe shall flee as an eagle, & shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne: & the mighty mens hearts in Moab at that day shall be as ^aheart of a woman in traiaile.

42 And Moab shall be destroyed from being a people, because he hath set vp himselfe against the Lord.

43 ^aFeare, and pit, and snare shall be vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, & he that getteth vp out of the pit, shall be taken in ^asnare: for I will bring vpon it, ^aeuery vpon Moab, the yere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow ^aof Heshbon, because of the force: for ^athe fire came out of Heshbon, and a flame from Sibon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people of ^aChemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the ^alatter dayes, saith the Lord. Thus saith the iudgement of Moab.

CHAP. XLIX.

^aThe words of the Lord against the Ammonites, ^a7 Idumea, ^a23 Damascus, ^a28 Kedar, ^a34 and Elam.

^aVnto the children of ^aAmmon thus saith the Lord, Hath Israel no sons? or hath hee none heire? Why then hath their king ^apossessed Gad? and his people dwell in ^ahis cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of war to bee heard in ^aRabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall bee burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Priests, and his Princes likewise.

4 Wherefore gloriest thou in the ^avalleys? thy valley floweth away, O rebellious daughter: shee trusted in her treasures, saying, Who shall come vnto me?

5 Beholde, I will bring ^aa feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man ^aright forth, & none shall gather him that fleeth.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 ^aTo Edom thus saith the Lord of hostes, Is wisdom no more in ^aTeman? is counsel perished from their children, is their wisdom vanished?

8 Flee, yee inhabitants of Dedan (^athey are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the ^agrape gatherers come to thee, would they not leaue ^asome grapes? if theeues come by night, they will destroy till they haue enough.

10 For I haue discovered Esau: I haue vncovered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leauethy ^afatherles children, & I will preserve them aliue, and let thy widows trust in me.

12 For thus sayeth the Lord, ^aBeholde, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, sayeth the Lord, that ^aBozrah shall be waste, and for a reproch, and a desolation, and a curse, and al the cities thereof shall be perpetuall desolations.

14 I haue heard a rumor from the Lord, & an ^auer the widowers and the fatherlesse. ^aI haue not spared mine owne people, and how should I pittie thee? ^aWhich was a chiefe citie of Edom.

ambassadour

2 They fled thither thinking to haue succour of the Amorites.
a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.
b Which wanted chiefeles of their idole as though he could haue defended them.
c That is, they shall be restored by the Messiah.

a They were separated from the Moabites by the river Arnon, and after that the ten tribes were carried away into captiuitie, they invaded the countrey of Gad.
b To wit, of the Ammonites.
c Meaning of the Israelites.
d Which was one of the chiefe cities of the Ammonites, as were Heshbon and Aithere was also a citie called Heshbon among the Moabites.
e In thy plentifull countrey.

f Signifying that power and riches cannot preuaile when as God will execute his iudgements.
g That is, without looking backe, and as euery one can finde a way to escape.
h In the time of Christ when the Gentiles shall be called.

i Which was a citie of Edom called by ^aname of Teman Eliphaz sonne who came of Esau.

k The enemies that shall dissemble as though they fled away, shall turne backe and invade your land, and possesse it.

l Meaning that God would vicerly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeues seeke but till they haue enough, Obad 15.

m The destruction shall be so great, y there shall be none left to take care o

n That is, his power and strength.

o He willed the Caldians to lay afflictions ynow vpon them, till they be like drunken men that fall downe to their shame and are derided of all.

p Or shall be full, as clap his bandes.

q Thon reioycst to heare of his miserie.

r Isa. 16. 6.

s He shall not execute his malice against his neighbours.

t Reade Eia. 16. 7.

f Which citie was in the ymoost border of Moabi, and hereby hee signifieth that the whole land should bee destroyed, and the people carried away.

u Reade Ios. 5.

v Their custome was to play on flutes or instruments, heauie and grane tunes at burials and in the time of mourning, as Mat. 9. 35.

w Isa. 16. 2. 3.

x Jer. 7. 12.

y Or, shame.

z That is, Nebuchad-nezzar, as Chap. 49. 22.

y Hee that escapeth one danger, shall be taken of another, Isa. 4. 17.

p Thais, Bozrah.

For I will.

q To wit, Nebuchad-nezzar after he hath overcome Iudah, which is meant by the swelling of Iordan, shall come against mount Seir and Edom.
r That is, the Israelites, whom the Edomites kept as prisoners, to haste away from thence.
s The captain and governor of the armie, meaning, Nebuchad-nezzar.
t They shall not be able to resist his petie captiues.
u To wit, the enemy.
x As Chap. 48. 40. was said of Moab.

y Which was the chiefe city of Syria, whereby hee meant the whole country.

z When shee heard the sudden coming of the enemy.

a He speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chiefe city destroyed.

b Who was king of Syria, 1. Kin. 20.

c And had built these places, which were still called the palaces of Ben-hadad.

d Meaning the Arabians, and their borderers.

e Because they used to dwell in tents, he nameth the things that pertaineth therunto.

f The enemies will dwell in your places.

g He sheweth that they of Hazor will see to the Arabians for succour, but that shall not avails them.

ambassadour is sent vnto the heathen, saying, Gather you together, and come against p her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy //leare, and the pride of thine heart hath deceived thee, thou that dwellest in clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the eagle, I will bring thee downe from thence, sayth the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonished, and shall hiss at all the plagues thereof,

18 As in the ouerthrow of Sodom and of Gomorah, and the places thereof neere about, sayth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, q he shall come vp like a lion from the swelling of Iordan vnto the strong dwelling place: for I will make Israel to rest, *euem* I will make him to haste away from her, and who is a chosen man that I may appoint against her? for who is like mee? and who will appoint me the time? and who is the shepherd that will stand before me?

20 Therefore heare the counsell of the Lord that hee hath deuised against Edom, and his purpose that hee hath conceived against the inhabitants of Teman: surely ^a he shall make their habitations desolate with them.

21 The earth is moued at the noise of their fall: the cry of their voyce is heard in the red sea.

22 Behold, hee shall come vp, and flie as the eagle, ^x and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto Damascus he sayth, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faine hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth her selfe to flight, ^z and feare hath seised her: anguish and sorowes haue taken her as a womā in trauel.

25 How is the glorious ^a citie not reserved, the city of my ioy?

26 Therefore her young men shall fall in her streets, and all her men of warre shall be cut off in that day, sayth the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of ^b Ben-hadad.

28 ¶ Vnto Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus sayth the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flockes shall they take away: yea, they shall take to themselves their ^a curtaynes and all their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off (^c they haue consulted to dwell) O ye inhabitants of Hazor, sayth the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 ¶ Arise, and get you vp vnto the wealthy nation that dwelleth without care, sayth the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shall be a bootie, and the

multitude of their cattell a spoile, and I will scatter them into all windes, and to the vtmost corners, and I will bring their destruction from all the sides thereof, sayth the Lord.

33 And Hazor shall be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lorde that came to Ieremiah the Prophet, concerning s Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus sayth the Lord of hostes, Behold, I will breake the ^b bow of Elam, *euem* the chiefe of their strength.

36 And vpon Elam I will bring the four windes from the four quarters of heauen, and will scatter them towards all these windes, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to bee afraid before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *euem* the indignation of my wrath, sayth the Lord, and I will send the sword after them, till I haue consumed them.

38 And I will set my throne in Elam, & I will destroy both the king & the princes from thence, sayth the Lord: but ^a in y latter dayes I will bring againe the captiuitie of Elam, sayth the Lord.

CHAP. L.

Hee propheseth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

¶ He word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ministry of Ieremiah the Prophet.

1 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, ^a Babel is taken, Babel is confounded, ^b Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

2 For out of the North ^c there commeth vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

3 In those dayes, and at that time, sayth the Lord, the children of Israel shall ^d come, they, and the children of Iudah together, going, and weeping shall they goe, and seeke the Lord their God.

4 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetual covenant that shall not be forgotten.

5 ¶ My people hath bene as lost sheepe: their ^e shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from ^f mountaine to hill, and forgotten their resting place.

6 All that found them haue deuoured them, & their enemies laid, Wee offend not, because they haue sinned against the Lord, ^g the habitation of iustice, ouer the Lord the hope of their fathers.

7 ¶ Flee from the middes of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates ^h before the flocke.

8 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North country, and they shall set themselves in aray against her, whereby shee shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

9 And Caldea shall be a spoile: all that spoile

g That is Persia, so called of Elam the sonne of Shera. h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them. i I will place Nebuchad-nezzar there, and in these propheties Ieremiah speaketh of those countreyes, which should be subdued vnder the first of those four monarchies whereof Daniel maketh mention. k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

l ier. hab.

a After that God hath vied the Babylonians service to punish other nations, he sheweth that their turne shall come to be punished. b There were two of their chiefe idoles. c To wit, the Medes, and the Persians. d When Cyrus shall take Babel. e Reade Chap. 31. 9.

f Their gouernours and ministers by their examples haue prouoked them to idolatry. g They haue committed idolatry in euery place. h For the Lord dwelt among them in his Temple, and would haue mainteined them by his iustice against their enemies. i When God shall deliuer you by Cyrus. k That is, most forward and without feare.

I shall be made rich thereby.

m For ioy of the victory that yee had against my people.

n In signe of contempt, & disdain. o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profit themselves, it is here called sinne.

q Or, yielded, or made peace.

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

r Meaning, Tiglath-pileser, who carried away the ten tribes.

s He carried away the rest, to wit, Iudah and Benjamin.

t That is, Babylon: whom the Lord destroyed by Cyrus. *Ezek. 1.2. 2. *Or, them that should be visited.

u Nebuchadnezzar, who had smitten downe all the princes & people of the world.

v Eze. 26. 12. 13.

w Harprines and mighty men. y Of the Iewes which should be deliuered by Cyrus.

her, I shall be satisfied, saith the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, and because ye are grown fat, as the calves in the grass, = and neyed like strong horses,

12 Therefore your mother shall bee sore confounded, and she that bare you, shall be ashamed: behold, the vttermoſt of the nations shall be a desert, a drieland, and a wilderness.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: euery one that goeth by Babel, shall be astonished, = and hisse at all her plagues.

14 Put your selues in array against Babel round about: all ye that bend the bow, shoote at her, spare no arrows: for she hath sinned against the Lord.

15 Crie against her round about: she hath // giuen her hand: her foundations are fallen, and her wallies are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the flower from Babel, and him that handleth the sheeth in the time of harvest: because of the sword of the oppressour they shall turne euery one to his people, and they shall see euery one to his owne land.

17 Israel is like scattered sheepe: the lions haue disperſed them: first the king of Asshur hath deuoured him, and last this Nebuchadnezzar king of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will visit the king of Babel, and his land, as I haue visited the king of Asshur.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, sayeth the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the finnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reſerue.

21 Go vp against the land of the rebels, = against it, and against the inhabitants * of // Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed, and broken! how is Babel become desolate among the nations!

24 I haue ſnared thee, and thou art taken, O Babel, and thou waſt not aware: thou art found, and also caught, because thou haſt striven against the Lord.

25 The Lord haeh opened his treasure, & hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her from the vtmost border: open her store houses, tread on her as on theares, and destroy her utterly: let nothing of her be left.

27 Destroy all her bullockes: let them goe downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that flee, and escape out of the land of Babel to declare in Zion the

vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel all ye that bend the bowe, besiege it round about: let none thereof escape: * recompense her according to her worke, and according to all that shee hath done, doe vnto her: for shee hath bene proud against the Lord, = against the holy One of Israel.

30 Therefore shall her yong men fall in the streeres, and all her men of warre shall be destroyed in that day, saith the Lord.

31 Behold, I come vnto thee, O proud man, saith the Lord God of hosts: for thy day is come, = the time that I will visit thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, & it shall deuoure all round about him.

33 Thus saith the Lord of hosts, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong redeemer, whose Name is the Lord of hosts, he shall mainteine their cause, that he may giue rest to the land, = and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword is vpon the footsayers, and they shall dote: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their charets, and vpon all the multitude that are in the mids of her, and they shall be like women: a sword is vpon her treasures, and they shall be spoiled.

38 A drought is vpon her waters, and they shall be dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the Zizims with the Iims shall dwell there, and the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation to generation.

40 As God destroyed Sodom and Gomorah with the places thereof neere about, sayeth the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Behold, a people shall come from the North, and a great nation, and many kings shall be raised vp from the coasts of the earth.

42 They shall hold the bow and the buckler: they are cruell and vmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, and be put in array like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble: sorrow came vpon him, = sorrow as of a woman in trauaile.

44 Behold, he shall come vp like a lion from the swelling of Iorden vnto strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the shepheard that will stand before me?

45 Therefore heare the counsell of the Lord, that hee hath deuised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flocke shall draw

*Ezek. 18. 6.

z He sheweth that when God executeth his iudgement against his enemies, that his Church shall then haue rest. *Eze. 34. 31.

a For Cyrus did out the river Euphrates, and diuided the course thereof into many streames, so that it might bee passed over as though there had bene no water: which thing hee did by the counsell of two of Belshazzars captiues, who conspired against their king, because he had gelded the out of them in despite, and slaine the sonne of the ocker.

b Reade Eze. 12. 27. *Eze. 12. 27. *Or, sonne of the ostriches, or yong.

c Meaning, that the Persians should gather their armies of many nations.

d Which is meant of Belshazzar, Dan. 5. 6.

e Chap. 49. 19.

f Reade Chap. 49. 19.

draw them out: surely he shall make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

4 Why Babylon is destroyed. 41 The vain confidence of the Babylonians. 43 The vanities of idolaters. 59 Jeremiah giueth his booke to Sdrabab.

THUS saith the Lord, Behold, I will raise vp against Babel, & against the inhabitants that lift vp their heart against me, a destroying wind,

2 And will send vnto Babel fanners that shall fanne her, & shall empty her land, for in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streets.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lorde of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ Flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lordes vengeance: hee will render vnto her a recompence.

7 Babel hath bene as a golden cuppe in the Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 ¶ Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cared Babel, but she could not be healed: forsake her, and let vs goe euery one into his owne countrey: for her iudgement is come vp vnto heauen, & is lifted vp to cloudes.

10 The Lord hath brought forth our righteousness: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skouts: for the Lord hath both deuiled, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, even the end of thy courtousnesse.

14 The Lord of hostes hath sworne by himselfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall cry and shoute against thee.

15 ¶ He hath made the earth by his power, & established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the endes of the earth, he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Euery man is a beast by his owne know-

ledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iakob is not like them: for he is the maker of all things, & Israel is the rod of his inheritance: the Lord of hosts is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee wil I breake the charet and him that rideth therein.

22 By thee also wil I breake man and woman, and by thee wil I breake old & yong, and by thee wil I breake the yong man and the maid.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans al their euil, that they haue done in Zion, even in your sight, sayeth the Lord.

25 Beholde, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe from the P rockes, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be destroyed for euer, sayth the Lord.

27 Set a standard in the land: blowe the trumpets among the nations: prepare the nations against her: call vp the kingdomes of Ararat, Minni, and Ashchenaz against her, appoint the prince against her, cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, & all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her battes are broken.

31 A poste shall runne to meete the post, and a messenger to meete the messenger, to shew the King of Babel, that his citie is taken on a side thereof,

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayth the Lord of hosts the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a little while, and the time of her haruest shall come.

34 Nebuchad-nezzar the King of Babel hath deuoured me, and destroyed me: he hath made me an emptie vessell: he swallowed me vp like a dragon: and filled his belly with my delicates, and hath cast me out.

35 The spoyle of me, and that which was left of me, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants

l When God shall execute his vengeance.
m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.
n He meaneth the Medes & Persians as he did before call the Babylonians his hammer, Chap. 50. 23.

o Not that Babylon stood on a mountaine, but because it was strong and seemed invincible.
p From thy strong holds & fortresses.

q By these three nations hee meane Armenia the hier, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the river one side was made open & the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria & Gabatha Belshazzars captaines (When hee shalbe cut vp & threshed. t This is spoken in the person of the Iewes, bewailing their state and the crueltie of the Babylonians.

u Thus the Lord
effecteth the in-
iurie done to his
Church, as doeth
himselfe, because
their cause is his.

x When they are
inflamed with
fury, & drinking,
I will feele with
them, altho' to
Belshazzars ban-
quet, Dan. 5. 2.

y Meaning Babel,
as Chap. 3. 26.

z The great army
of the Medes and
Persians.

a That is his gifts
& presents which
he had received as
part of the spoyle
of other nations, &
which the idola-
ters brought vnto
him from all
countrys.

b Meaning y^e Ba-
bylo should not be
destroyed at once
but by litle & litle
should be brought
to nothing: for the
first yere came the
tidings, y^e next yere
the siege, & in the
third yere it was
taken: yet this is
not that horrible
destruction which
y^e Prophets threat-
ened in many pla-
ces: for that was
after this wh^e they
rebelled and Dari-
us ouercame the
by the policie of
Zopyrus, and han-
ged three thousand
gentlemen besides
the common peo-
ple.

c All creatures in
heaven and earth
shall reioyce and
praise God for the
destruction of Ba-
bylon y^e great ene-
mie of his Church
d Babylon did not
only destroy Isra-
el, but many o-
ther nations.

e Ye that are now
captives in Baby-
lon.

f He sheweth how
they should reme-
ber Ierusalem by
lamenting the mi-
serable affliction
thereof.

g For the walles
were two hun-
dred foorthe,
h I will so sho-
uld them by af-
flictions that they
shall not know
which way to
save them.

of Caldeas shall Ierusalem say.

36 Therefore thus saith the Lord, Beholde, I
will maintaine thy^e cause, and take vengeance for
thee, and I will drie vp the sea, and drie vp her
springs.

37 And Babel shall bee as heapes, a dwelling
place for dragons, an astonishment, & an hissing,
without an inhabitant.

38 They shall roare together like lions, and
yell as the lions whelpes.

39 In their^e heate I will make them feall, and
I will make them drunken that they may reioyce,
and sleepe a perpetuall sleepe, and not wake, saith
the Lord.

40 I will bring them down like lambes to the
slaughter, and like rams and goates.

41 How is y^e Shehach taken! and how is the
glory of the whole earth taken! how is Babel be-
come an astonishment among the nations!

42 The sea is come vp vpon Babel: she is co-
uered with the multitude of the waues thereof.

43 Her cities are desolate: the land is dry and
a wilderness, a land wherein no man dwelleth, nei-
ther doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will
bring out of his mouth, that which^e hee hath
swallowed vp, and the nations shall run no more
vnto him, and the wall of Babel shall fall.

45 My people, go out of the middes of her, &
deliuer yee euery man his soule from the fierce
wrath of the Lord,

46 Least your heart euen faint, and ye feare the
rumour, that shall be heard in the land: the rumour
shall come this yere, and after that in the other
yere shall come a rumour, and crueltie in the land,
and ruler against ruler.

47 Therefore beholde, the dayes come, that I
will visite the images of Babel, & the whole land
shall be confounded, and all her slaine shall fall in
the middes of her.

48 Then the heaven and^e the earth, and all
that is therein, shall reioyce for Babel: for the de-
stroyers shall come vnto her from the North, saith
the Lord.

49 As Babel caused the^e slaine of Israel to fall,
so by Babel the slaine of all the earth did fall.

50 Ye that^e haue escaped the sword, goe a-
way, stand not still: remember the Lord afaire off,
and let Ierusalem come into your minde.

51 Wee are^e confounded because wee haue
heard reproch: shame hath couered our faces, for
strangers are come into the Sanctuaries of the
Lords House.

52 Wherefore beholde, the dayes come, saith
the Lord, that I will visite her grauen images, and
through all her land the wounded shall grone.

53 Though Babel should mount vp to y^e hea-
uen, and though shee should defend her strength
on his, yet from mee shall her destroyers come,
saith the Lord.

54 A found of a cry cometh from Babel: and
great destruction from the land of the Caldeans.

55 Because the Lorde hath layde Babel waste,
and destroyed from her the great voyce, and her
waues shall roare like great waters, and a found
was made by their noyle:

56 Because the destroyer is come vpon her,
vpon Babel, and her strong men are taken,
their bowes are broken: for the Lorde God that
recompence, shall surely recompence.

57 And I will make drunke her Princes, and

her wise men, her dukes, and her nobles, and her
strong men: and they shall sleepe a perpetuall
sleepe, & not wake, saith the King, whose Name
is the Lord of hostes.

58 Thus saith the Lord of hostes, The^e thicke
wall of Babel shall bee broken, and her hig gates
shall be burnt with fire, and the people shall la-
bour in vaine, and the folke in the fire, for they
shall bee weary.

59 The wordes which Ieremiah the Prophet
commanded Sheraiah the sonne of Neriah, the
sonne of Maaseiah, when he went with Zedekiah
the King of Iudah into Babel, in the^e fourth yere
of his reigne: and this Sheraiah was a peaceable
Prince.

60 So Ieremiah wrote in a booke all the euill
that should come vpon Babel, with all these things
that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou
comest vnto Babel, and shalt see, and shalt read
all these wordes,

62 Then shalt thou say, O Lord, thou hast spo-
ken against this place, to destroy it, that none
should remaine in it, neither man nor beast, but
that it should be desolate forever.

63 And when thou hast made an ende of rea-
ding this booke, thou shalt binde a^e stone to it,
and cast it in the middes of Euphrates,

64 And shalt say, Thus shall Babel be drowned
and shall not rise from the euill, that I will bring
vpon her: and they shall^e be weary. Thus farre
are the wordes of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sinnes are killed before his
face, and hee cryes piteously. 12 The ciitie is burnt. 31 Belshazzar
is brought forth his priuie, and fed like a King.

Zedekiah^e was one and twentie yere olde
when he began to reigne, and he reigned ele-
uen yeres in Ierusalem, & his mothers name was
Hilkiah, the daughter of Ieremiah of Libnah.

2 And hee did euill in the eyes of the Lord, ac-
cording to all that Iehoiakim had done.

3^e Doubtlesse because the wrath of the Lord
was against Ierusalem and Iudah, till he had cast
them out from his presene, therefore Zedekiah
rebelled against the king of Babel.

4^e But in the ninth yere of his reigne, in the
tenth moneth the tenth day of the moneth came
Nebuchad-nazzar King of Babel, hee and all his
hoste against Ierusalem, and pitched against it, &
built fortres against it round about.

5 So the ciitie was besieged vnto the eleuenth
yeere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day
of the moneth, the famine was sore in the ciitie, so
that there was no more bread for the people of
the land.

7 Then the ciitie was broken vp and all the
men of warre fled, and went out of the ciitie by
night, by the^e way of the gate betwene the two
walles, which was by the Kings garden: (now the
Caldeans were by the city round about) and they
went by the way of the wilderness.

8 But the army of the Caldeans pursued after
the king, and tooke Zedekiah in the desert of Ie-
richo, and all his hoste was scattered from him.

9 Then they tooke the King and caried him
vp vnto the king of Babel to Riblah in the land
of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel slew the sons of Ze-
dekiah before his eyes, he slew also all the princes
of

i The thicknes
of the wall was
fifte foorthe thicke.

k This was not in
the time of his
captiuitie, but se-
uen yeres before,
when he went ei-
ther to gratulate
Nebuchad-nazzar,
or to intreate of
some matters.

l S. Iohn in his
Revelation allu-
deth to this place,
when he saith that
the Angel tooke a
millstone and cast
it into the sea, sig-
nifying thereby the
destruction of Ba-
bylon, Reue. 18. 21
m They shall not
be able to resist,
but shall labour
in vaine.

* 2. King. 24. 18.
3. Chap. 36. 12.

a So the Lord pu-
nished sinne by
sinne, & gaue him
vp to his rebelli-
ous heart till he
had brought the
enemie vpon him
to leade him away
and his people.
* 2. King. 25. 1.
and Chap. 39. 1.

b Reade Chap.
39. 4.

c Reade 2. King.
25. 5. and Chap.
39. 5.

of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in prison till the day of his death.

12 Nowe in the first moneth in the 4 tenth day of the moneth (which was the nineteenth yere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which a floode before the king of Babel in Ierusalem,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the lande, to dresse the vines, and to till the land.

17 Also the 6 pillars of brasie that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caried all the brasie of them to Babel.

18 The pots also and the 8 besoms, and the instruments of musick, and the basins, and the incense dishes, and all the vessels of brasie wherewith they ministred,ooke they away.

19 And the bowles, and the ashpens, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cuppes, and all that was of gold, and that was of siluer,ooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasie of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eigheteen cubites, and a threede of twelue cubites did compasse it, and the thicknesse thereof was foure fingers: it was hollow.

22 And a chapter of brasie was vpon it, and the height of one chapter was siue cubites with networke, and pomegranates vpon the chapters

round about, all brasie: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the networke were an hundred round about.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, which had the ouersight of the men of warre, and 1 seuen men that were in the Kings presence, which were found in the citie, and Sopher captain of the hoste, who mustered the people of the land, and threecore men of the people of the land, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchad-nezzar caried away captiue, in the 7 seuenth yere, euen three thousand Iewes, and three and twentie.

29 In the 18 eighteenth yere of Nebuchad-nezzar, he caried away captiue from Ierusalem eigh hundred thirtie and two persons.

30 In the three and twentieth yere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundred forty and siue persons: all the persons were foure thousand and sixe hundred.

31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachin king of Iudah, in the twelfth moneth, in the siue and twentieth day of the moneth, Euil-merodach king of Babel, in the first yere of his reigne, lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne aboue the throne of the kings, that were with him in Babel,

33 And changed his prison garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion was a continuall portion giuen him of the king of Babel, euery day a certain, all the dayes of his life vntill he died.

d In the 3. King. 24. 2. it is called the seventh day, because the fire began then, and so continued to the tenth.

e That is, which was his servant, as 1. King. 18. 38.

f Of these pillars read 1. King. 7. 15

g Which were all made of brasie, as 1. King. 7. 45.

h It was so much in quantitie.

i But because of the roundnesse, no more could bee scene but ninety and sixe.

k Which serued in the high Priests stead, if he had any necessary impediment.

l In the 3. King. 23. 19. is read out of siue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

m Which wasthe latter ende of the seventh yere of his reigne, and the beginning of the eight.

n In the latter end also of that yere, and the beginning of the nineteenth.

† 887. ioules.

o That is, restored him to libertie and honour.

p And gave him princely apparel.

q That is, he had allowance in the court, and thus length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

r For her cruelty toward the poore and oppression of seruants, Iere. 34. 17.

s As they vied to come vp with mirth and ioy, Psal. 42. 4.

† Ebr. bitternesse. g That is, haue rule ouer her, Deut. 28. 44.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Hebrew Alphabet. The third hath three verses for euery letter, and the fourth in as the first.

Ow doeth the citie remaine solitary that was full of people: she is as a widow: she that was great among the nations, and princeesse among provinces, is made tributarie.

2 She weepeth continually in the night, and her teares run downe by her cheekes: among all her louers, she hath none to comfort her: all her

3 So that shee taketh no rest. d Meaning, the Egyptians and Assyrians, which promised helpe.

friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is caried away captiue, because of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straits.

4 The wayes of Zion lament, because no man cometh to the solemne feasts, all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in heavinesse.

5 Her aduersaries are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become

LI 2 like

a The Prophet wondred at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to bee now destroyed and desolate.

b Which had chiefe rule ouer many provinces and contries. c So that shee taketh no rest.

thicknes wall was soe thicke.

was not in notice of his sin, but before, he went to gratulate Nebuchad-nezzar, and matters.

in his situation all this place, he sayth that angel tooke a line and cast the same by the city of Babel. 18. 11. they shall not be to resist, all labour na.

12. 12. 12. 12.

the Lord put a siene by & gaue him his rebelli. cartill he brought the upon him de him away is people. 35. 1. 39. 1.

ade Chap.

ade 3. King.

and Chap.

h As men pined away with sorow, and that have no courage.

i In her miserie she could not see the great benefites and commodities that she had lost.

k After religion and serving of God, which was the greatest giue to the godly.

l Or, driven away. She is not ashamed of her sinne, although it be manifest.

m God forbideth that the Ammonites and Moabites should enter into the Congregation of the Lorde, and vnder them hee comprehended all comenies, Deut. 23. 3.

n Thus Ierusalem lamenteth, mouing others to pittie her, and to learne by her example.

o This declares that wee should acknowledge God to be the author of all our afflictions, to the intent that we might seek vnto him for remedy.

p Mine heauie finnes are continually before his eyes, as he that is a thing to his hand for a remembrance.

q He hath troden them vnder foot as they that tread grapes, in the winepress.

r Which because of her pollution was separate from her husband, Gen. 24. 9. and was abhorred for the same.

s Ibr. must, that is, they are ed for hunger.

like harts that finde no pasture, & they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people fell into the hand of the enemy, and none did helpe her: the aduersarie sawe her, and did mocke at her Sabbaths.

8 Ierusalem hath grievously sinned, therefore she is in derision: all that honoured her despise her, because they haue seene her filthines: yea, she signeth, and turneth backward.

9 Her filthinesse is in her skyes: shee remembered not her last end, therefore shee came downe wonderfully: shee had no comforter: O Lorde, behold mine affliction: for the enemy is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for shee had seene the heathen enter into her Sanctuarie, whom without diddest command, that they should not enter into thy Church.

11 All her people sigh, and seeke their bread: they haue giuen their pleasant things for meat to refresh the soule: see, O Lorde, and consider: for I am become vile.

12 Haue yee no regard, all yee that passe by this way? behold and see, if there bee any sorrow like vnto my sorowe, which is done vnto mee, wherewith the Lorde hath afflicted mee in the day of his fierce wrath.

13 From aboue hath hee sent fire into my bones, which prenaileth against them: hee hath spread a net for my feet, and turned mee backe: hee hath made me desolate, and daily in beuaine.

14 The pyoke of my transgressions is bound vpon his hand: they are wrapped, and come vpon my necke: hee hath made my strength to faile: the Lorde hath deliuered me into their hands, neither am I able to rise vp.

15 The Lorde hath troden vnder foot all my valiant men in the middes of mee: hee hath called an assembly against me to destroy my yong men: the Lorde hath troden the winepresse vpon the virgin the daughter of Iudah.

16 For these things I weep: mine eyes, mine eyes casteth out water: because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemy prevaileth.

17 Zion stretched out her hands, and there is none to comfort her: the Lorde hath appointed the enemies of Iakob round about him: Ierusalem is as a menstruous woman in the middes of them.

18 The Lorde is righteous: for I haue rebelled against his commandement: heare, I pray you, all people, and behold my sorow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, but they deceived me: my Priests and mine Elders perished in the citie, while they sought their meate to refresh their soules.

20 Behold, O Lorde, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sword spoileth abroad, as death dooth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednes come before thee: doe not thinke as thou hast done vnto me for all my transgressions: for my sighes are many, and mine heart is heavy.

CHAP. II

How hath the Lorde darkened the daughter of Zion in his wrath, and hath cast downe from heauen vnto the earth the beautie of Irael, and remembered not his footstool in the day of his wrath.

2 The Lorde hath destroyed all the habitations of Iakob, & not spared: hee hath thrown downe in his wrath the strong holds of the daughter of Iudah: hee hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the borne of Irael: hee hath drawn back his right hand from before the enemy, & there was kindled in Iakob like a flame of fire, which deuoured round about.

4 He hath bent his bowe like an aduersarie: his right hand was stretched vp as an aduersarie, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion, hee powdered out his wrath like fire.

5 The Lorde was as an enemy: hee hath deuoured Irael, and consumed all his palaces: hee hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden hee hath destroyed his Congregation: the Lorde hath caused the Festes and Sabbaths to bee forgotten in Zion, and hath despised in the indignation of his wrath, the King and the Priest.

7 The Lorde hath forsaken his altar: hee hath abhorred his Sanctuarie: hee hath giuen into the hand of the enemy the wallies of his palaces: they haue made a noise in the House of the Lorde, as in the day of solemnitie.

8 The Lorde hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawn his hand from destroying: therefore hee made the rampart, and the wall to lament: they were destroyed together.

9 Her gates are sunken to the ground: hee hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the Law is no more, neither can her Prophets receive any vision from the Lorde.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vpon their heades: they haue girded themselves with sackcloth: the virgins of Ierusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powdered vpon the earth, for the destruction of the daughter of my people, because the children and sucklings swoon in the streetes of the citie.

12 They haue said to their mothers, Where is bread and drinke? when they swooned as the wounded in the streetes of the citie, and when they gaue vp the ghost in their mothers bowels.

13 What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter

Of desiring vengeance against the enemy, reade Ier. 17. 10. & 18. 1. for gather them like grapes.

a That is, lamenting her from prosperitie to aduersitie.

b Hath giuen her a most sore fall.

c Alluding to the Temple, or to the Arke of the covenant, which was called the footstool of the Lorde, because they should not let their mindes be lowe, but lift vp their hearts toward the heauens.

d Meaning, the glory and strength, as 1. Sam. 2. 1.

e That is, his succour which hee was wont to send vs, when our enemies oppressed vs.

f Shewing that there is no remedy but destruction, where God is the enemy.

g As the people were accustomed to prayse God in the solemne feast with a loud voyce, so now the enemies blasphemize him with shouting and crying.

h This is a figurative speech, as that was, when he said, the wayes did lament, Chap. 11. 4. meaning, that this sorowe was so great, that the insensible things had their part thereof.

i Or, fade.

j Or, faint.

k Ibr. waste and mine.

l Sh. powdered out the soule.

m Meaning, that her calamitie was so euident, that it needed no witness.

Handwritten notes and signatures at the bottom of the page, including "And M." and "15715".

daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy prophets haue * looked out vaine and foolish things for thee, and they haue not disco- uered thine iniquitie, to turne away thy captiui- ty, but haue looked out for thee false prophesies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wag their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash their teeth, say- ing, Let vs deuoure it: certainly this is the day that we looked for: we haue found, and seene it.

17 * The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of old time: he hath throwen downe, and not spared: hee hath caused thine enemy to reioyce ouer thee, and set vp the home of thine aduersaries.

18 Their heart * cried vnto the Lord, O wall of the daughter Zion, let teares run downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water be- fore the face of the Lord: lift vp thine hands to- ward him for the life of thy yong children, that faint for hunger in the corners of all the streets.

20 Behold, O Lorde, and consider to whom thou hast done thus: shall the women eat their fruit, and children of a spanne long? shall the Priest and the Prophet be laine in the Sanctuarie of the Lord?

21 The yong and the olde lie on the ground in the streets: my virgins and my yong men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed, & not spared.

22 Thou hast called as in a solemne day my [terrors round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemy consumed.

CHAP. III.

I Am the man that hath seene a affliction in the rod of his indignation.

2 He hath led me, and brought me into dark- nesse, but not to light.

3 Surely he is turned against me: he turneth his hand against me all the day.

4 My flesh and my skinne hath he caused to waxe old, and he hath broken my bones.

5 He hath b builded against me, and compas- sed me with gall and labour.

6 He hath set me in darke places, as they that be dead for ever.

7 He hath bedged about me, that I cannot get out: he hath made my chaines heauie.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath d stopped vp my wayes with hew- en stone, and turned away my paths.

10 And I say, I will not pray more earnestly and the ofiner. d And keepeth me in hold as a prisoner.

10 * He was vnto me as a beare lying in wait, and as a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 Hee hath bent his bowe, and made mee a marke for the arrow.

13 He caused † the arrowes of his quiver to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternes, and made me drunken with wormewood.

16 He hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgot prosperitie,

18 And I said, My strength and my hope is perished from the Lord,

19 Remembering mine affliction, & my mourn- ing, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that wee are not consumed, because his compassions faile not.

23 They are renewed * every morning: great is thy faithfulness.

24 The Lord is my portion, faith my soule: therefore will I hope in him.

25 The Lord is good vnto them that trust in him, and to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He sitteth alone, and keepeth silence, be- cause he hath borne it vpon him.

29 He putteth his mouth in the dust, if there may be hope.

30 Hee giueth his cheek to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he send affliction, yet will hee haue compassion according to the multitude of his mercies.

33 For he doeth not punish † willingly, nor afflict the children of men,

34 In stamping vnder his feete all the priso- ners of the earth,

35 In ouerthrowing the right of a man be- fore the face of the most High,

36 In subuerting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it commeth to passe, and the Lord commandeth it not?

38 Out of the mouth of the most High pro- ceedeth not euill and good?

39 Wherefore then is the liuing man sorow- full? man suffereth for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs life vp * our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, there- fore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine, and not spar- ed.

44 Thou hast couered thy selfe with a cloude, that our prayer should not pass thorow.

e He had no pitie on me.

f Ebr. Iomus.

g With great ang- uish and sorow he hath made me to lose my sense.

h Thus with paine he was driuen to and fro betweene hope and despaire,

i as the godly oft times are, yet in the end the Spirit getteth victory.

k He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselves,

l And feeble his mercies.

m Considering the wickednes of man it is maruel that any remaineth a- liue: but onely that God for his own mercies sake

n will euer haue his Church to remaine, though they be neuer so few in number,

o We feeble thy benefites daily.

p The godly put their whole con- fidence in God, and therefore looke for none other inheri- tance, as Psal. 16. 5.

q He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the afflic- tions grow greater, our patience also by experience may be stronger.

r He murmureth not against God but is patiente.

s He humbleth himselfe as they that fall downe to the ground, and so with patience waiteth for succour.

t He taketh no pleasure in it, but doeth it of neces- sity for our a- mendment, when he suffereth the wicked to op- press the poore.

u With his heart.

v He doeth not delight therein.

w He sheweth that nothing is done without Gods providence.

x That is, aduersi- tie and prosperi- tie.

y Amos 3. 6.

z When God af- flicteth him.

a That is, both hearts and hands for else to lift vp the hands, is but hypocrisie.

45 Thou hast made vs as the ^ascouring and refuse in the mids of the people.

46 All our enemies have opened their mouth against vs.

47 Feare, and a snare is come vpon vs with delolation and destruction.

48 Mine eye casteth out rivers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay, and ceaseth not.

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye ^x breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chased me sore, like a bird, without cause.

53 They haue shut vp my life ^y in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, ^z *thi* thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce: ^a *top* not thine eare from my sigh and from my cry.

57 Thou drewest neere in the day that I called vpon thee: thou saidst, Feare not.

58 O Lord, thou hast maintained the cause of my ^b *soule*, and hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, and all their deuices against me:

61 Thou hast heard their reproch, O Lord, & all their imaginations against me.

62 The lips ^c *also* of those that rose against me, and their whispering against me continually.

63 Behold, their sitting downe, and their rising vp, ^d *how* I am their song.

64 Give them a recompense, O Lord, according to the worke of their hands.

65 Giue them ^e *for*ow of heart, *even* thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

CHAP. IIII.

How is the ^a *golde* become so ^b *dimme*! the most fine golde is changed, and the stones of the Sanctuary are scattered in the corner of euery streete.

2 The noble men of Zion comparable to fine gold, how are they esteemed as earthen pitchers, ^c *even* the worke of the hands of the potter!

3 Euen the dragons ^d *draw* out the breasts, and giue sucke to their yong: ^e *but* the daughter of my people ^f *is* become cruell like the ^g *Ostriches* in the wilderness.

4 The tongue of the sucking childe cleaueth to the roofof his mouth for thirst: the yong children aske bread, ^h *but* no man breaketh it vnto them.

5 They that did feede delicately, perish in the streetes: they that were brought vp in scarlet, embrace the donique.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodome, that was ⁱ *destroyed* as in a moment, and ^j *none* pitched camps against her.

7 Her ^k *Nazarites* were purer then the snow, and whiter then the milke: they were more ruddy

in body then the red precious stones: they were like polished saphir.

8 Now their ^l *vilage* is blacker then a cole: they cannot know them in the streets: their skin cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword, are better then they that are killed with hunger: for they fade away ^m *they* were stricken thorow for the ⁿ *fruits* of the field.

10 The hands of the pitifull women haue sodden their owne children, ^o *which* were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundation thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue beleued that the aduersary and the enemy should haue entred into the gates of Ierusalem:

13 For the sinners of her prophets, and the iniquities of her priests, that haue shed the blood of the iust in the mids of her.

14 They haue wandered ^p *as* blind men ^q *in* the streets, and they were polluted with blood, so that they would not touch their garments.

15 ^r *But* they cryed vnto them, Depart, yee polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwell there.

16 The ^s *anger* of the Lord hath scattered them, he will no more regard them: ^t *they* reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for ^u *a* nation that could not saue vs.

18 They hunt our steps, that we cannot go in our streets: our end is neere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs ypon the mountaines and laid wait for vs in the wilderness.

20 The ^v *breath* of our nostrils, the Anointed of the Lord was taken in their nets, of whom we said, Vnder his shadow we shalbe preserved aliuie among the heathen.

21 Reioyce and be glad, ^w *O* daughter Edom, that dwellest in the land of Vz, the cup also shall passe thorow vnto thee: thou shalt bee drunken ^x *and* vomit.

22 Thy punishment is accomplished, O daughter Zion: he ^y *will* no more carie thee away into captivity, ^z *but* he will visit thine iniquity, O daughter Edom, he will discouer thy finnes.

CHAP. V.

The prayer of Ieremias.

Remember, O Lord, what is become vpon vs: ^a *consider*, and behold our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliens.

3 We are fatherlesse euen without father, and our mothers are as widowes.

4 We haue drunken our ^b *water* for money: and wood is sold vnto vs.

5 Our neckes are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our ^c *hands* to the Egyptians, ^d *in* league and amitie with them, ^e *for* we haue submitted our selves vnto them.

^a They that were before most in Gods favour are now in greatch abomination vnto him.

^f For lacke of food they pine all way and consume.

^g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

^h Some referre this to the blinde men, which as they went stumbled on the blood, whereof the city was full.

ⁱ Meaning, the heathen, which came to destroy them, could not abide them.

^j *For face.*

^k That is, the enemies.

^l He sheweth two principal causes of their destruction: their crueltie and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

^m Our king Ioshaphat, in whom stood our hope of Gods fauor, & on whom depended our state and life, was slaine, whom he called Anointed, because he was a figure of Christ.

ⁿ This is spoken by derision. *For how shal we knowe?*

^o He comforteth the Church, by that after seventy yeeres their sorowes shall haue an end, whereat the wicked should be tormented for euer.

^p *For how shal we knowe?*

^q He comforteth the Church, by that after seventy yeeres their sorowes shall haue an end, whereat the wicked should be tormented for euer.

^r *For how shal we knowe?*

^s This prayer is thought, was made when some of the people were carried away captive, others as yet poorest remained.

^t Some went into Egypt, & other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayeth.

^u Wee are ioynt

tians,

^x I am overcome with sore weeping for all thy people.

^y Read here, 37. 16 how he was in the myny dungeon.

^z Meaning, the cause wherefore his life was in danger.

^a *For face.*

^b *For face.*

^c By the gold he meaneth the princes as by them he vnderstandeth the Priests.

^d *For face.*

^e Which are of small estimation, and haue none honour.

^f Though the dragons be cruell, yet they pitie their yong, and nourish them, which thing Ierusalem doeth not.

^g The women forsake their child, drawe of the which she hath suckled, Job 19. 13.

^h *For face.*

ⁱ *For face.*

^j *For face.*

d As our fathers
hane bin punished
for their finnes: so
we that are culpa-
ble of the same
finnes, are punished.
e Because of the
enemie that came
from the wilder-
nesse, and would
not suffer vs to go
and seeke our ne-
cessary food.
f That is, by the
enemies hand.
g Their sacrerie
was so great, that
they were not able
to abide it.
h There were no
more lawes nor
forme of common
wealth.

and to Asnath to be satisfied with bread.
7 Our fathers haue sinned, and are nor; and
we haue borne their iniquities.
8 Seruants haue ruled ouer vs, none would
deliuer vs out of their hands.
9 Wee gate our bread with the perill of our
liues, because of the sword of the wilderness.
10 Our skinne was blacke like as an owen be-
cause of the terrible famine.
11 They defiled the women in Zion, and the
maidens in the cities of Iudah.
12 The princes are hanged vp by their
hand: the faces of the Elders were not had in
honour.
13 They tooke the yong men to grinde, and
the children fell vnder the wood.
14 The Elders haue ceased from the gate,

and the yong men from their songs.
15 The joy of our heart is gone, our dance is
turned into mourning.
16 The crowne of our head is fallen: we now
vnto vs, that we haue sinned.
17 Therefore our heart is heauie for these
things, our eyes are dimme,
18 Because of the mountaine of Zion, which
is desolate: the foxes run vpon it.
19 But thou, O Lord, remainest for euer: thy
throne is from generation to generation.
20 Wherefore dost thou forget vs for euer,
and forsake vs so long time?
21 Turne thou vs vnto thee, O Lord, and we
shall be turned: renewe our daies as of old.
22 But thou hast vnto us reiected vs: thou art
exceedingly angry against vs.

i With weeping,
k And therefore
thy covenant and
mercies can ne-
uer faile.
l Whereby is de-
clared that it is
not in mans pow-
er to turne to God
but is onely his
worke to conuert
vs, and thus God
worketh in vs be-
fore we can turne
to him, lere. 3. 1. 8

EZEKIEL.

THE ARGUMENT.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yelded himselfe to Nebuchad-nezzar, and so went into captiuitie with his mother and diners of his princes and of the people, certayne beganne to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the cite should most certainly be destroyed, and the people grievously tormented by Gods plagues, in so much that they that remained, should be brought into cruell bondage. And lest the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies, which either afflicted them, or reioyced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whome in this booke are many notable promises, and in whome the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 His
liued. 5 The vision of the four beasts. 26 The vision of the
throne.

a After that the
booke of the Law
was found, which
was eighteenth
yeere of the reigne
of Iosiah, so that
foure and twentie
yeeres after this
booke was found,
Iehoiachin was led
away captiue with
Ezekiel and ma-
ny of the people,
who the first yeere
after saw these
visions.
b Which was a
part of Euphrates
so called.
c That is, notable
and excellent visi-
ons, so that it
might be knowne,
it was no naturall
dremme, but came
of God.
d That is, the spi-
rit of prophesie, as
Chap. 3. 22. & 37. 1
e By this diuersity
of words he signi-
fieth the fearfull
iudgement of God
and the great af-
flictions that
should come vpon
Ierusalem.
f Or, yaldim.
g Which were the four Cherubims that represented the glory
of God, as Chap. 3. 23.

IT came to passe in the thirtieth
yeere, in the fourth moneth, and
in the fift day of the moneth (as I
was among the captiues by the
riuer Chebar) that the heauens
were opened, and I sawe visions
of GOD.

2 In the fift day of the moneth (which
was the fift yeere of king Iehoiachins captiuitie)

3 The word of the Lord came vnto Ezekiel
the Priest, the sonne of Buzi, in the land of the
Caldeans, by the riuer Chebar, where the hand
of the Lord was vpon him.

4 And I looked, and behold, a whirlewind
came out of the North, a great cloude and a fire
wrapped about it, and a brightnesse was about it,
and in the mids thereof, to wit, in the middes of
the fire came out as the likenesse of amber.

5 Also out of the mids thereof came the like-
nesse of foure beasts, and this was their forme:
they had the appearance of a man,

6 And euery one had foure faces, and euery
one had foure wings.

7 And their feete were straight feete, and the
sole of their feete was like the sole of a calves
foote, and they sparkled like the appearance of
bright brasie.

8 And the hands of a man came out from vn-
der their wings in the foure parts of them, and

9 Which were the four Cherubims that represented the glory
of God, as Chap. 3. 23.

they foure had their faces, and their wings.

9 They were ioyned by their wings one to
another, and when they went forth, they returned
not, but euery one went straight forward.

10 And the similitude of their faces was as the
face of man: and they foure had the face of a
lyon on the right side, and they foure had the
face of a bullocke on the left side: they foure al-
so had the face of an Eagle.

11 Thus were their faces: but their wings
were spread out aboue: two wings of euery one
were ioyned one to another, and two couered
their bodies.

12 And euery one went straight forward: they
went whither their spirit led them, and they re-
turned not when they went forth.

13 The similitude also of the beasts, and their
appearance was like burning coles of fire, & like
the appearance of lampes: for the fire ran among
the beasts, and the fire gaue a glister, and out of
the fire there went lightning.

14 And the beasts ranne, and returned like
vnto lightning.

15 Now as I beheld the beasts, beholde, a
wheele appeared vpon the earth by the beasts, ha-
uing foure faces.

16 The fashion of the wheeles & their worke
was like vnto a Chrysolite: and they foure had
one forme, and their fashion and their worke was
as one wheele in another wheele.

17 When they went, they went vpon their foure
sides, and they returned not when they went.

18 They had also rings, and height, & were
fairesull to beholde, and their rings were full of
eyes, round about them foure.

g The wing of
the one touched
the wing of the
other.
h Euery Cheru-
bim had foure fa-
ces, the face of a
man, and of a lion
on the right side,
and the face of a
bullocke and of
an Eagle on the
left side.

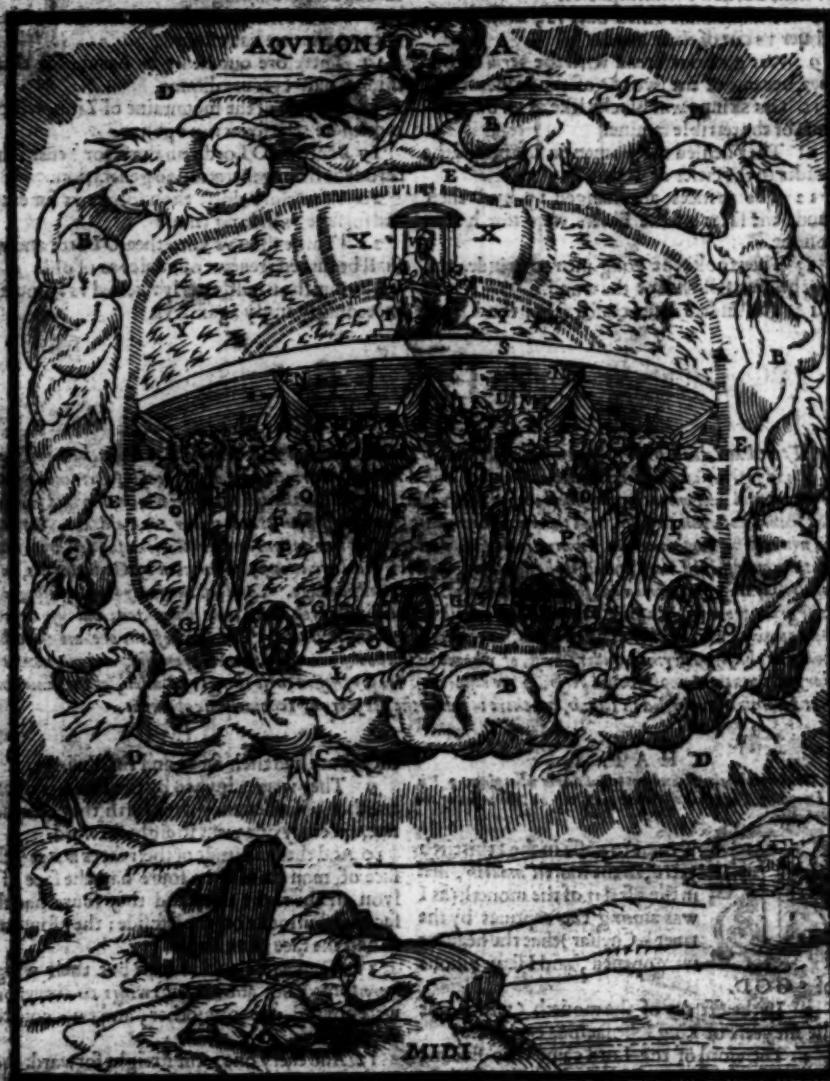
i Ebr. whither
their spirit or will
was to goe.

j That is, when
they had executed
Gods will, for
before they re-
turned not, till God
had changed the
state of things.

k The Hebrew
worde istarfish
meaning, that the
colour was like
the Cilician sea, or
a precious stone
so called.

l Or, fairesull.

THE VISION OF EZEKIEL.



A. The whorl round
this came on of
the *Chrysalis*.
B. The first chind.
C. Their wings
about us.
D. The bright light
about us.
E. The identity of
Andor of the pale
colour.
F. The forms of
the pure beauty.
G. Their first light-
fullest first.
H. Hands coming
us from under
their wings.
I. K. L. M. The fusion
of the four
factors of every leaf.
N. Their way in
and one to another.
O. Their two wings
which covered
their bodies.
P. First running
among the beads.
Q. Wheels be-
ing every one
fourfold.
R. The form of
the whorl which
were full of
it. S. The firmament
like was *Chrysalis*.
T. The form,
which was in the
firmament.
V. Where first like
the appearance of
a man.
X. The appearance
of under one, or
beneath the man.
Z. The first about
him.
B. The bright
of fire like the
whorl.

19 And when the beasts went, the wheels went with them: and when the beasts were lifted vp from the earth, the wheels were lifted vp.
20 Whether their spirit led them, they went, & thither did the spirit of the wheels lead them, and the wheels were lifted vp besides them: for the spirit of the beasts was in the wheels.
21 When the beasts went they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheels were lifted vp besides them: for the spirit of the beasts was in the wheels.
22 And the similitude of the firmament vpon the heads of the beasts was wonderfull, like vnto charyball spread out their heads above.
23 And vnder the firmament were their wings straight, the one toward the other: every one had two which covered them, and every one had two which covered their brother.

24. And when they went forth, I heard the noise of their wings like the noise of great waters, and as the voice of the Almighty; even the voice of oppression, the noise of an host: and when they stood, they let down their wings: LXXVI

25. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings: LXXVII

26. And above the firmament that was over their heads, was the fashion of a throne like unto a saphir stone: and upon the similitude of the throne was by appearance, as the similitude of a man above upon it: LXXVIII

27. And haw as the appearance of amber, and as the similitude of fire round about within it to look to; even from his loynes upward: and to look to, even from his loynes downward, I saw as the likeness of fire, and brightness round about it: LXXIX

1 Which declared the firstness and the finality of Gods judgments in which signified that they had no power of themselves but only waited to execute Gods commandments.

28 As the likeness of the bowe, that is in the cloude in the day of raie, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lorde: and when I saw it, I fell vpon my face, and I heard a voice of one that spake.

CHAP. II.

The Prophet is sent to call the people from their prayer.

And he said vnto me, Sonne of man, stand vp vpon thy feete, and I will speake vnto thee.

3 And the spirit entred into mee, when hee had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

4 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

5 But surely they will not heare, neither in dede will they cease: for they are a rebellious house: yet shall they know that there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, neither be afraid of their words, although rebels and thornes be with thee, & thou remainest with scorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them, but surely they will not heare, neither will they indeed cease: for they are rebellious.

8 But thou sonne of man, heate what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spred it before me, and it was written within and without, and there was written therein, Lamentations and mourning, and woe.

11 He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

The Prophet being sent with a word from God, and with the commandment of the Lord, is sent vnto the people, to the end that hee may be a signification. 17 The office of irate ministers.

Moreover he said vnto me, Sonne of man, eat that thou findest: & eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he said vnto mee, Sonne of man, causethy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as sweet as hony.

4 And he said vnto me, Sonne of man, go and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel.

6 Not to many people of an vnknown tongue, or of an hard language, whose words thou canst

not vnderstand: yet if I should send thee to them, they should obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy face strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therfore, neither bee afraid at their lookes: for they are a rebellious house.

10 He said moreover vnto me, Sonne of man, receiue in thine heart all my words that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeed cease.

12 Then the spirit tooke me vp, and I heard behinde mee a noise of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noise of the wings of the beasts, that touched one another, and the ratling of the wheeles that were by them, euen a noise of a great rushing.

14 So the spirit lift me vp, and tooke me away, and I went in bitterness and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwell by the riuer Chebar, and I sat where they sat, and remained there astonished among them seven dayes.

16 And at the ende of seven dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from mee.

18 When I shall say vnto the wicked, Thou shalt surely die, & thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie, but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquitie, but thou shalt deliuer thy soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I will lay a stumbling blocke before him, and hee shall die, because thou hast not giuen him warning: he shall die in his finne, and his righteous deedes, which hee hath done, shall not be remembered: but his blood will I require at thine hand.

21 Neuertheless if thou admonish that righteous man, that the righteous finne not, and that hee doth not sinne, he shall liue, because he is admonished: also thou shalt deliuer thy soule.

22 And the hand of the Lord was there vpon me, and he said vnto me, Arise, and go into the field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the glory of the Lord stood there, as the glory which I saw by the riuer Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which he

Considering the maiestie of God, and the weaknesse of flesh.

That is, the Lord.

Meaning man which is but earth and alies, which was to humble him, and cause him to consider his owne state, and Gods grace. So that he could not abide Gods presence, till Gods spirit did enter into him.

This declareth the great affliction which is put vpon him, that not withstanding his rebellion, yet he will find his Prophets among them, and admonish his sinners on the other part that they cease not to doe their dutie, though the people be as hard as adamant.

For the word of God shall eate to their subordination, or greater condemnation.

Reade Ierem. 1. 17. hee sheweth that for none afflictions they should cease to do their duties. He doeth not only exhort him to his dutie, but also giueth him the means wherewith hee may be able to execute it.

He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

Reade Ierem. 1. 17.

Reade Ierem. 1. 17.

Reade Ierem. 1. 17.

Reade Ierem. 1. 17.

Reade Ierem. 1. 17.

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Reade Ierem. 1. 17.

Reade Ierem. 1. 17.

Reade Ierem. 1. 17.

Reade Ierem. 1. 17.

Reade Ierem. 1. 17.

Reade Ierem. 1. 17.

God promises his assistance to his ministers, and that hee will giue them boldnesse and constancie in their vocation. Ier. 1. 18. Mich. 2.

He sheweth what is meant by the eating of the booke which is, that the ministers of God may speake nothing as of themselves, but that onely, which they haue receiued of the Lord. Whereby hee signifieth, that Gods glory should not be diminished, although he departed out of his Temple, for this declared, that the citie and Temple should be destroyed.

This sheweth that there is once an infirmite of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, whoe neuer assisteth his and ouercometh their rebellious affections. Which was a place by Engle-tes, where the Lewies were prisoners.

Declaring hereby that Gods ministers must wish aduancement and deliberation vnder his iudgements. Of this read chap. 32.

If hee that hath bene instructed in the right way, turne backe, I will giue him vp to a reprobate mind. Rom. 1. 18. Which seemed to haue bene done in faith, and was not.

That is, the spirit of prophecy. Or, vnto. Meaning the vision of the Cherubims, and the wheeles.

Reade Chap. 1.

17 Signifying that
not only he should
not profit, but
they should grie-
uously trouble
and afflict him.

18 Which declar-
eth the terrible
plague of the
Lord, when he
stopped the
mouthes of his
ministers and that
all such are the
rods of his ven-
geance that do it.
Ezekiel 22.12.

me vp vpon my feete, and spake vnto mee, and
saide vnto mee, Come, and see thy liue within
thine house.

25 But thou, O sonne of man, beholde, they
shall put bandes vpon thee, and shall binde thee
with them, and thou shalt not goe out among
them.

26 And I will make thy tongue cleaue to the
roofe of thy mouth, that thou shalt be dumbe and
shalt not be to them as a man that rebuketh: for
they are a rebellious house.

27 But when I shall haue spoken vnto thee, I
will open thy mouth, & thou shalt say vnto the,
Thus saith the Lord God, He that heareth, let him
heare, and he that leaueth off, let him leaue: for
they are a rebellious house.

CHAP. IIIL

1 The beginning of the siege of Ierusalem signified. 2 The long
continuance of the captiuitie of Israel. 3 An hunger is pro-
phesied to come.

T Hou also sonne of man, take thee a bricke,
and lay it before thee, and pourtray vpon it
the citie, ¹ Ierusalem.

2 And lay siege against it, and build a fort a-
gainst it, and cast a mount against it, set the campe
also against it, and lay engines of warre against it
round about.

3 Moreouer, take an yron pan, and set it for
a wall of yron betwene thee and the citie, and
direct thy face toward it, and it shall be besieged,
and thou shalt lay siege against it: this shall be a
signe vnto the house of Israel.

4 Sleepethou also vpon thy left side, and lay
the iniquitie of the house of Israel vpon it: ac-
cording to the number of the dayes, that thou
shalt sleepe vpon it, thou shalt beare their in-
iquitie.

5 For I haue laide vpon thee the yeeres of
their iniquitie according to the number of the
dayes, ¹ even three hundredth and ninetie dayes: so
shalt thou beare the iniquitie of the house of Is-
rael.

6 And when thou hast accomplished them,
sleepe againe vpon thy right side, and thou shalt
beare the iniquitie of the house of Iudah ² fourtie
dayes: I haue appointed thee a day for a yeere,
³ *even a day for yeere.*

7 Therefore thou shalt direct thy face to-
ward the siege of Ierusalem, and thine arme
shall be ⁴ *uncovered*, and thou shalt prophesie a-
gainst it.

8 And behold, I will lay bands vpon thee, &
thou shalt not turne thee from one side to an-
other, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and
barley, and beanes, and lentiles, and miller, and
fitches, and put them in one vessell, and make
thee bread thereof according to the number of the
dayes, that thou shalt sleepe vpon thy side: ⁵ *even*
three hundredth and ninetie dayes shalt thou eat
thereof.

10 And the meate, whereof thou shalt eat
shall be by weight, ⁶ *even* ⁷ *ewentic* shekels a day: and
from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure,
⁸ *even* the fixt part of an Hin: from time to time
shalt thou drinke.

12 And thou shalt eat it as barley cakes, and
thou shalt bake it in the dongue that commeth
out of man, in their sight.

13 And the Lord said, So shal the children of

Israel eat their defiled bread among the Gen-
tiles, whither I will cast them.

14 Then said I, Ah, Lorde God, beholde, my
soule hath not bene polluted: for from my youth
vp, euen vnto this houre. I haue not eaten of a
thing dead, or torne in pieces, neither came there
any vncleane flesh in my mouth.

15 Then he sayde vnto me, Lo, I haue giuen
thee bullockes = dongue for mans dongue, and
thou shalt prepare thy bread therewith.

16 Moreouer, he said vnto me, Sonnes of man,
behold, I will breake the staffe of bread in Ieru-
salem, & they shall eat bread by waight, and with
care, and they shall drinke water by measure, and
with astonishment.

17 Because that bread and water shall fayle,
they shall be astonied one with another, and shall
consume away for their iniquitie.

CHAP. V.

The signe of the heaues, whereby is signified the destruction of the
people.

And thou sonne of man, take thee a sharpe
knife, or take thee a barbowes rasor, and cause
it to passe vpon thine head, and vpon thy beard:
then take thee ballances to weigh, and diuide the
haire.

2 Thou shalt burne with fire the third part in
the mids of the city, when the dayes of the siege
are fulfilled, and thou shalt take the other third
part, and smite about it with a knife, and the last
third part thou shalt scatter in the winde, and I
will draw out a sword after them.

3 Thou shalt also take thereof a few in num-
ber, and binde them in thy lappe.

4 Then take of them againe and cast them in-
to the mids of the fire, & burne them in the fire:
for thereof shall a fire come forth into all the
house of Israel.

5 Thus saith the Lord God, This is Ieru-
salem: I haue set it in the mids of the nations and
countreys, that are round about her.

6 And she hath changed my iudgments in-
to wickednesse more then the nations, and my
statutes more then the countreys, that are round
about her: for they haue refused my iudgements,
and my statutes, and they haue not walked in
them.

7 Therefore thus saith the Lord God, Be-
cause your multitude is greater then the nati-
ons that are round about you, and yet haue not
walked in my statutes, neither haue yet kept my
iudgements: no, ye haue not done according to
the iudgements of the nations, that are round a-
bout you.

8 Therefore thus saith the Lord God, Behold,
I euen I come against thee, and will execute iudg-
ment in the mids of thee, ¹ *even* in the sight of the
nations.

9 And I will do in thee that I neuer did before,
neither will I doe any more the like, because of all
thine abominations.

10 For in the mids of thee, the fathers shall
eat their sonnes, and the sonnes shall eat their
fathers, and I will execute iudgement in thee, and
the whole remnant of thee will I scatter into all
the windes.

11 Wherefore as I liue, saith the Lord God,
Surely, because thou hast defiled my Sanctuarie
with all thy filthinesse, and with all thine abo-
minations, therefore will I also destroy thee,
neither

I Much lest such
vile corruption,
to be as fire to
bake thy bread
with.

m That is, the lawe
& strength where-
with it should
nourish, Isa. 3.1.
chap. 5.17. and
14.13.

a To shew thine
head & thy beard.
b To wit, of that
city which he had
poured vpon the
bricke, Chap.

4.1. By the fire
and pestilence he
measeth y^e familie,
wherewith one
part perished dur-
ing the siege of
Nebuchad-nezar.

c By the sword,
those that were
slaine when Ze-
dekiash fled, and
those that were
carried away cap-
tivity.

d And by the
scattering into the
winde those that
fled into Eg-
ypt, and into o-
ther parts after
the city was taken.

e Meaning, that
a very few should
be left, which the
Lord would pre-
serve among all
these stormes, but
not without trou-
bles and triall.

f One of that fire
which thou kind-
lest shall a fire
come, which shall
signifie the destru-
ction of Israel.

g My word and
law into idolatry
and superstitions.
h Because your
idols are in great
number, and your
superstitions
more then among
the professed ido-
laters, reade Isa.

63.11. or be con-
demned their in-
gratitude in re-
spect of his be-
nefits.

i Ezekiel 26.19;
Jer. 28.53.
k King. 6.29.
l Lament. 4.10.
m Baruch 2.3.

19 Which signified
the stubbornesse
and hardness of
their heart.

1b Hereby he re-
presented the ido-
latry and sinne of
the ten tribes (for
Samaria was on
his left hand from
Babylon) and how
they had remained
therein three hun-
dredth and ninetie
yeeres.

2c Which declared
Iudah, who had
saw from the time
of Ioshaphat in
their sinnes forty
yeeres.

3d In token of a
speedy vengeance.

4e The people
should be straitly
besieged that
they should not
be able to turne
them.

5f Meaning, that
the famine should
be so great that
they should bee
glad to eat what
power they could
get.

6g Which were
fourteen moneths
that the citie was
besieged, and this
was as many dayes
as Israel sinned
yeeres.

7h Which make
a pound.

8i Read. Exod.
29.4.1.

9k Signifying here
by the great scar-
city of fuel and
matter to burne.

off such
ption.
as fire
thy bread

between
th where
should
10.3.1.
7. and

have thine
thy beard.
wit, of that
which he had
ayed upon
cke, Chap.
by the fire
famine, he
th y famine,
with one
erished du-
the siege of
schad-nay
by the sword,
that were
when Ze-
bed, and
that were
away cap-
And by the
ering into
vnde thofe
fed into B-
and into o-
parts after
city was

aining that
y few should
it, which the
d would pre-
among all
e flowers, but
without trou-
and trial.
Out of that fire
ich thou kind-
shall a fire
me, which shall
hine the destru-
of Israel.
My word and
into idolatry
of superstitious.
Because your
ols are in grea-
number and
ur superstitions
oe then among
e professed ido-
ters, reade Iſa.
y. 11. or be con-
erneth their in-
trudie in re-
pect of his be-
efits.

Enai. 26. 39.
Eni. 28. 53.
king. 6. 29.
enew. 4. 10.
aruch 2. 3.

neither shall mine eye spare thee, neither will I have any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord have spoken it in my zeale, when I have accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt bee a reproch and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, & in sharpe rebukes: I the Lord have spoken it.

16 When I shall send vpon them the euill barrowes of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 So will I send vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence and blood shall passe through thee: and I will bring the sword vpon thee: I the Lord have spoken it.

CHAP. VI.

Hee sheweth that Ierusalem shall bee destroyed for their idolatrie, & that the people shall be brought to the yoke of the king of the Babylonians, and their deliverance.

Againe the word of the Lord came vnto mee, saying,

2 Sonne of man, Set thy face towards the mountaines of Israel, and prophesie against them,

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus sayth the Lord God, to the mountaines and to the hills, to the riuers: and to the valleys, Beholde, I, euen I will bring a sword vpon you, and I will destroy your hie places.

4 And your altars shall be defolate, and your images of the Sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carcases of the children of Israel before their idols, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be defolate, and the hie places shall be laid waste, so that your altars shall be made waste and defolate, and your idoles shall be broken and cease, and your images of the Sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered through the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from mee, and for their eyes, which haue gone awhoring after their

idoles, and they shall be displeased in themselves for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would do this euill vnto them.

11 Thus saith the Lord God, I will smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then shall ye know, that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweete sauer to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste and defolate from the wilderness vnto Diblath in all their habitations, and they shall know that I am the Lord.

CHAP. VII.

The end of all the Land of Israel shall suddenly come.

Moreover the word of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An ende is come vnto the land of Israel: the end is come vpon the foure cornes of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall bee in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, Beholde, one euill, euen one euill is come.

6 An ende is come, the ende is come, it is watched for thee, behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the founding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pity, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that smiteth.

10 Beholde, the day, beholde, it is come: the morning is gone forth, the rod flourisheth: pride hath budded.

11 Cruelty is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there bee lamentation for them.

12 The time is come, the day draweth neere: let now the buyer reioice, nor let him that selleth

They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

By these signes he would that the Prophet should figure the great destructions to come.

That is, all nations when you shall see my iudgements.

Some reade, more desolate then the wilderness of Diblath, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Diblath, which was North: meaning the whole countrey.

I will punish thee as thou hast deferred forth thine idolatry.

Beholde, mine euill is come vnto thee, the iudgements of God euen watch to destroy thee, which notwithstanding he delayeth till there be no more hope of repentance.

The beginning of his punishment is already come.

Which was a voice of ioy and mirth.

The scourge is in a readie hand.

That is, the proud tyrant Nebuchadnezzar, hath gathered his force and is ready.

This cruel enemy shall bee a sharpe scourge for their wickednesse.

Their wickednesse shall bee great: that they shall haue no regard to lament for others.

For the profit of

^a Prov. 1. 18.
^b Isa. 48. 7.
^c Jerem. 17. 17.
^d Mich. 3. 4.

mine eye shall not spare them, neither will I have pitie, & * though they crie in mine eares with a loude voyce, yet will I not heare them.

CHAP. IX.

¹ The destruction of the citie. ² They that shall be saved, are marked. ³ A complaint of the Prophet for the destruction of the people.

HE cried also with a loud voice in mine eares, saying, The visitations of * the citie drawe neere, and every man hath a weapon in his hand to destroy it.

² And behold, fixe ¹ men came by the way of the hie gate, which lieth toward the ^c North, and every man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers ynkehorne by his side, and they went in and stood beside the brazen altar.

³ And ¹ glory of the God of Israel was gone vp from the Cherub, wherupon he was, and stood on the ^{||} doore of the house, and he called to the man clothed with linnen, which had the writers ynkehorne by his side.

⁴ And the Lord saide vnto him, Goe through the mids of the city, *even* through the mids of Ierusalem, and ^{||} set a marke vpon the foreheads of them that ^f mourne, and cry for all the abominations that be done in the mids thereof.

⁵ And to the other he said, that I might heare, Goe ye after him through the citie, and smite: let your eye spare none, neither haue pitie.

⁶ Destroy vtterly the old, and the young, and the maides, and the children, and the women, but touch no man, vpon whom ^u the ^s marke, & begin at my Sanctuary. Then they began at the ^h ancient men, which were before the house.

⁷ And he said vnto them, Defile the house, and fill the courts with the slaine, *then* goe forth: and they went out and slew them in the citie.

⁸ Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, ¹ Ah Lord God, wilt thou destroy all the residue of Israel, in pouring out thy wrath vpon Ierusalem?

⁹ Then said he vnto me, The iniquity of the house of Israel, and Iudah is exceeding great, so that the land is ^h full of blood, and the citie full of corrupt iudgement: for they say, The Lorde hath forsaken the earth, & the Lord seeth vs not.

¹⁰ As touching mee also, mine eye shall not spare them, neither will I haue pitie, *but* will recompence their wayes vpon their heads.

¹¹ And behold, the man clothed with linnen which had the ynkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

¹ Of the man that tooke hore burning coales out of the middle of the wheeles of the Cherubims. ² A rehearsal of the wisdom of the wheeles, of the beasts, and of the Cherubims.

And as I looked, beholde, in the ^a firmament that was aboute the head of the ^a Cherubims there appeared vpon them like vnto the similitude of a throne, as it were a saphir stone.

² And hee spake vnto the man clothed with linnen, and said, Goe in betweene the wheeles, *even* vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer ^b the citie. And hee went in in my sight.

³ Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloude filled the inner court.

⁴ Then the glory of the Lord ^c went vp from the Cherub, and *floods* ouer the doore of the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glory.

⁵ And the ^d sound of the Cherubims wings was heard into the vtter court, as the voyce of the Almighty God, when he speaketh.

⁶ And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then hee went in and stode beside the wheele.

⁷ And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke thereof, and put it into the handes of him that was clothed with linnen: who tooke it and went out.

⁸ And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

⁹ And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a ^e Chrysolite stone.

¹⁰ And their appearance (for they were all foure of one facion) was as if one wheele had bene in another wheele.

¹¹ When they went soorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they ^f turned not as they went.

¹² And their whole body, and their ^{||} rings, and their hands, and their wings, and the wheeles were full of eyes round about, *even* in the same foure wheeles.

¹³ And the Cherub cryed to these wheeles in mine hearing, saying, O wheele.

¹⁴ And every beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a Lyon, and the fourth the face of an Eagle.

¹⁵ And the Cherubims were lifted vp: ^g this is the beast that I saw at the riuer Chebar. ^h Chap. 1. 9.

¹⁶ And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

¹⁷ When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselves vp also: for the ⁱ spirit of the beast was in them.

¹⁸ Then the glorie of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

¹⁹ And the Cherubims lift vp their wings and mounted vp from the earth in my sight: when they went out, the wheeles also were besides them: and every one stode at the entrie of the gate of the Lords House at the East side, and the glory of the God of Israel was vpon them on hie.

²⁰ This is the ⁱ beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

²¹ Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

²² And the likenesse of their faces was the selfe same faces, which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

CHAP.

^a The time to take vengeance.
^b Which were Angels in the similitude of men.
^c Signifying, that the Babyonians should come from the North to destroy the city and the Temple.
^d To marke them that should be saved.

^e Which declared that he was not bound thereto, neither would remaine any longer, then there was hope that they would returne fro their wickednesse, and worship him might.

^f Or, sheweth, ^g Or, marked with them.

^h Hee sheweth what is the manner of Gods children, whom he marketh to saluation: to wit, to mourne and cry out against the wickednes, which they see committed against Gods glory.

ⁱ Thus in all his plagues the Lord preferreth his final number, which he marketh, as Exod. 13. 21. reuel 7. 3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life everlasting.

^j Which were the chiefe occasion of all these euils, as Chap. 8. 11.

^k This declareth that the seruants of God haue a compassion, when they see his iudgements executed.

^l That is, with all kinde of wickednesse, reade Isa. 1. 15.

^m Chap. 1. 22.
ⁿ Which in the first Chap ver. 5. he called the foure beasts.

^o This signified, that the citie should be burnt.

^c Meaning, that the glory of God should depart from the Temple.

^d Read Chap. 1. 24.

^e Read Chap. 1. 10.

^f Will they had executed Gods iudgements. ^g Or, strength.

^h Chap. 1. 9.

ⁱ There was one consent betweene the Cherubims and the wheeles.
^j Read Chap. 9. 3.

^k Chap. 1. 15.
^l That is, the whole body of the foure beasts or Cherubims.

Declaring that these euils, and the euils of the idoles, are but iudgements and vengeances before God.

CHAP. XI.

² Who they were that seduced the peop^e of Israel, & Against these be prophesied, shewing them how they shall be dispersed abroad. 19 The turning of the hearts cometh of God. 21 He breakech them that leane vnto their owne counsels.

Moreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lordes house, which lyeth Eastward, & behold, at the entrie of the gate were five & twentie men: among whome I saw Iazaniah the sonne of Azur, and Pelatiah the sonne of Beniah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsell in this citie.

3 For they say, ^a It is not neere, let vs builde houses: this citie is the ^b caldron, and we be the flesh.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lord fel vpon me, and sayde vnto me, Speake, Thus saith the Lorde, O ye house of Israel, this haue ye said, and I know that which riseth vp of your mindes.

6 Many haue ye murdered in this citie, and ye haue filled the streetes thereof with the slaine.

7 Therefore thus saith the Lorde God, They that ye haue slaine, and haue laid in the middes of it, they are the flesh, and this citie is the caldron, but I will bring you forth of the middes of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the middes thereof, and deliuer you into ^d the handes of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, and I will iudge you in the border of ^e Israel, & ye shall know that I am the Lord.

11 This citie shall not be your caldron, neither shall ye be the flesh in the middes thereof, but I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of ^f Beniah died: then fell I downe vpon my face, and cryed with a loude voyce, and sayd, Ah Lorde God, wilt thou then vtterly destroy all the remanent of Israel?

14 Again the word of the Lorde came vnto me, saying,

15 Sonne of man, thy ^g brethren, euen thy brethren, the men of thy kinred, and all the house of Israel, wholy are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lorde God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreis, yet wil I be to them as a litle ^h Sanctuary in the countreis where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, & assemble you out of the countreies where ye haue bin scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abo-

minations thereof from thence.

19 ¶ And I will giue them one heart, and I will put a new spirit within their bowels: & I will take the ⁱ stonie heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: & they shall be my people, and I wil be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheelles besides them, & the glory of the God of Israel was vpon them on hie.

23 And the glory of the Lord went vp fro the middes of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterwarde the Spirit tooke mee vp, and brought me in a vision by the Spirit of God vnto Caldea to them that were ledde away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were ^k led away captiues, all the things that the Lorde had shewed me.

CHAP. XII.

¹ The parable of the captiuitie. 18 Another parable whereby the distresse of hunger and thirst is signified.

The wordes of the Lorde also came vnto mee, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, ^l prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, & cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a ^m signe vnto the house of Israel.

7 And as I was comanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: & by night I digged through the wall with mine hand, and brought it forth in the darke, & I bare it vpon my shoulder in their sight.

8 And in the morning came the wordes of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What ⁿ dost thou?

10 But say thou vnto them, Thus sayeth the Lord God, This ^o burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall

¹ Jer. 32. 39.

² Chap. 36. 26.

³ Meaning, the heart whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

^k When Ieconiah was led away captiue.

^a That is, they receiue not the fruite of that which they see and heare. ^l I.e. make the vessels to goe into captiuitie.

^b That as thou doest, so shall they doe: and therefore in thee they shall see their owne plague and punishment.

^c Doe not they deride thy doings?

^o For prophesie.

^a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselves still to their pleasures. ^b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be foddre. ^c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron. ^d That is, of the Caldeans. ^e That is, in Riblah, reade 2. King. 25. 6.

It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God towards the rest of the people.

^g They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God. ^h They shall be yet a litle Church: shewing that the Lord will euer haue some to call vpon his Name, whom hee will preserve and restore, though they be for a time afflicted.

² Chap. 36. 26. ³ I.e. make the vessels to goe into captiuitie.

goe forth: they shall digge through the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 27. 10. and 37. 3.

13 My net also will I spread vpon him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

e Which should beare his Name, and should be his Church, reade Chap. 11. 16.

16 But I will leaue a litle number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 ¶ Moreouer, the worde of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with carefulnesse, and drinke their water with defolation: for the land shall be defolate from her abundance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall bee left void, and the land shall be defolate, and ye shall know that I am the Lord.

21 ¶ And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that ye haue in the land of Israel, saying, The dayes are prolonged, and all visions || faile?

f Because they did not immediately see the prophecies accomplished, they contemned them as though they should neuer be fulfilled. Or, take none effect.

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall be any more in vaine, neither shall there bee any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, wil I say the thing, and will performe it, saith the Lord God.

26 Again the worde of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and hee prophecieth of the times that are farre off.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

28 Therefore say vnto them, Thus saith the Lord God, All my wordes shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

a The worde of the Lord against false prophess, which teach the people the counsells of their owne hearts.

And the word of the Lord came vnto me, saying,

* Chap. 14. 9. a After their owne fantasie, and not as hauing the reuelation of the Lord, Iere. 23. 16.

2 Sonne of man, prophecie against the prophets of Israel, that prophecie, and say thou vnto them, that prophecie out of their owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the

foolish Prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes in the waste places.

5 Yee haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their prophesie.

7 Haue yee not seene a vaine vision? and haue ye not spoken a lying diuination? yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because yee haue spoken vanitie and haue seene lies, therefore behold, I am against you, sayeth the Lord God,

9 And mine hand shall be vpon the Prophets that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel: neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, & there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered mortar,

11 Say vnto them which daube it with vntempered mortar, that it shall fall: for there shall come a great showre, and I will send hailestones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great showre shall be in mine anger, and hailestones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discouered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sowe pillows vnder all arme holes, and make vailles vpon the head of euery one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfuls of barley, & for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God. Behold, I will haue to doe with your pillows, where-with

b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers that should haue refuted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false prophets.

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Ier. 6. 14. g Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet sayd (which is here called the building of the wall) another false prophet would as firme, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoever man of himselfe setteth forth vnder the authority of Gods word.

i These superstitious women for lucre would prophesie and tell euery man his fortune, giuing them pillowes to leane vpon, & kerchiefs to couer their heads, so the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These foucerers made the people beleue that they could preterue life or destroy it, and that it should come to euery one according as they prophesied.

^a That is, so cause them to perish, and that they should depart from the body.

with ye hunt the ^m soules to make them to flie, and I will teare them from your armes, and will let the soules goe, ^{euen} the soules, that ye hunt to makethem to flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shall bee no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with ^{your} lies yee haue made the heart of the ⁿ righteous sadde, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false Prophets for the ingratitude of the people. 22 Here serueth a small portion for his Church.

Then came certaine of the Elders of Israel vnto me, and ^a saie before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their ^b heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the ^c Prophet, I the Lord will answer him that commeth, according to the multitude ^d of his idoles:

5 That ^e I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from mee, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answer him ^{||} for my selfe,

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be ^f deceived, when he hath spoken a thing, I the Lord haue deceived that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shall bee euen as the punishment of him that asketh,

11 That the house of Israel may go no more astray from mee, neither bee polluted any more with all their transgressions, but that they may be my people, and I may bee their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when ^g I land sinne against

me by committing a trespasse, then will I stretch out mine hand vpon it, ^h & will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, ⁱ Noah, Daniel, and Iob were among them, they should deliuer ^{but} their owne soules by their ^k righteousness, saith the Lord God.

15 If I bring noysome beastes into the land and they spoile it, so that it bee desolate, that no man may passe through, because of beasts,

16 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shall be waste.

17 Or if I bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall ^{but} deliuer their owne soules by their righteousness.

21 For thus saith the Lord God, How much more when I send my ^l foure sore iudgements vpon Ierusalem, ^{euen} the sword, and famine, and the noysome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shall be left a ^m remnant of them that shall be caried away ^{both} sonnes and daughters: behold, they shall come forth vnto you, and ye shall see their way, and their enterprises: and yee shall be comforted, concerning the euill that I haue brought vpon Ierusalem, ^{euen} concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way & their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shall be burnt.

And the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all ⁿ other trees? and of the vine branch, which is among the ^o trees of the forest?

3 Shall wood bee taken thereof to doe any worke? or will men take a pin of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meete for ^p any worke?

5 Behold, when it was whole, it was meete for no worke: how much lesse shall it bee meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree, ^q that is among the trees of the Forrest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from ^r one ^s fire, and ^t another fire shall consume them: and ye shall know, that I am the Lord,

^h Reade Chap. 4. 16. & 5. 17. 11. 3. & 16.

ⁱ Though Noah and Iob were now alive, which in their time were most godly men (for at this time Daniel was in captiuitie with Eze- kiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Iere. 1. 5. 1. ^k Meaning, that a very few (which hee calleth the remnant, vers 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne sake.

^l Chap. 5. 17.

^m Reade Chap. 5. 3.

^a Which bringeth forth no fruit, no more then the other trees of the forest doe: meaning, that if Ierusalem which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

^b Though they escape one danger, yet another shall take the m.

ⁿ By threatening them that were godly, and vpholding the wicked.

^a He sheweth the hypocrite of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discover them.

^b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindness, and cause them to

stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Iere. 10. 15.

^c To inquire of things which the Lord hath appointed to come to passe.

^d As his abomination hath deserved: that is, he shall be led with lies according as hee d-lighted therein, 2. Th. 2. 10.

^e That is, convince them by their owne conscience.

^f Or, by myselfe.

^g The Prophet declared that God for mans ingratitude: raise vp false prophets to seduce them that d-lite in lies rather then in the truth of God, and thus he punisheth sinne by sinne.

^h King. 22. 20. 22. & destroy thaswel those Prophets as that people.

ⁱ Thus Gods iudgements against the wicked, are admonitions to the godly, to cleaue vnto the Lord, and not to delie themselves with like abominations.

Lord, when I set my face against them,
8 And when I make the land waste, because
they haue greatly offended, saith the Lord God.

CHAP. XVI.

*The Prophet declareth the benefis of God toward Ierusalem. 13
Their unkindnesse. 46 Hee iustifieth the wickednesse of other
people in comparison of the finnes of Ierusalem. 49 The cause of
the abominations, into which the Sodomites fell. 60 Mercy is
promised to the penitents.*

Aaine, the word of the Lord came vnto mee,
saying,

2 Sonne of man, cause Ierusalem to know her
abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kined is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natiuitie when thou wast born, thy nauell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in cloutes.

5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I sawe thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts ouer thee, and covered thy filthines: yea, I sware vnto thee, and entered into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with broyered worke, and shod thee with badgers skin, and I girded thee about with fine linnen, & I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy rayment was of fine linnen, and silke, and broyered worke: thou didst eate fine flour, and hony and oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beauty: for it was perfite through my beauty which I had set vpon thee, saith the Lord God.

15 Now thou didst trust in thine owne beautie, and playedst the harlot, because of thy renowne, and hast powred out thy fornications on euery one that passed by, thy desire was to him.

16 And thou didst take thy garments, & deckedst thine hie places with diuers colours, and playedst the harlot thereupon: the like things

shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my gold and of my siluer, which I had giuen thee, and madest to thy selfe iniages of men, and diddest commit whoredome with them,

18 And tookest thy broyered garments, and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also, which I gaue thee, as fine flour, oyle and hony, wherewith I fed thee, thou hast euen set it before them for a sweet saour: thus it was, saith the Lord God.

20 Moreouer thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to bee deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery corner of the way, and hast madethy beauty to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which haue great members, and hast increased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinance, and deliuer thee vnto the will of them that hate thee, euen to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whorish woman?

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery street, and hast not bene as an harlot that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them that they may come vnto thee oneuery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall be after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the worde of the Lord.

36 Thus sayth the Lord God, Because thy shame was powred out, and thy filthinesse discovered through thy fornications with thy louers,

M m and

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vile of thine idoles.

o Meaning by fire, reade Leviticus 18, 21 & 22. King 23, 10.

l Or, bread.

p He noteth the great impiety of this people, who first falling from God to seeke help at strange nations did also at length embrace their idolatry, thinking thereby to make their amitie more strong.

l Or, cities.

l Or, that will beare rule.

q Meaning, that some harlots contented small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying, that the idolaters bestow all their substance, which they receive of God for his glory, to serue their vile abominations.

l Or, neither party

a Thou boastest to be of the seede of Abraham, but thou art degenerate and fellowest the abominations of the wicked Canaanites, as children do many manners of their fathers, life 1, 4, and 57, 3.

b When I first brought thee out of Egypt, and planned thee in this land to bee my Church.

c Being thus in thy filthinesse and forsaken of all men, I tooke thee & gaue thee life: whereby is meant that before God with his Church, and giue life, there is nothing but filthines and death.

d These words, as blood, pollution, nakednes, & filthines are oftentimes repeated to beate downe their pride, and to cause them to consider what they were before God receiued them to mercy, fauoured them and covered their shame.

e That thou shouldst be a chaste wife vnto me, and that I should maintain thee & endue thee with all graces if I washed away thy finnes.

f I sanctified thee with mine holy Spirit.

h Hereby he sheweth how he faued his Church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignity of Ierusalem stood: to wit, in that that the Lord gaue thee of his beauty and excellencie

k In abusing my gifts & in putting thy confidence in thine own wisdom and dignity, which were the occasions of thine idolatry.

l There was none idolatry so vile wherewith thou diddest not pollute thy selfe. m This declareth how the idolaters put their chief delight in those things, which please the eyes and outward senses.

and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

Egyptians, Assyrians, and Caldeans, whom thou tookest to be thy lovers, shall come and destroy thee, Chap. 13. 9.

I will iudge thee to death, as the adulterers and murderers,

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the manner of them that are harlots; and of them that shed blood, and I will giue thee the blood of wrath, and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

** 3. Reg. 23. 9.*

41 And they shall burne vp thine houses with fire, and execute iudgments vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

I will vterly destroy thee and so my ielousie shall cease.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease and be no more angry.

I have punished thy faults, but thou wouldst not repent.

43 Because thou hast not remembred the daies of thy youth, but hast prouoked me with all these things, behold, therefore I also haue brought thy way vpon thy head, faith the Lord God: yet hast not thou had consideration of all thine abominations.

As were the Canaanites, and the Hittites & others your predecessors, so are you their successors. y That is, of Samaria and Sodom.

44 Behold, all that vse proverbs, shall vse this prouerbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

That is, her cities. y Ebr. thy sister younger then thou. a But done farre worse.

46 And thy elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Sodom, and her daughters.

47 Yet hast thou a not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, faith the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

b He alledgeth these foure vices, pride, exesse, idlenesse & contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished Gene. 19. 24. c Which worshipped the calves in Bethel and Dan. d Thou art so wicked, that in reuenge of thee Sodom and Samaria were iust.

49 Behold, this was the iniquitie of thy sister Sodom, Pride, fulnesse of bread & abundance of idleness was in her, & in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughtie, and committed abomination before me; therefore I tooke them away, as pleased me.

51 Neither hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters,

53 Therefore I will bring againe their captivity, with the captivity of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters, euen the captiuitie of thy captiues in the middes of them,

54 That thou mayest beare thine owne shame and mayest bee confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shalt returne to your former state.

56 For thy sister Sodom was not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about her which despise thee on all sides.

58 Thou hast borne therefore thy wickednesse and thine abominations, faith the Lord.

59 For thus faith the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise the oath, in breaking the couenant.

60 Neuertheless, I will remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an eueralting Couenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, both thy elder & thy younger, and I will giue them vnto thee for daughters, but not by thy couenant.

62 And I will establish my couenant with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and be ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee for all that thou hast done, faith the Lord.

64 Whereby he sheweth that among the most wicked he had euer some seede of his Church which hee would cause to fructifie in due time and here he declareth how he will call the Gentiles, o But of my free mercy. p This declareth what fruits Gods mercies worke in his, to wit, sorrow and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable and speak a prouerbe vnto the house of Israel,

3 And say, Thus faith the Lord God, The great eagle with great wings, and long wings, and full of fethers, which had diuers colours, came vnto Lebanon, and took the highest branch off cedar,

4 And brake off the toppe of his twigge, and carried it into the land of Merchants, and set it in a citie of merchants.

5 He tooke also of the seed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was like a spreading vine of low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also another great eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, and spread forth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, and beare

e This he speaketh in comparison, saying, that he would restore Ierusalem when Sodom should be restored, that is, neuer: and this is meent of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.

h Thou wouldst not call her punishment to minde when thou wast a lot, to learne by her example to feare my iudgements.

i That is, till thou wast brought vnder by the Syrians, and Philistims, 2 Chron. 28. 19.

k Which ioyned with the Syrians, or compassed about Ierusalem.

l When thou brakest the Couenant which was made betweene thee and me, as verse 8.

m That is, of mercie and loue I will pittie thee, and so stand to my Couenant though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seede of his Church which hee would cause to fructifie in due time and here he declareth how he will call the Gentiles.

o But of my free mercy. p This declareth what fruits Gods mercies worke in his, to wit, sorrow and repentance for their former life.

q That is, Nebuchadnezzar, who hath great power, riches, and many countreys vnder him, shall come to Ierusalem, & take away Ieconiah the King, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood and was left at Ierusalem & made King in stead of Ieconiah, 2. King. 24. 18. iere. 37. 1.

d This was Zedekiah's kingdom.

e That it might not haue power to rebel against Babylon, as verse 14.

f Meaning, the King of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

g They thought to be moistened by the waters of Nilus.

beare fruit, and be an excellent vine.

h Shall not Nebuchad-nazzar destroy it?

9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull vp the roots thereof, and destroy the fruit thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the roots thereof.

i By this dry wind hee meaneth the Babylonians.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, and wither? when the East wind shall touch it, it shall wither in the trenches, where it grew.

k That is, Ieroniah, 2. King. 24. 15.

11 Moreover, the word of the Lord came vnto me, saying,

l For his subiection & obedience.

12 Say now to this rebellious house, Know ye not what these things *meane*? tell them, Behold, the king of Babel is come to Ierusalem, and hath taken *k* the king thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken *one* of the Kings seed, and made a couenant with him, and hath taken *an* oath of him: hee hath also taken the princes of the land,

14 That the kingdom might be in subiection, and not lift it selfe vp, *but* keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall hee prosper? shall he escape that doeth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the mids of Babel, in the place of the king that had made him king, whose oath hee despised, and whose couenant *made* with him, he breake.

17 Neither shall Pharaoh with his mighty host, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

m Because hee tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand: therefore the Prophet declareth that God would not suffer such perurie and infidelity to escape punishment. * Chap. 12. 13. and 23. 3.

18 For he hath despised the oath, and broken the couenant (yet loe, he had giuen *m* his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine oath that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 * And I wil spread my net vpon him, & hee shall be taken in my net, and I wil bring him to Babel, & wil enter into iudgment with him there for his trespass that he hath committed against me.

21 And all that flee from him with all his host, shall fall by the sword, and they that remaine shall be scattered toward all the windes: and yee shall know that I the Lord haue spoken it.

n This promise is made to *g* Church which shall be as a small remnant, & as the top of a tree. o I will trim it, and dreffe it. p Both the Iewes & Gentiles shall be gathered into it. q All the world shall know that I haue plucked down the proud enemies & set vp my church which was low and contemned.

22 Thus saith the Lord God, I will also take off the top *n* of his high cedar, and will set it, and cut off the *o* top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 *Even* in the high mountaine of Israel will I plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and vnder it shall remaine all birds, and euery *p* fowle shall dwell in the shadow of the branches thereof.

24 And all the *q* trees of the field shall know that I the Lord haue brought down the high tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

CHAP. XVIII.

r Her sheweth that every man shall beare his owne sinne. 23 To him that amendeth his sinne is promised. 24 Disobedience.

led to the righteas, which turneth backe from the right way.

The word of the Lord came vnto mee againe, saying,

2 What meane ye that yee speake this prouerb concerning the land of Israel, saying, * The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, yee shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull and right,

6 And hath not eaten vpon *g* mountains, neither hath lift vp his eyes to the idols of the house of Israel, neither hath defiled his neighbors wife, neither hath *l*ien with a * menstruous woman,

7 Neither hath oppressed any, *but* hath restored the pledge to his debtour: hee that hath spoiled none by violence, * *but* hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon * vsurie, neither hath taken any increase, *but* hath withdrawn his hand from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If hee beget a sonne, that is a *l* thiefe, or a shedder of blood, if he do any one of these things,

11 Though hee do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsurie, or hath taken increase, shall he liue? he shall not liue: seeing he hath done all these abominations, he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which hee hath done, and seareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to *g* idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, *but* hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawn his hand from the afflicted, nor receiued vsurie nor increase, *but* hath executed my iudgements, and hath walked in my statutes, hee shall not die in the iniquitie of his father, *but* he shall surely liue.

18 His father, because hee cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, loe, *even* hee dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, *but* the righteousness of the righteous shall

a The people murmured at the chastisings of the Lord, and therefore used this prouerb, meaning, that their fathers had sinned, and their children were punished for their transgressions, reade here. 31. 29.

b If he hath not eaten of the flesh that hath bene offered vp to idols, to honour them thereby.

* *Leuit. 18. 29.*

† *Ebr. come nerr.*

* *Leuit. 20. 18.*

* *1. a. 18. 7. mast.*

25. 35.

* *Exod. 22. 25.*

Leuit. 25. 37.

Deut. 23. 19.

Psal. 11. 5.

l Or a cruel man.

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, hee shall be punished as his father was, or else not.

* *Deut. 24. 16.*

2. King. 14. 6.

2. Chron. 34. 4.

d He ioyne the obseruation of the commandments with repentance: for none can repent in deed, except he labour to keepe the Law. *Or, not layed so his charge.*

e That is, in the fruits of his faith which declare that God doth accept him.

f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declareth, Chap. 37. 11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approve sinne, therefore it is here said that he would haue them to turne away from it, that they might liue.

g On rather shall he may returne from his wayes, and liue.

h That is, the false opinion that the hypocrites haue of their righteousness.

i In punishing the father with the children.

j He sheweth that man cannot forsake his wickednesse, till his heart be changed, which is onely the worke of God.

k That is, Ichohaz and Ichoiakim lo-fish sunnes, who for their pride and crueltye are compared vnto lions.

l To wit, Ichohaz mother, or Ierusalem.

m By Pharaoh Necho king of Egypt, 2. King. 23. 33.

n Which was Ichoiakim.

o He slew the Prophets, & them that feared God, and rauished their wives.

be vpon him, and the wickednesse of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his sinnes that he hath committed, and keepe all my statutes, and do that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousness that he hath done, he shall liue.

23 Haue I any desire that the wicked should die, saith the Lord God? or shall hee not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquity, and do according to all the abominations that the wicked man doth, shall he liue? all his righteousness that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equal: heare now, O house of Israel. Is not my way equal? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, hee shall euen die for the same, hee shall euen die for his iniquitie that he hath done.

27 Again, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, he shall haue his soule aliuie.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely liue, and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, every one according to his wayes, saith the Lord God: returne therefore, and cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, & make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 The captivity of the kings of Iudah furnished by the lions whelpes and the lion. 20 The prospering of the citie of Ierusalem that is past, and the miserie thereof is present.

Thou also take vp a lamentation for the princes of Israel,

2 And say, Wherefore lay thy mother as a lionesse among the lions? she nourished her yong ones among the lions whelpes,

3 And she brought vp one of her whelps, and it became a lion, and it learned to catch the pray, and it deuoured men.

4 The nations also heard of him, and hee was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee saw that shee had waied, and her hope was lost, shee tooke another of her whelps, and made him a lion,

6 Which went among the lions, and became a lion, and learned to catch the pray, and hee deuoured men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all

that was therein by the noyse of his roaring.

8 Then the nations set against him on euery side of the countreyes, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison and in chaines, and brought him to the king of Babel, and they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: shee brought forth fruit, and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the East winde dried vp her fruite: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now shee is planted in the wilderness in a drie and thirly ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that shee hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

1 The Lord denieth that he will answer them when they pray, because of their unkindnesse. 22 He promisseth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

And in the seventh yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and saue before me.

2 Then came the word of the Lord vnto mee, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them sonne of man? wilt thou iudge them? cause them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and I lift vp mine hand vnto the seede of the house of Iacob, and made my selfe known vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In y day that I lift vp mine hand vnto them, to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milke & hony, which is pleasant among all lands

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, and would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe known vnto them in bringing them forth of the land of Egypt.

10 The punishment that his people deserued, in confidence whereof the godly euer pray.

f Nebuchad-near with his great armie which was gathered of diuers nations.

g He speaketh this in the reproch of this wicked king, in whose blood, that is, in the race of his predecessours, Ierusalem should haue bene blessed, according to Gods promise, and flourished as fruitful vine.

h Meaning, that the Caldeans should destroy them as the East winde doth the fruit of the vine, i Destruction is come by Zedekiah, who was the occasion of this rebellion.

a Of the captiuitie of Ierusalem.

b This declareth the great lenitie and patience of God which calleth sinners to repentance before hee condemne them.

c I sweare that I would be their God, which manner of othe was obserued from all antiquitie, where they vied to lift vp their hands toward the heanen, acknowledging God to be the author of truth, and the defender thereof, and also the Iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be truth.

d God hath forbidden them to make mention of the idols, Exod. 23. 13. Psal. 115. 4.

e Which thing declareth the wickednesse of mans heart, which iudge Gods seruice by their eyes and outward fences.

f God had ever this respect to his glory, that he would not hang his Name euill spoken of among the Gentiles for

* Lev. 18. 5.
Rom. 13. 9.
Galat. 3. 12.
* Exod. 20. 8.
and 31. 13.
Deut. 5. 12.

* Num. 14. 28, 29.
and 16. 65.
g Who might thereby take an occasion to blaspheme my Name and to accuse me of lacke of ability, or else that I had sought a meane to destroy them more commodiously.
h That is, my true Religion, which I had commanded them, and gave themselves to serve me according to their own fantasies.
i Whereby the holy Ghost comforteth them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word whether they be approvable thereby or no.
k Meaning that they set their desire upon them.
l Because they would not obey my lawes, I gave them vp to themselves, that they should obey their owne fantasies, as verse 39. Rom. 1. 21. 24.
m I condemned those things, and counted them as abominable which they thought had beene excellent, and to haue declared most zeale, Luk. 16. 15. for that which God required, as most excellent, that gaue they to their idoles.
n Not onely in the wilderness, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatry, seeing that by no admonitions he can be drawn backe.

10 Now I caried them out of the lande of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man doe, he shall liue in them.

12 Moreover I gaue them also my * Sabbaths to bee a signe betwene mee and them, that they might knowe that I am the Lorde, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, & they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them * in the wilderness to consume them,

14 But I had respect to my Name, that it should not bee polluted before the heathen in whose sight I brought them out.

15 Yet neuertheless, I lift vp mine hand vnto them in the wilderness that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and do them,

20 And sanctifie my Sabbaths, and they shall bee a signe betwene me and you, that ye may knowe that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe, hee shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuertheless, I withdrew mine hand and had respect vnto my Name, that it should not bee polluted before the Heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hande vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countries

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, and iudgements, wherein they should liue.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might knowe that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

land, for the which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their sweet sauiour, and powred out there their drinke offerings.

29 Then I saide vnto them, What is the high place whereunto ye goe? And the name thereof was called Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted after the maner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe through the fire, you pollute your selues with all your idols vnto this day: shall I answer you when I am asked, O house of Israel? As I liue, saith the Lord God, I will not answer you when I am asked.

32 Neither shall that bee done that commeth into your mind: for ye say, we will be as the heathen, and as the families of the countreyes, and serue wood, and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, & will gather you out of the countreyes, wherein ye are scattered, with a mighty hand, and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the covenant

38 And I will chuse out from among you the rebels, & them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, Go ye you, and serue every one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, euen in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all the land serue me: there will I accept them, and there will I require your offerings and the first fruits of your oblations, with all your holy things.

41 I will accept your sweet sauiour, when I bring you from the people, and gather you out of the countries, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall knowe that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall ye remember your wayes, and all your works, wherein ye haue bin defiled, and ye shall iudge your selues worthy to bee cut off, for all your euils that ye haue committed.

44 And ye shall knowe, that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes nor according to your corrupt workes, O ye house of

o Which signifies, etc. in his place, declaring that they wanted themselves of their idolatry, and were not ashamed thereof, though God had commanded them expressly that they should haue no altar lifted vp on high by staires, Exod. 20. 26.
† Ebr. in the way.
p He sheweth that the ingratitude of the people deserueth, that God should cut them off, and that they should not haue the comfort of his word.
q He declareth that man of nature is wholly enemie vnto God, and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiving his rebellion, and wickedness.
r I will bring you among strange nations as into a wilderness, and there will visit you, and so call you to repentance, and then bring the godly home againe, Isa. 63. 9.
f Signifying that he will not burne the come with the chaffe, but chafe out the wicked to punish them when he will spare his.
t This is spoken to the hypocrites.

u Your own consciences shall convict you after that you haue felt my mercies.

Israel, saith the Lord God.

45 ¶ Moreover, the word of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop thy word toward the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord, thus saith the Lord God, Behold, I will kindle a fire in thee, & it shall deuoure all the greene wood in thee, & all the dry wood: the continuall flame shall not be quenched, and euery face from the South to the North shall bee burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of mee, Doeth not hee speake in parables?

CHAP. XXI.

3 Hee breatheth the sword, and destruction to Jerusalem. 15 Hee sheweth the fall of King Zedekiah. 28 Hee commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad nezzar.

The word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North,

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore thou sonne of man, as in the paine of thy reines, and mourn bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because of the bruit: for it commeth, and euery heart shall melt, and all hands shall be weak, and all minds shall faint, and all knees shall fall away, as water: behold, it commeth, and shall be done, saith the Lord God.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, and say, Thus saith the Lord God, say, A sword, a sword both sharpe and fourbished.

10 It is sharpened to make a sore slaughter, & it is fourbished that it may glitter: how shall we reioyce? for it contemneth the rod of my sonne, as all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, & is fourbished that he may giue it into the hand of a slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall be vpon my people: I smite therefore vpon thy thigh.

13 For it is a trial, and what shall this be, if the sword contemne euen the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie and smite hand to hand, and let the sword be doubled: let the sword that hath killed, returne the shud time: it is the sword of the great slaughter entering into their priue chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiplie their ruines. Ah, it is made bright, and it is dressed for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whiche soeuer thy face turneth.

17 I will also smite mine hands together, & will cause my wrath to cease, I the Lord haue said it.

18 ¶ The word of the Lord came vnto mee againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the sword of the King of Babel may come, both twaine shall come out of one land, and chuse a place, & chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and P to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captains to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of war against the gates, to cast a mount, and to build a fortresse.

23 And it shall be vnto them as a false diuination in their fight for the othes made vnto them: but he will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because yee haue made your iniquitie to be remembered in discovering your rebellion, that in al your works your finnes might appeare: because I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end;

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntil he come, whose right it is, and I will giue it him.

28 ¶ Aud thou, sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawn forth and fourbished to the slaughter, to consume, because of the glittering,

29 Whiles they see vanity vnto thee, & prophesied a lie vnto thee to bring thee vpon the neckes of the wicked that are flaine, whose day is come, when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, & will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skillfull to destroy.

32 Thou shalt bee in the fire to be deuoured: thy blood shall be in the mids of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

a Provide for thy selfe, for thou shalt see Gods plague of all parts on this country.

b This was spoken, because that when Nebuchadnezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way which enterprise to vndertake first, he consulted with his fourth sayers, and so went against Iudah.

c That is, to the tribe of Iudah that kept themselves in Hierusalem.

d To know whether: he should goe against the Ammonites or them of Ierusalem.

e Hev ed conisring and forcerie.

f Because there was a league betwene the Iewes and the Babylonians, they of Ierusalem shall think no thing lesse than this thing should come to passe.

g That is, Nebuchadnezzar will remember the rebellion of Zedekiah and so come vpon them.

h Meaning Zedekiah who practised with the Egyptians to make himselfe able to resist the Babylonians.

i Some referre this to the Priests attire: for Ichoazek the Priest went into captivity with the king.

j That is, vnto the coming of Messiah: for though the Iewes had some figure of gouernement afterward vnder the Persians, Greeks and Romans, yet this restoration was not till Christs coming, and at length should accomplish.

k As was promised Gen. 49. 10.

l Though the Iewes and Ammonites would not beleue that thou, to wit, the sword, should come vpon them, and said, that the Prophets, which threatened, spake lies, yet thou shalt as surely come as though thou werest already vpon their neckes.

m That is, men.

n That is, men.

o That is, men.

p That is, men.

q That is, men.

r That is, men.

s That is, men.

t That is, men.

u That is, men.

v That is, men.

w That is, men.

x That is, men.

CHAP. XXII.

Jerusalem is reproved for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their insatiable covetousness. 27 The tyrannies of rulers. 29 The wickedness of the people.

a Art thou ready to execute thy charge, which I comit vnto thee against Ierusalem, that murdereth the Prophets, and then that, are godly?
b That is, the time of her destruction.
c To her owne vadoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kinde of wickednes which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

** Lewis. 10. 17. 18.*

** Ierem. 5. 8.*

f In token of my wrath and vengeance.

g That is, able to defend thy selfe.

h I will thus take away the occasion of thy wickednes.
i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

Moreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou *a* iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The cite sheddeth blood in the middes of it, that her *b* time may come, & maketh idoles against *c* her selfe, to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, & hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mock thee, which art vile in *d* name, and sore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power, to shed blood.

7 In thee haue they despised father and mother: in the mids of thee *e* haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to shedde blood: in thee *are they* that eate vpon the mountaines: in the mids of thee they commit abomination.

10 ** In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.*

11 And euery one ** hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.*

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue *f* smitten mine hands vpon thy countounes, that thou hast vsed, and vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands *g* bee strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy *h* filthinesse to cease from thee.

16 And thou shalt take thine *i* inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 *¶* And the worde of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as *k* droffe: all they are brasfe, and tinne, and yron, and lead in the mids of the fornace: they are *euen* the droffe of siluer.

19 Therefore thus saith the Lord God, Because ye are all as droffe, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasfe, and yron,

and lead, and tinne into the mids of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you *there* *l* and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the midst of the fornace, so shall ye be melted in the mids thereof, and ye shall knowe that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vneclean, *m* and not rained vpon in the day of wrath.

25 There is a conspiracie *n* of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue deuoured foules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vneclean and the cleane, and haue hid their *o* eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in ** the mids thereof are like* wolues, rauening the pray, to shed blood and to destroy foules for their owne couetous lucre.

28 And her *p* prophets haue daubed them with vntempered mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should *q* make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendered vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatry of Samaria and Ierusalem, under the names of Aholah and Aholibah.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one *a* mother.

3 And they committed fornication in *b* Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginities.

4 And the names of *c* them were Aholah the elder, and Aholibah her sister: & they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot *†* when *d* she was mine, and shee was set on fire with her louers, *so wit*, with the Assyrians her neighbours.

6 Which were clothed with blew huke, both captaines & princes: they were all pleasant yong men, and hoilemen riding vpon horses.

† *Elc. vnder me.* *d* When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

l Meaning hereby that the godly should be tried, and the wicked destroyed.

m Thou art like barren land which the Lord plagueth with drought.
n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

** Mich. 3. 11. 27. 3. 2.*

p They which should haue reproved them, flattered the in their vices, and couered their doings with lies, Chap. 13. 10.

q Which would shew himselfe zealous in my cause by resisting vice, Isa. 59. 16. & 63. 5. and also pray vnto me to withhold my plagues, Psal. 106. 23.

a Meaning, Israel and Iudah, which came both out of one familie.

b They became idolaters after the manner of the Egyptians.

c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria, which was the royall cite of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem, where Gods Temple was.

7 Thus she committed her whoredome with them, *even* with all them that were the chosen men of Asshur, and with all on whom she doted, and defiled her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they *lay* with her, and they bruised the breasts of her virginity, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, *even* into the hands of the Assyrians, vpon whom she doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an *evil* name among women: for *they* had executed iudgment vpon her.

11 And when her sister Aholibah saw this, she marred her selfe with inordinate loue more then she, and with her fornications more then her sister with *her* fornications.

12 Shee doted vpon the Assyrians *her* neighbours, both captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that she increased her fornications: for when she sawe men *as* painted vpon the wall, the images of the Caldeans painted with vermilion,

15 And girded with girdles vpon their loynes, and with diademes vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie)

16 Assoone, I say, as she saw them, shee doted vpon them, and sent messengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister:

19 Yet shee increased her whoredome more, and called to remembrance the dayes of her youth wherein shee had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are *as* the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, *h* Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaines and princes: all they were valiant and renowned, riding vpon horses.

24 *Even* these shall come against thee with charrets, wagons, and wheelles, and with a multitude of people, which shall set against thee buckler and shield, and helmet round about: and *†* I will leaue the punishment vnto them, and they shall iudge thee according to their *†* iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall

cut off thy *†* nose and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednes to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: *even* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy *†* labour, and shall leaue thee naked and bare, and the shame of thy fornications *†* shall be discovered, both thy wickednes, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her *†* cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt bee filled with *†* drunkenesse and sorow, *even* with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt *even* drinke it, and wring it out *to the dregges*, and thou shalt breake the sheards thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 *¶* The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood *is* in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their *†* meat.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the mids of mine house.

40 And how much more *is* it that they sent for men to come from *†* farre, vnto whom a messenger was sent, and loe, they came? for whome thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest *†* vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: & with the men to make the company great, were brought men of *†* Saba from the wilderness, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shall she and her fornications come to an end.

† They shall destroy thy princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labour. *†* All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater severity.

n Meaning, that the afflictions should be so great that they should cause them to lose their senses, and reason.

o That is, to be sacrifices to their idoles, read Chap. 16. 30.

p They sent into other countries to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles.

r Which should teach the manner of worshipping their gods.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult and to the spoile,

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and ye shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIII.

Hee sheweth the destruction of Ierusalem by a parable of a feasting pot. 16. The parable of Ezechiels wife being dead.

A Gaine in the ninth yere, in the tenth moneth, in the tenth day of the moneth, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *even* of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayth the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, *even* euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also the bones vnder it, and make it boyle well, and see the bones of it therein.

6 Because the Lord God sayth thus, Woe to the bloodie citie, *even* to a pot, whose skumme is therein, & whose skumme is not gone out of it: bring it out piece by piece: let not fall vpon it.

7 For her blood is in the mids of her: she set it vpon an high rocke, and powred it not vpon the ground to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: *even* I haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, Woe to the bloody city, for I will make it burning great.

10 Heape on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coales thereof, that the brasie of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skumme of it may be consumed.

12 Shee hath wearied her selfe with lies, and her great skumme went not out of her: therefore her skumme shall be consumed with fire.

13 Thou remainest in thy filthinesse and wickednesse: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither wil I spare, neither wil I repent: according to

thy wayes, and according to thy works shalt they iudge thee, sayth the Lord God.

15 Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, and put on thy shoes vpon thy feete, and couer not thy lips, & eate not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tell vs what these things meane towards vs that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, behold, I will pollute my Sanctuary, *even* the pride of your power, the pleasure of your eyes, and your hearts desire, & your sonnes, and your daughters whom ye haue left, shall fall by the sword.

22 And ye shall doe as I haue done: yee shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tyre shall be vpon your heads, and your shoes vpon your feete. ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall doe: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou son of man, shalt it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, & the desire of their heart, their sons and their daughters,

26 That he that escapeth in that day, shall come vnto thee to tell thee that which hee hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, & thou shalt speake, and be no more dumbe, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which rejoyced at the fall of Ierusalem, 8 Against Moab and Seir, Idumea and the Philistines.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidst, Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, & against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and they shall set their palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke:

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a shepecote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou

That is, the Babylonians.

o Meaning, his wife, in whom he delighted, as ver. 18.

p For in mourning they went bare headed and barefooted and also couered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following.

f By sending the Caldeans to destroy it, as Chap. 7. 22. t Wherein you boast and delight.

† Ebr. lifting up of their souls.

f That is, worthy death, read Chap. 16. 38.

e Meaning al other cities and countries.

a Of Iechoniah captiuitie, and of the reigne of Zedekiah, 2. kin 25. 7. b Called Tebeth, which containeth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem c Whereby was meant Ierusalem. d That is, the citizens, and the chiefe men thereof.

g Or, sheepe. e Meaning of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them. f Whose iniquities and wicked citizens there yet remaine.

g Signifying that they should not be destroyed all at once, but a little and a little. h Spare none estate or condition. i The citie shewed her cruelty to all the world and was not ashamed thereof, neither yet hid it.

* Nah. 3. 1. babak. 3. 13. j Or, as sheepe of wood.

k Meaning that the citie should be utterly destroyed, and that hee would giue the enemies an appetite thereunto.

l Or, bottom. l The citie hath flattered her selfe in vaine. m I laboured by sending my Prophets to call thee to repentance, but thou wouldst not.

hast clapped the hands, and stamped with the feet, and reioyced in heart with all thy despise against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to bee destroyed out of the countreies, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the side of Moab, *even* of the cities of his cities, *I say*, in his frontiers with the pleasant countrey, Beth-ieshmoth, Baal-meon, and Kiriathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done *euill* by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall do in Edom according to mine anger, and according to mine indignation, and they shall knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus sayth the Lord God, beholde, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He propheseth that Tyrus shall be overthrowen because it reioyced at the destruction of Ierusalem. 15 The wandering and astonishment of the merchants for the destruction of Tyrus.

And in the eleuenth yeere in the first day of the month, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath sayd against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waves.

4 And they shall destroy the walles of Tyrus and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt bee for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her daughters which are in the field,

shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings from the North, with horses and with charrets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, & lift vp the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noise of the horsemen, and of the wheelles, and of the charrets, when he shall enter into thy gates as into the entry of a city that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streetes: he shall slay the people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 ¶ Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall? and at the cry of the wounded, when they shall bee slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their broidered garments, and shall clothe themselves with astonishment: they shall sit vpon the ground & be astonished at every moment and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the Sea men, the renowned citie which was strong in the sea, both shee and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the liuing.

21 I will bring thee to nothing, & thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

e For Tyrus was much built by art and by labour of men was wanne out of the Sea. Some refferre this vnto the images of the noble men which they had erected vp for their glory and renowne.

** Ierem. 7. 34. f I will make thee so bare that thou shalt haue nothing to couer thee.*

g The gouernours and rulers of other countries that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraid. h Meaning merchants which by their traffique did enrich her wonderfully and increase her power.

i Which were dead long agoe.

k Meaning, in Iudea, when it shall be restored. l Or, make thee a towne.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garisons of Philistims, whereby they oft times molested the Iewes, of the Cherethims David also had a gard, 2. Sam. 8. 18.

a Either of the continuall of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The towres that belonged vnto her.

l Or, make thee a towne.

m Or, make thee a towne.

n Or, make thee a towne.

o Or, make thee a towne.

p Or, make thee a towne.

q Or, make thee a towne.

r Or, make thee a towne.

s Or, make thee a towne.

t Or, make thee a towne.

u Or, make thee a towne.

v Or, make thee a towne.

w Or, make thee a towne.

x Or, make thee a towne.

y Or, make thee a towne.

z Or, make thee a towne.

THe word of the Lord came againe vnto mee, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus that is situate at the entry of the sea, which is the mart^a of the people for many yles, Thus sayth the Lord God, O Tyrus, thou hast sayd, I am of perfite beauty.

4 Thy borders are in the [†] mids of the sea, and thy builders haue made thee of perfite beauty.

5 They haue made all thy ^{ship} boards of firtre trees of ^b Shenir: they haue brought cedars from Lebanon, to make mallets for thee.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy banks of yuory, brought out of [†] yles of Chittim.

7 Fine linen with broyered worke, brought from Egypt, was spread ouer thee to be thy saile, blew silke and purple, brought from the yles of Elislah was thy couering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they werethy [†] pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy [†] calkers, all the shippes of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Iud and of Phut were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beaurty.

11 The men of Aruad with thine army were vpon thy walles round about, and the [†] Gammadims were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beauty perfite.

12 They of Tarshish were thy merchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of [†] Iauan, Tubal and Meshech were thy merchants, [†] concerning the liues of men, and they brought vessels of brasle for thy merchadise.

14 They of the house of [†] Togaimah brought to thy faires, horses and horsemen, and naules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine hands: they brought thee for a present, [†] hornes, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy [†] wares: they occupied in thy faires, with [†] emerludes, purple, and broyered worke, and [†] fine linen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy merchants: they brought for thy merchandise wheate of [†] Minnith, and Pannag, and hony and oyle, and [†] balme.

18 They of Damascus were thy merchants in the multitude of thy wares, for [†] multitude of all riches, as in the wine of Helbon and white wool.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princees of Kedar [†] occupied with thee, in lammes, and rammes, and goates: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all spices, & with all precious stones and gold.

23 They of Haram and Cannah and Eden, the merchants of Sheba, Asshur and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in payment of blew silke, and of broyered worke, and in coffers for the rich apparell, which were bound with coardes: chains also were among thy merchandise.

25 The ships of Tarshish [†] were thy chiefe in thy merchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy [†] robbers haue brought thee into great waters: the [†] East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy merchandise, thy mariners and pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of warre that are in thee, & all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The [†] suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oare, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land,

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, & gird them with a sackcloth, and they shall weep for thee with sorow of heart & bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, saying, What city is like Tyrus so destroyed in the mids of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by [†] seas in the depths of the waters, thy merchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and all their Kings shall be sore afraid and troubled in their countenance.

36 The merchants among the people shall hiss at thee: thou shalt bee a terrour, and neuer shalt be [†] any more.

CHAP. XXVIII.

^a The word of God against the king of Tyrus for his pride. ²¹ The word of the Lord against Zidon. ²³ The Lord promyseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, because thine heart is exalted, & thou hast said, ^a I am a god, I sit in the seat of God in the mids of [†] sea, yet thou art but a man & not God, & [†] though thou diddest thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then ^b Daniel: there is no secret that they can hide from thee.

4 With thy wisdom & thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, Because thou didst thinke in thine heart, that thou wast equall with God,

7 Behold,

^a Which serueth all the world with thy merchandise.

[†] For bears.

^b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

^c Which is taken for Grecia and Italy.

[†] For shipmasters.

^d Meaning that they built the walles of the citie, which is here meant by the ships: and of these were the builders of Salomon's Temple, 1. King. 5.18.

^f Of Grecia, Italy and Cappadocia, by selling slaves.

^h Which are taken for a people of Asia minor.

[†] Meaning, Vnto cornes hornes, and Elephants teeth.

[†] Or, workes.

[†] Or, caruuncles.

[†] Or, silke.

^k Where the best wheat growed.

[†] Or, serpentine, or iracke.

[†] Or, where merchants who sell merchandise passed through thine borders.

[†] Or, sea: & in company toward thee.

[†] Or, powers. That is, Nebuchad-nazzar.

^m That is, the cities neere about thee, as Zidon, Aruad, and others.

ⁿ Whereby is meant a long time: for it was prophesied to be destroyed but seventy yeres, as Isa. 23.15.

^a I am wise that none can conuert me, as God is in the heauen, [†] For I thought thou wert as I am, as the heauen of God. ^b Thus he speaketh by Daniel: for Daniel had declared notable signes of his wisdom in Babylonia, when Ezekiel wrote this.

7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations: and they shall draw their swords against the beautie of thy wisdom, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

e Like the rest of the heathen and infidels, which are Gods enemies.

11 ¶ Moreouer, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayth the Lord God, Thou sealest vp the summe, and art full of *d* wisdom and perfite in beauty.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

13 Thou hast bene in Eden the garden of God: euery precious stone *was* in thy garment, the rubie, the topaze and the *||* diamond, the chrysolite, the onyx, and the iasper, the saphir, *||* emeraude, and the carbuncle and golde: the workmanship of thy timbrles, and of thy pipes was prepared in thee in the day that thou wast created.

|| Or, iasper.

|| Or, carbuncle.

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof he compareth to the Cherubims, which couered the Arke: and by this word *anointed* he signifieth the same.

14 Thou art *e* the anointed Cherub that couereth, and I haue set thee *f* in honour: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the *||* stones of fire.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

15 Thou wast perfite in thy wayes from the day that thou wast *b* created, till iniquitie was found in thee.

g To wit, among my people le Israel, which shined as precious stones.

16 By the multitude of thy merchandise, they haue filled the middes of thee with cruelty, and thou hast sinned: therefore I wil cast thee as prophane out of the *i* mountaine of God: and I will destroy thee, O couering Cherub, from the mids of the stones of fire.

h Which was when I first called thee to this dignitie.

17 Thine heart was lifted vp because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before Kings that they may behold thee.

i Thou shalt haue no part among my people.

18 Thou hast defiled thy *k* sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

k That is, the honour, whereunto I called them.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be *||* a terrour, and neuer shalt thou be any more.

|| Or, brought to nothing.

20 ¶ Again the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus sayth the Lord God, Behold, I come against thee, O Zidon, and I will be *||* glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and she shall be sanctified in her.

23 For I will send into her pestilence, & blood into her streetes, and the flame shall fall in the mids of her: *m* the enemy shall come against her with the sword on euery side, & they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of al that are round about them, & despised them, and they shall know that I am the Lord God.

m That is, Nebuchad-nezzar.

25 Thus sayth the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shall be *n* sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iakob.

n He sheweth for what cause God will assemble his Church, and preserve it still, though he destroy his enemies: to wit, hat they should praise him, & giue thanks for his great mercies.

26 And they shall dwell safely therein, & shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

He prophesie against Pharaoh and Egypt. 13 The Lord promitteth that he will restore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke against Tyrus.

1 In the *a* tenth yeere, and in the tenth moneth, in the welth day of the moneth, the word of the Lord came vnto me, saying,

a To wit, of the captiuitie of Iechoniah or of the reign of Zedekiah. Of the order of these prophesies, and how the former sometimes standeth after the latter, reade Iere.

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great *b* dragon, that lieth in the mids of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

b He compareth Pharaoh to a dragon which hideth himselfe in the riuer Nilus, as Isa. 51. 9.

4 But I will put *c* hookes in thy iawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and will draw thee out of the midst of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

c I will send enemies against thee, which shall plucke thee, and thy people which trust in thee, out of thy sure places.

5 And I will leaue thee in the wildernes, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bin a staffe of *d* reede to the house of Israel.

d Reade 2. King. 18. 21. Isa. 36. 6.

7 When they tooke holde of thee with their hand, thou diddest breake and rent al their shoulder: & when they leaned vpon thee, thou brakest and madest all their loynes to *||* stand *e* vpright.

e Or, broke. *f* When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete, and put their trust in others.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall be desolate, and waste, & they shall know that I am *f* Lord: because he hath said, The riuer is mine, & I haue made it,

f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

10 Behold therefore I come vpon thee, and vpon thy riuers, & I wil make the land of Egypt vtterly waste & desolate fro the towre of Seueneh, euen vnto the borders of the *||* blacke Moores.

|| Ebr. Cush, or Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fortie yeeres.

12 And I wil make the land of Egypt desolate in the midst of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, * At the ende of forty yeeres will I gather the Egyptians from the people, where they were scattered,

|| Iere. 46. 26. *g* Meaning, that they should not haue full dominion, but he vnder the Persians, Grecians and Romans, and the cause is that the Israelites should no more put their trust in them but leaue to depend on God.

14 And I wil bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a *||* small kingdom.

h Least I should by this meanes punish their sins, i Counting from the captiuitie of Iecooniah.

k He tooke great paines at the siege of Tyrus and his armie was fore handled. l Signifying that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

l Or in it. m Or, euil against me.

a B Phut and Lud are meant Aphrica and Libya.

b Which was a strong citie of Egypt, Chap. 19. 10.

15 It shall be the smallest of the kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the seuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great seruice against Tyrus: euery head was made bald, and euery shoulder was made bare: yet he had no wages, nor his army for Tyrus, for the seruice that hee serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and hee shall take her multitude, & spoyle her spoyle, and take her pray, and it shall be the wages of his army.

20 I haue giuen him the land of Egypt for his labour, that hee serued against it, because they wrought for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus sayth the Lord God, Howle and cry, Wo be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

5 Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that mainteine Egypt, shall fall, and the pride of her power shall come downe: from the towre of Seueneh shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shall be in the mids of the cities that are wasted.

8 And they shall know that I am the Lorde, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers goe forth from me in ships, to make the carelesse Moores afraid, and feare shall come vpon them, as in the day of Egypt: for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hande of Nebuchad-nezzar King of Babel.

11 For he and his people with him, euen the terrible nations shall be brought to destroy the land: and they shall drawe their swordes against Egypt, and fill the land with the slaine.

12 And I will make the riuers dry, and sell the land into the hands of the wicked, & I will make

the land wast, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, & I will cause their idoles to cease out of Noph, and there shall be no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of No.

16 And I will set fire in Egypt: Sin shall haue great sorow, and No shall be destroyed, and Noph shall haue sorrowes dayly.

17 The yong men of Auen, and off Phibefeth shall fall by the sword: and these cities shall go into captiuitie.

18 At Tahaphnehes the day shall restraine his light, when I shall breake there the baries of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto me saying,

21 Sonne of man, I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roule to bind it, and so make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I come against Pharaoh King of Egypt, and will breake his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, & will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and hee shall cast out hisings, as the hisings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know, that I am the Lorde, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries, and they shall know, that I am the Lord.

CHAP. XXXI.

A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 Hee prophesies a like destruction to them both.

And in the eleuenth yere, in the third moneth, and in the first day of the moneth the word of the Lord came vnto me saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, & with thicke shadowing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

l Or, Memphis, or Alcaia.

l Or, Tenis.

l Or, Pelusum.

l Or, Alexandria.

l Or, Helopolis. l Or, Paphosum.

c Meaning, that there shall bee great sorow and affliction. d That is, the strength and force.

e Of the captiuitie of Iecooniah, or of Zedekiahs reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Ierem. 46. 26.

g His force and power.

h Whereby wee see that tyrants haue no power of themselves, neither can doe any more haue then God appointeth, and when he will they must cease.

i Of Zedekiahs reigne, or of Iecooniahs captiuitie.

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babyloians overcame.

^c Many other nations were vnder their dominion.
^d Or, country.

exalted him on his wich her riuers running round about his plants, and sent out her ^e little riuers vnto all the trees of the ^f field.

⁵ Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

⁶ All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the fiede bring forth their young, and vnder his shadowe dwelt all mighty nations.

⁷ Thus was he faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

⁸ The cedars in the garden ^d of God could not hide him: no firre tree was like his branches: and the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

⁹ I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

¹⁰ Therefore thus saith the Lord God, Because ^{||} he is lift vp on high, and hath shot vp his toppe among the thicke boughes, and his heart is lift vp in his height,

¹¹ I haue therefore deliuered him into the hands of the ^e mightiest among the heathen: hee shall handle him, for I haue cast him away for his wickednesse.

¹² And the strangers haue destroyed him, ^{euen} the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are ¹ broken by all the riuers of the land: and all the people of the earth are departed from his shadowe, and haue forsaken him.

¹³ Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the fiede shall be vpon his branches.

¹⁴ So that none of all the trees by the waters shall be exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go downe to the pit.

¹⁵ Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I ⁸ covered the deepe for him, and I did restraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourn for him, and all the trees of the field fainted.

¹⁶ I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: ^{euen} all that are nourished with waters, shall ^h be comforted in the nether parts of the earth.

¹⁷ They also went downe to hel with him vnto them that be slaine with the sword, and his arme, & they that dwell vnder his shadow in the mids of the heathen.

¹⁸ Towhom art thou thus like in glory & in greatnes among the trees of Eden? yet thou shalt be cast down with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the ^e vncircumcised, with them that be slaine

by the sword, this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

¹ The Prophet is commanded to bewaile Pharaoh King of Egypt.
² He prophesieth that destruction shall come vnto Egypt through the King of Babylon.

^A Nd in the ¹² twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

² Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a ^b lion of the nations, and art as a ^{||} dragon in the sea: thou castedst out thy riuers ^c and troubledst the waters with thy feete, & stampedst in their riuers.

³ Thus saith the Lord God, ^{*} I will therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

⁴ Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all the beasts of the field with thee.

⁵ And I will lay thy flesh vpon the mountaines, and fill the valleys ^d with thine height.

⁶ I will also water with thy blood the land wherein thou ^e swimdest, ^{euen} to the mountaines, and the riuers shall be full of thee.

⁷ And when I shall put thee out, I will couer the heauen, and make the starres thereof darke: ^{*} I will couer the sunne with a cloude, and the moone shall not giue her light.

⁸ All the lights of heauen will I make darke for thee, and bring ⁸ darknes vpon thy land, saith the Lord God.

⁹ I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countries which thou hast not knowne.

¹⁰ Yea, I will make many people amazed at thee, and their kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at every moment: every man for his owne life in the day of thy fall.

¹¹ For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

¹² By the wordes of the ^e mightiest will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the ^h pompe of Egypt, and all the multitude thereof shall be consumed.

¹³ I will destroy also all the beasts thereof from the great watersides, neither shall the foot of man trouble them any more, nor the hooues of beast trouble them.

¹⁴ Then will I make ⁱ their waters deepe, and cause their riuers to runne like oile, saith the Lord God.

¹⁵ When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall bee layd waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

¹⁶ This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

¹⁷ [¶] In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lorde vnto me, saying,

¹⁸ Sonne of man, lament for the multitude of Egypt,

^a Which was the first yeere of the generall captiuitie vnder Zedekiah.
^b Thus the scriptures compare tyrants to cruel and huge beasts which deuoure all that be weaker then they, and such as they may ouercome.
^c Or, whale.
^d Thou preparedst great armies.
^e Chap. 12. 13. and 17. 30.

^d With heapes of the carcasses of thine armie.
^e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflow it.
^f The word signifieth to be put out as a candle is put out.
^g 1. 10. 10. Joel. 2. 31. and 3. 15. mat. 24. 19.
^h By this manner of speech is meant the great sorowe that shall be for the slaughter of the king and his people.

^h This came to passe in leste then foure yeeres after this prophesie.

ⁱ To wit, of the Caldeans rhine enemies, which shall quietly inioy all the commodities.

^d Signifying, that there was no greater power in the world then his was.

^{||} Or, thou wast lift vp.

^e That is, of Nebuchad nezzar, who afterward was the monarch and onely ruler of the world.

^f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

^g The deepe waters that caused him to mount so high (meaning his great abundance and pompe) shall now lament as though they were covered with sackcloth.

^h To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

ⁱ Meaning, that Pharaohs power was nothing so great as his was. See Chap. 32. 10.

k That is, proph-
cie, that they shall
be cast downe:
thus the Lord gi-
ueth his Prophets
power both to
plant and to de-
stroy by his word,
reade Iere. 1. 10.
I haue not other
kingdomes, more
beautifull then
thou, perished
m That is, Egypt.
n To make the
matter more sensi-
ble, he bringeth in
Pharaoh whom
the dead shall
meete and mar-
uaille at him, reade
Ila. 14. 9.

o Meaning, the
Persians.

p Whom in his
life all the world
feared.

q That is, the Cap-
padocians and Ira-
lians, or Spaniards,
as Iosephus writ-
teth.

r Which died not
by cruell death,
but by the course
of nature, and are
honourably bui-
ed with their coat
armour and signes
of honour.

s The Kings of
Babylon.

t As the wicked
reioyce when they
see others patta-
ners of their mi-
series.

u I will make the
Egyptians a fraide
of me, as they cau-
sed others to feare
them.

Egypt, and ^k cast them downe, ^m men them and the
daughters of the mighty nations vnto the nether
parts of the earth, with them that go downe into
the pit.

19 Whom dost thou passe ^l in beautie? goe
downe and sleepe with the vncircumcised.

20 They shall fall in the middes of them that
are slaine by the sword: ⁿ shee is deliuered to the
sword: draw her downe, and all her multitude.

21 The most mightie and strong shall speake
to ⁿ him out of the middes of hell with them that
helpe her: they are gone downe, and sleepe with
the vncircumcised that be slaine by the sword.

22 Ashtur is there and all his company: their
grauers are about him: all they are slaine and fal-
len by the sword.

23 Whose graues are made in the side of the
pit, and his multitude are round about his graue:
all they are slaine and fallen by the sword, which
caused feare to be in the land of the liuing.

24 There is ^o Elam and all his multitude round
about his graue: all they are slaine and fallen by
the sword, which are gone downe with the vncir-
cumcised into the nether parts of the earth, which
caused themselves to be feared in the land of the
liuing, yet haue they borne their shame with
them that are gone downe to the pit.

25 They haue made his bed in the mids of the
slaine with all his multitude: their graues are
round about him: all these vncircumcised are slaine
by the sword: though they haue caused their feare
in the land of the liuing, yet haue they borne their
shame with them that goe downe to the pit: they
are layd in the mids of them, that be slaine.

26 There is ^q Meshech, Tubal, & all their mul-
titude: their graues are round about them: all
these vncircumcised were slaine by the sword,
though they caused their feare to be in the land of
the liuing.

27 And they shall not lie with the valiant ^r of
the vncircumcised, that are fallen, which are gone
downe to the graue, with their weepers of warr,
and haue layd their swords vnder their heads, but
their iniquity shall be vpon their bones: because
they were the feare of the mighty in the land of
the liuing.

28 Yea, thou shalt be broken in the middes of
the vncircumcised, and lie with them that are
slaine by the sword.

29 There is Edom, his kings, and all his prin-
ces, which with their strength are layd by them
that were slaine by the sword: they shall sleepe
with the vncircumcised, and with them that goe
downe to the pit.

30 There be all the princes of the ^s North, with
all the Zidonians, which are gone downe with
the slaine, with their feare: they are ashamed of
their strength, and the vncircumcised sleepe with
them that be slaine by the sword, and beare their
shame with them that goe downe to the pit.

31 Pharaoh shall see them, and he shall bee
comforted ouer all his multitude: Pharaoh, and
all his armie shall be slaine by the sword, saith the
Lord God.

32 For I haue caused my ^u feare to be in the
land of the liuing: and he shall be laid in the mids
of the vncircumcised with them, that are slaine by
the sword, ^m euen Pharaoh and all his multitude,
saith the Lord God.

C H A P. XXXIII.

2. The office of the gouernours and ministers. 14. His strength be-
neath

them that despise, and boldness them with the promise of mer-
cie. 3. The word of the Lord against the mockers of the Prophet.

A Game, the word of the Lord came vnto me,
saying,

2 Sonne of man, speake to the children of thy
people, and say vnto them, When I bring the
sword vpon a land, if the people of the land take
a man ^b from among them, and make him their
a watchman,

3 If when he seeth the sword come vpon the
land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trum-
pet, and will not bee warned, if the sword come,
and take him away, his blood shall bee vpon his
owne head.

5 For he heard the sound of the trumpet, and
would not bee admonished: therefore his blood
shall be vpon him: but he that receiveth warning,
shall saue his life.

6 But if the watchman see the sword come,
and blow not the trumpet, and the people bee
not warned: if the sword come, and take any per-
son from among them, hee is taken away for his
b iniquitie, but his blood will I require at the
watchmans hand.

7 * So thou, O sonne of man, I haue made
thee a watchman vnto the house of Israel: there-
fore thou shalt heare the word at my ^c mouth, and
admonish them from me.

8 When I shall say vnto the wicked, O wicked
man, thou shalt die the death, if thou dost not
speake, and admonish the wicked of his way, that
wicked man shall die for his iniquity, but his
blood will I ^d require at thine hand.

9 Neuertheless, if thou warne the wicked of
his way to turne from it, if he doe not turne from
his way, hee shall die for his iniquity, but thou
hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vn-
to the house of Israel, Thus yee speake and say,
If our transgressions and our sinnes bee vpon vs,
and wee are consumed because of them, how
should we then liue?

11 Say vnto them, As I liue, saith the Lord God,
I define not the death of the wicked, but that
the wicked turne from his way & liue: turne you,
turne you from your euill wayes, for why will ye
die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto
the children of thy people, The ^e righteousnesse
of the righteous shall not deliuer him in the day
of his transgression, nor the wickednesse of the
wicked shall cause him to fall therein, in the day
that hee returneth from his wickednesse, neither
shall the righteous liue for his righteousnesse in the
day that he sinneth.

13 When I shall say vnto the righteous, that
he shall surely liue, if hee trust to his owne righ-
teousnesse, and commit iniquity, all his righ-
teousnesse shall be no more remembered, but for
his iniquity that he hath committed, he shall die
for the same.

14 Again when I shall say vnto the wicked,
Thou shalt die the death, if hee turne from his
sinne, and doe that which is lawfull and ^f right,

15 To wit, if the wicked restore the pledge and
giue againe that he had robbed, and walke in the
statutes of life, without committing iniquity, he
shall surely liue, and not die.

16 None of his sinnes that he hath committed,
shall be mentioned vnto him: because he hath done
that.

For of their crafts,
a He sheweth that
the people ought
to haue continual-
ly gouernours and
teachers which
may haue a care
ouer them, and co-
uaine them euer
of the dangers
which are at hand.

b Signifying, that
the wicked shall
not escape punish-
ment, though the
watchman be neg-
ligent: but if the
watchman blow
the trumpet, and
then he will not
obey, he shall de-
serue double pun-
ishment.

* Chap. 3. 17.
c Which tea-
cheth that he that
receiveth not his
charge at the
Lords mouth, is
a spie, and not a
true watchman.

d The watchman
must answer for the
blood of all
perils through
his negligence.

e Thus the wicked
when they heare
Gods iudgements
for their sinnes,
despise of his
mercies, and mar-
mure.

f Reade Chap.
18. 23.

g Reade of this
righteousnesse.
Chap. 18. 23, 24.

h Hereby he con-
demneth all them
of hypocrisse,
which pretend to
forake wicked-
nesse, yet declare
not themselves
such by their
fruits, that is, by
obeying Gods co-
mandements, and
by godly life.

14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

that which is lawfull & right, he shall surely liue.
17 Yet the children of thy people say, * The way of the Lorde is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet yee say, The way of the Lord is not equall. O ye house of Israel, I wil iudge you euery one after his wayes.

21 Also in the twelfth yeere of our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the hand of the Lord had bene vpon mee in the euening afore he that had escaped, came, and had opened my mouth vntil he came to me in the morning: and when he had opened my mouth, I was no more dumme.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, * Abraham was but one, and hee possessed the land: but we are many, therefore the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Yee eate with the blood, and lift vp your eyes toward your idoles, and shed blood: should ye then possesse the land?

26 Ye leane vpon your swords: ye worke abomination, and yee defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the pompe of her strength shall cease: and the mountaines of Israel shall be desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue laid the land desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that talke of thee by the walls and in the doores of houses, & speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is y word that cometh from the Lord.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy words, but they will not doe them: for with their mouthes they make request, and their heart goeth after their couetousnesse.

32 And lo, thou art vnto them, as a pleasing song of one that hath a pleasant voice, & can sing well: for they heare thy words, but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them.

C H A P. XXXIIII.

2 Against the shepherds that despised the flocke of Christ, and seeke their owne giue, 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 Hee promisseth the true shepherd Christ, and wish him peace.

And the word of the Lord came vnto me, saying,

2 Sonne of man, prophetic against the shepherds of Israel, prophetic and lay vnto them, Thus sayeth the Lord God vnto the shepherds, * Woe bee vnto the shepherds of Israel, that feede themselves: should not the shepherds feede the flockes?

3 Ye eate the fat, and ye clothe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

4 The weake haue ye not strengthened: the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driuen away, neither haue ye sought that which was lost, but with cruelty, and with rigour haue ye ruled them.

5 And they were scattered without a shepherd: and when they were disperfed, they were deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euery hie hill: yea, my flocke was scattered thorow all the earth, and none did seeke or search after them.

7 Therefore ye shepherds, heare the word of the Lord.

8 As I liue, sayeth the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beasts of the field, hauing no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fedde themselves, and fedde not my sheepe,

9 Therefore, heare ye the word of the Lord, O ye shepherds.

10 Thus sayth the Lord God, Behold, I come against the shepherds, and wil require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepherds feede themselves any more: for I wil deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath bin among his sheepe that are scattered, so wil I seeke out my sheepe and wil deliuer them out of all places, where they haue bin scattered in the cloudy and darke day,

13 And I will bring them out from the people, and gather them from the countreys, and wil bring them to their owne land, and feede them vpon the mountaines of Israel, by the rivers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their fold be: there shall they lie in a good folde, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and wil bind vp that which was broken, & will strengthen the weake, but I will destroy the fat and the strong, and I will feede them with iudgement.

17 Also you my sheepe, thus sayeth the Lord God, Behold, I iudge betweene sheepe, & sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but yee must treade down with your feete the residue of your pasture?

* Jer. 23. 1.

a By the shepherds he meaneth the King, the Magistrates, Priests, and Prophets.

b Ye seeke to enrich your selues by their commodities, and to spoile their riches and substance.

c He distribeth the office & duties of a good pastour, who ought to loue and succour his flocke, and not to be cruell toward them.

d For lacke of good government and doctrine they perished.

e By destroying the couetous hirelings, and restoring true shepherds, whereof we haue a signe so oft as God sendeth true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift vp themselves aboue their brethren, & thinke they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.

i By good pasture and deepe waters is meant the pure word of God and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

i When the Prophet was led away captiue with Ieconiah.

k I was indued with the Spirit of prophetic, Chap. 8. 1.

l Whereby is signified that the ministers of God cannot speake till God giue them courage, and open their mouthes, Chap. 24. 37. and 1. 9. 21.

m Thus the wicked thinke themselves more worthy to enioy Gods promises then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17. 14.

o As they that are ready still to shed blood.

* Chap. 9. 24. and 24. 11. and 30. 4, 7.

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all points obey it, else we abuse the word to our owne condemnation, and make of his ministers as though they were iestes to seruemens foolish fantasies. Or pleasant, and downe song.

and to haue drunke of the deepe waters, but yee must trouble the residue with your feet?

19 And my sheepe eat that which ye haue troden with your feet, and drinke that which yee haue troubled with your feet.

20 Therefore thus sayth the Lord God vnto them, Behold, I, *euen* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because yee haue thrust with side and with shoulder, and pusht all the weake with your hornes, till ye haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepherd ouer them, and he shall feede them, *euen* my seruant ^k Dauid, he shall feede them, and he shall be their shepherd

24 And I the Lord will be their God, & my seruant Dauid *shall be* the prince among them, I the Lord haue spoken it.

25 And I will make with them a covenant of peace, and will cause the euill beasts to cease out of the lande, and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, *as* a blessing, *euen* round about my mountaine: and I will cause raine to come downe in due season: and there shall bee raine of blessing.

27 And the ^m tree of the field shall yeelde her fruit, and the earth shall giue her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the coardes of their yoke, and deliuered them out of the handes of those that serued themselves of them.

28 And they shall no more bee spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And will raise vp for them a ⁿ plant of renowne, & they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstande, that I the Lord their God am with them, and that they, *euen* the house of Israel, are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

^a The destruction that shall come on mount Seir, because they troubled the people of the Lord.

Moreouer, the word of the Lorde came vnto me, saying,

2 Sonne of man, Set thy face against mount Seir, and prophesie against it,

3 And say vnto it, Thus sayth the Lord God, Beholde, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when *their* iniquitie had an end.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou hate blood, *euen* blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out & him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hills, and in thy valleys, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not ^d returne, and yee shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countreys shall be mine, and wee will possesse them (seeing the Lord was ^e there)

11 Therefore as I liue, saith the Lord God, I will *euen* doe according to thy ^g wrath, and according to thine indignation, which thou hast vied in thine hatred against them: & I will make my selfe knownen among ^a them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lye waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against me, and haue multiplyed your words against me: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

^h He promisseth to deliuer Israel from the Gentiles. ⁱ The benefits done vnto the Iewes, are to bee ascribed to the mercy of God, and not vnto their deservings. ^k God reuieweth our benefits that we may walke in his commandments.

Also thou sonne of man, prophesie vnto the ^a mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord,

2 Thus saith the Lord God, because the ^a enemy hath sayd against you, Aha, *euen* the ^b hie places of the world are ours in possession,

3 Therefore prophesie and say, Thus saith the Lord God, Because that they haue made you desolate, & swallowed you vp on euery side that yee might be a possession vnto the residue of the heathen, and ye are come vnto the lips and ^c tongues of men and vnto the reproch of the people,

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines, and to the hills, to the riuers & to the valleys, and to the waste and desolate places, and to the cities that are forsaken, which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, & against all Idumea, which haue taken my land for their possession, with the ioy of al *their* heart, and with despightfull minds to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel, and say vnto the mountaines, and to the hills, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation and in my wrath, because yee haue suffered the ^e shame of the heathen.

7 Therefore thus saith the Lorde God, I haue ^f lifted vp mine hand, surely the heathen that are

^d To wit, to their former estate.

^e Meaning Israel and Iudah.

^f And so by fighting against Gods people they should goe about to put him out of his owne possession.

^g As thou hast done cruelly, so shalt thou bee cruelly handled.

^h Shewing that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feelee his hande to their destruction.

ⁱ That is, the Idu-

^j That is, Ierusalem, which for Gods promises was the chiefest of all the world.

^k Ye are made a matter of talke and derision to all the world.

^l They appointed with themselves to haue it, & therefore came with Nebuchadnezzar against Ierusalem for this purpose.

^m Because you haue beene a laughing stocke vnto them.

ⁿ By making a foolishness of the, reade Chap. 30. 5.

^k Meaning Christ of whome Dauid was a figure. Iere. 23. 5. hof. 3. 5.

^l This declareth that vnder Christ the flocke should be truly deliued from sinne, & hell, and so be safely preferred in the church, where they should neuer perishe.

^m The fruits of Gods grace shall appeare in great abundance in his Church.

ⁿ That is, the rod that shall come out of the root of I-shai, I. 11. 1.

^a Where the Idumeans dwell.

^b When by their punishment I called them from their iniquitie.
^c Except thou repent thy former cruelty.

about you, shall beare their shame.

g God declareth his mercies, and goodnesse toward his Church, who still preferreth his, euen when hee destroyeth his enemies.

8 But you, O mountaines of Israel, yee shall shoot forth your branches, & bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will tume vnto you, and ye shall be tilled and sowed.

10 And I will multiply the men vpon you, euen al the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase, and bring fruit, and I will cause you to dwell after your olde estate, & I will bestow benefits vpon you more then ^h at the first, and yee shall know that I am the Lord.

h Which was accomplished vnder Christ, to whom all their temporall diuicences did direct them, i That is, vpon the mountaines of Ierusalem, k Or, see.

k This the enemies imputed as the reproch of the land, which God did for the finnes of the people according to his iudgements.

12 Yea, I will cause men to walke vpon you, euen my people Israel, and they shall possesse you, and ye shall be their inheritance, and yee shall no more from henceforth deprive them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou ^h land deuouredst vp men, & hast bene a waste of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to say any more, saith the Lord God.

16 Moreover, the word of the Lorde came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, ^{where} with they had polluted it.

19 And I scattered them among the heathen, and they were dispersed thorow the countreys: for according to their wayes, and according to their deedes, I iudged them.

* Isa. 52. 5. rom. 2. 24.

20 And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish, m This excludeth from man all dignitie, and man to deserue anything by seeing that God referreth & whole to himselfe, and that onely for the glory of his holy name.

n Or, rom. n That is, his spirit, whereby he reformeth the heart and regenerateth his. Isa. 44. 3.

* Iere. 31. 39. chap. 11. 19.

21 But I fauoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine ^m holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before ^{ll} their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane water vpon you, and ye shall be cleane: yea, from all your filthines, and from all your idoles will I cleanse you.

26 A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirit within you, and

cause you to walke in my statutes, and yee shall keepe my iudgements and do them.

28 And ye shall dwell in the land that I gaue to your fathers, and ye shall bee my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will call for ^o corne, and wil increase it, and lay no famine vpon you.

30 For I will multiply the fruit of the trees, and the increase of the field that ye shall beare, no more the reproch of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deedes that were not good, & shall iudge your selues worthy to haue ben destroyed for your iniquities, and for your abominations.

32 Be it known vnto you that I doe not this for your sakes, saith the Lord God: therefore, O ye house of Israel, bee ashamed & confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they sayd, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen, that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will do it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities bee filled with flockes of men, and they shall know that I am the Lord.

o Vnder the abundance of temporal benefits he concludeth the spiritual graces.

p Ye shall come to true repentance, & thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the foyle or plentifulnesse of the earth that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues and curses declare, when he maketh it barren.

CHAP. XXXVII.

1 He prophesieth the bringing againe of the people, being in captivity. 16 He sheweth the vision of the ten tribes with the two.

The hand of the Lord was vpon me, & caried me out in the spirit of the Lord, and set mee downe in the mids of the field, which was full of drie bones:

l Or, valley.

2 And hee led me round about by them, and beholde, there were very many in the open field, and loe, they were very dry.

a He sheweth by a greater miracle that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

3 And he sayd vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Again he said vnto me, Prophesie vpon these bones, and say vnto them, O yee drie bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Beholde, I will cause breath to enter into you, & ye shall liue.

6 And I will lay sinewes vpon you, & make flesh grow vpon you, and couer you with skinn, and put breath in you, that yee may liue, and yee shall know that I am the Lord.

7 So I prophesied, as I was commanded: and as I prophesied, there was a noyse, and beholde, there was a shaking, & the bones came together, bone to his bone.

8 And when I beheld, loe, the sinewes, and the flesh grew vpon them, and aboue the skinn couered them, but there was no breath in them.

9 Then sayd he vnto mee, Prophesie vnto the winde:

* Isa. 44. 3. 23. da.

f Me the cl shall beaue lem, mean of Ca

^b Signifying, all parts whereas the Israelites were scattered: that is, the iustified shall be brought to the same unity of spirit and doctrine, whereof they are scattered throughout the world.

^c That is, when I have brought you out of those places, and townes where you are captiues,

^d Which signifieth the ioyning together of the two houses, of Israel, and Iudah,

^e That is, the house of Israel.

^{* 20m 10.16.}

^{* 1sa. 40. 11. ier. 23. 5. chap. 34. 23. dan. 9. 24.}

^f Meaning, that the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan,

winde: prophesie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure ^b winds, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off;

12 Therefore prophesie, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And yee shall knowe that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

14 And shall put my Spirit in you, and yee shall liue, and I shall place you in your own land: then yee shall know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreouer, thou sonne of man, take thee a peece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take ^d another peece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree ^e of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, ^{euen} with the tree of Iudah, and makethem one tree, and they shall be one in mine hand.

20 And the ^fpieces of wood whereon thou writest, shall be in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they bee gone, and will gather them on euery side, & bring them into their owne land.

22 And I will makethem one people in the land, vpon the mountains of Israel, and one king shall be king to them all: and they shall be no more two people, neither bee diuided any more henceforth into two kingdomes.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my ^{*} seruant shall bee king over them, and they shall all haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the ^f land, that I haue giuen vnto Iakob my seruant, where your fathers haue dwelt; and they shall dwell therein, ^{euen} they, and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shall bee

their prince for euer.

26 Moreouer, I will make ^{*} a covenant of peace with them: it shall be an euertlasting covenant with them, and I will place them, and multiplie them, and will set my Sanctuary among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall bee my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

^a He prophesieth that Gog and Magog shall fight with great power against the people of God. ²¹ Their destruction.

And the word of the Lord came vnto mee, saying,

2 Sonne of man, set thy face against ^a Gog, and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophesie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth, and all thine hoste, ^{both} horses and horsemen, all clothed with all sorts of armour, ^{euen} a great multitude with bucklers and shields, all ^b handling fwords.

5 They of ^c Paras, of Cush, and Phut with them, ^{euen} all they that beare shield and helmet.

6 ^d Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and make thee ^e ready, ^{both} thou, & all thy multitude that are assembled vnto thee, and be thou their safeguard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land, that hath bene destroyed with the sword, and is gathered out of many people vpon the mountains of Israel, which haue long lien waste: yet they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, and shalt bee like a cloud to couer the land, ^{both} thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God, ^{euen} at the same time shall many things come into thy minde, and thou shalt thinke ^f euil thoughts.

11 And thou shalt say, I will goe vp to the land that hath no walled towers: ^g I will goe to them that are at rest and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

12 ^h Thinking to spoyle the pray, and to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the Lyons thereof shall say vnto thee, ⁱ Art thou come to spoyle the pray? halt thou gathered thy multitude to take a bootie? to carie away siluer and golde, to take away cattell and goods, and to spoyle a great pray?

14 Therefore, sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel dwell in safe, shalt thou not know it?

^a Which was a people that came of Magog the son of Iaphet, Gen. 10.

² Magog also here signifieth a certain countrey, so that by these two countreys which had the government of Grecia and Italie, hee meaneth the principal enemies of the Church, Reuel. 20. 8.

^b Hee sheweth that the enemies should bend themselves against the Church, but he should be to their owne destruction.

^c The Persians, Ethiopians and men of Africa.

^d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia Minor.

^e Signifying, that all the people of the world should assemble themselves against the Church and Christ their head.

^f Or, is: meaning the land of Israel.

^g That is, to molest and destroy the Church.

^h Meaning, Israel, which had now bin destroyed, and was not yet builde againe: ⁱ denoting hereby the simplicity of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the providence and goodness of God.

ⁱ One enimie shall enite another, because euery one shall thinke to haue the spoyle of the Church.

^j Shall not thou see thine occasions to come against my Church when they suspect nothing?

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, *even* a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land, thou shalt be in the ^k latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in olde time, ^m by the hand of my seruants the Prophets of Israel which prophesied in those dayes and yeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the fowles of the heauen, and the beasts of the field, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountains shall be ouerthrowen, and the ⁿ staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him ^o throughout all my mountaines, saith the Lord God: cuery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him & vpon his bands, and vpon the great people that are with him, a fore raine, and hailestones, fire, and brimstone.

23 Thus will I be ^p magnified, and sanctified, and knowen in the eyes of many nations, and they shall know, that I am the Lord.

CHAP. XXXIX.

8 Hee sheweth the destruction of Gog and Magog. 11 The graues of Gog and his hoste. 17 They shall be auowed of brutes and beasts. 23 Wherefore the house of Israel is captiue. 24 Their inuening againe from captiuitie is promised.

Therefore thou sonne of man, prophesie against Gog, & say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, ^a and leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou ^b shalt fall vpon the mountaines of Israel, and all thy bands and the people, that is with thee: for I will giue thee vnto the birds, and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, & among them that dwell safely in the cyles, and they shall know that I am the Lord.

7 So wil I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Behold, ^d it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel shall ^e goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, & vpon the arrowes, and vpon the staves in their hands, and vpon the speares, and they shall burne them with fire seven yeeres.

10 So that they shall bring no wood out of the field, neither cut downe ^f any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoiled them, sayeth the Lord God.

11 And at the same time wil I giue vnto Gog ^f a place there for buriall in Israel, *even* the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their ^g noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 ^h And seven moneths long shall the house of Israel be burying of them, that they may cleanse the land,

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chule out men to goe continually thorow the land with them that trauaile, to burie those that remaine vpon the ground, to cleanse it: they shall search to the ende of seven moneths.

15 And the trauailers that passe through the land, if any see a mans bone, then shall he let vp a signe by it, til the buriers haue buried it in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble your selues, and come: ^k gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that yee may eate flesh, and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lames, and of the goats, and of bullocks, *even* of all fat beasts of Bashan.

19 And ye shall eat fat til ye be full, and drinke blood till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall bee filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall know that the house of Israel went into captiuitie for their ^l iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their vncleanness, and according to their transgressions haue I done vnto them, and hid my face from them,

^d That is, this plague is fully determined in my counsel, and cannot be changed.

^e After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons, because they shall no more feare the enemies: and this is chiefly meant of the accomplishment of Christs kingdom when by their head Christ, all enemies shall be overcome.

^f Which declarereth that the enemies shall haue a horrible fall.

^g For the stinke of the carkeises.

^h Or, the multitude of Gog.

ⁱ Meaning, a long time.

^k Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, *even* on their enemies.

^l Or, multitude.

^k Whereby hee signifieth the horrible destruction that should come vpon the enemies of his Church.

^l The heathen shall know that they ouercame my people by their strength, neither yet by the weakness of mine armes, but that this was for my peoples sinnes.

^k Meaning, in the last age, and from the coming of Christ vnto the end of the world.

^l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36. 23. and 37. 28. ^m Hsreby he declarereth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to endure all things with more patience, when they know that God hath so ordeined. ⁿ All means whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible. ^o Against the people of Gog and Magog.

^p Chap. 36. 23. and 37. 28.

^a Or, destroy thee with fixe plagues, as Chap. 38. 23.

^b Meaning, that by the vertue of Gods word the enemy shall be destroyed where-soeuer he assaileth his Church.

^c That is, among all nations where the enemies of my people dwell, because they neuer so farre separate.

25 Therefore thus sayth the Lord God, Now will I bring againe the captivitie of Iacob, and have compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they have borne their shame, and all their transgression, whereby they have transgressed against me, when they dwelt safely in their land, and without feare of any.

* Chap. 36. 23.

27 When I have brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations,

28 Then shall they know that I am the Lord their God, which caused them to be led into captivitie among the heathen: but I have gathered them vnto their owne land, and have left none of them any more there,

29 Neither will I hide my face any more from them: for I have powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the citie and the Temple.

a The Iewes counted the beginning of the yeere after two sorts: for their feasts, they began to count in March, and for their other affaires in September: so that this to be vnderstood of September.
b Or, visions of God.

IN the five and twentieth yeere of our being in captivitie, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfesame day, the hand of the Lord was vpon me, and brought me thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very high mountaine, whereupon was as the building of a citie,

toward the South.

3 And he brought me thither, and behold, there was a man, whose similitude was to looke like brasse, with a linnen threed in his hand, and a reede to measure with: and he stood at the gate.

b Which was an Angel in forme of a man, that came to measure out this building.

4 And the man sayd vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shew thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reed to measure with, of fixe cubits long, by the cubit, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reed.

6 Then came hee vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the post of the gate, which was one reed broad, and the other post of the gate, which was one reed broad.

b Or, threshold.
b Or, upper post.

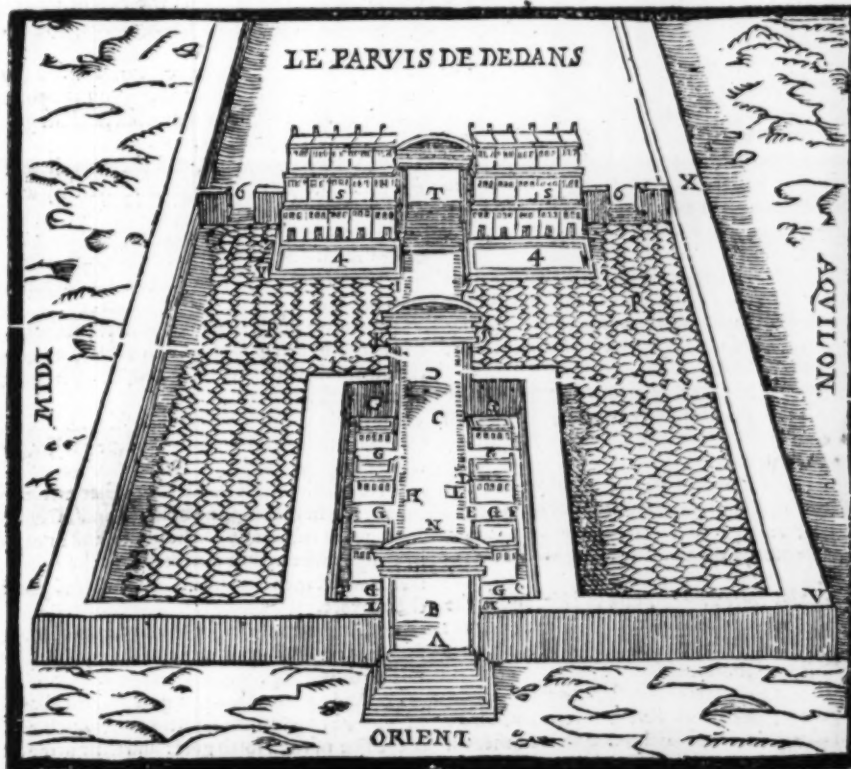
7 And every chamber was one reed long, and one reed broad, and betweene the chambers were five cubits: and the post of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within with one reed.

9 Then measured he the porch of the gate of eight cubits, and the posts thereof, of two cubits, and the porch of the gate was inward.

b Or, penis.

THE DESCRIPTION OF THE FIGVRE
which beginneth, verse 5.



Le Parvis de dedans: or, The inner court.

Verse 5. The wall that compasseth about the Temple and the courts, as appeareth in the second, and in the great figure.

A B. The thickness of the wall was fixe cubites: for so long the reede was.

A C. The height of the wall, which was also fixe cubites: this wall contained 2000 cubits, that is, on the East side 500.

C H. And on the North side 500.

H I. As much on the South side.

C K. And 500 on the West side.

I K. This wall did separate the Temple from the citie, Chap. 42. 20.

Verse 6. This gate in the great figure is marked with D. vnto the which apperteyne seven steps E. Thence they goe into the porch where are fixe chambers F. which porch was closed with a wall G.

Verse 7. E. F. G. The length. The

breadth. E O G. The space of five cubites betweene the chambers, and so much space was on this side, and beyond the chambers. G. from the threshold inward to the porch was fixe cubits. A B. B C. The porch.

Verse 9. C D. The upper posts. H I. The breadth of the ally of the porch. B C. The length of the porch, which was inward.

N n 3

10 And,

Verf. 11. I. M. the breadth of the gate, and the height A. N.

Verf. 12. The space before the chambers as a little gallery O.

Verf. 13. The breadth of the whole porch from the utmost chamber to the gate 25 cubits. P. Q.

In the 14. verf. he speaketh of the upper posts, or penticles which in all were 60 cubits:

for every chamber had sixe, and the threshold, & lintell of the doore, eith-

Verf. 15. AD The filtie cubits.

Verf. 17. The outward court R. fo called, because it was the outward court in respect of the Temple, as ap-

peareth in y great figure N. but it is the inner court in respect of y porch which hath bene described. S. The thirte chambers, fiftene on a side.

The two litle gates G. which are by the great gate T.

Verf. 19. The lower gate A. which had seven steps and the gate within eight. T. betweene A. T. were two cubits, and had as much from South to North V. K.

Verf. 20. This must be considered in the great figure. The outward court in respect of the Temple M. R.

The porch S. The court without T. The length of the porch with the chambers as in the Eastside X. V. The breadth 25 cubits Y. Z.

Verf. 23. The gate of the inner court B. over against the gate of the outward court R. and toward the East C. an hundred cubits R. E.

Verf. 24. The South gate in the great figure D. The outward court.

Verf. 27. The inner court gate. F. An hundred cubits of F. which was the length of a court and his chambers,

10 And the chambers of the gate Eastward, were three on this side: and three on that side: they three were of one measure, and the posts had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, and the height of the gate thirteene cubits.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were sixe cubits on this side, and sixe cubits on that side.

13 He measured then the gate from the rooffe of a chamber to the top of the gate: the breadth was sixe and twentie cubites, doore against doore.

14 He made also posts of threescore cubits, & the postes of the court, and of the gate, had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fiftie cubits.

16 And there were narrow windowes in the chambers, & in their posts within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the posts were palme trees.

17 ¶ Then brought he mee into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirty chambers were vpon the pavement.

18 And the pavement was by the side of the gates ouer against the length of the gates, and the pavement was beneath.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth sixe and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looketh toward the East, and the going vp vnto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth sixe and twentie cubites.

26 And there were seven steps to goe vp to it, and the arches thereof were before them, and it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to

gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubits long, and sixe and twentie cubits broad.

30 And the arches round about were sixe and twentie cubites long, and sixe cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Again he brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about: it was fiftie cubites long, and sixe and twentie cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth sixe and twentie cubites.

37 And the postes thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And every chamber, and the entry thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and a halfe broad, and one cubite high: whereupon also they layd the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

Verf. 28. The inner court G. the eight steps are hid with the building, but they are like them of the East gate Q. for all the courts were of one measure quantitie and fashion.

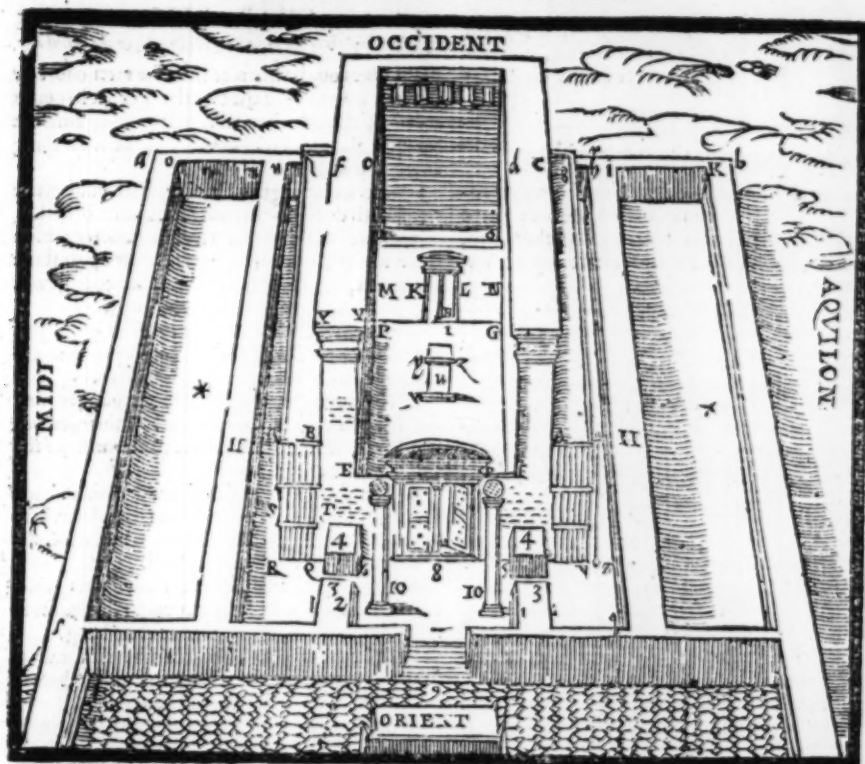
Verf. 31. The inner court on the East side N. And so in all he maketh sixe courts, two on the East side, two on the North, and two on the South side, looke in the great figure.

Verf. 38. He speaketh of sixe chambers, which were in the porch of the inner court on the Northside I. The entry of the chambers, that is, the doores were vnder the upper posts or penticles, which hauged ouer the chambers as also did ouer the gate. Looke in the great figure.

Verf. 39. In the porch of the inner court were foure tables K. & as many in the outward court S. a cubite & an halfe long, and as broad, and one cubite high.

Verf. 44. The chambers in the inner porch on y North side for the fingers I. but the perspective hindereth the sight, therefore behold them which are in the East court, for they are all alike: likewise on the South side. The Prophet was now in the East court, where he saw the altar measured, and described one row of chambers, which was for the Priests.

THE FIGURE OF THE TEMPLE.



Verf. 45. He speaketh of the two rows of chambers, which were in the inner court

N. whereof they on the North side were for the Priests that sacrificed O, and they on the South side for them that kept the Temple N. which chambers were East and by South as the other O were East & by North. These must be seen in the great figure.

Verf. 47. The Altar p.

Verf. 48. He entered by the gate Q to come into the porch of the Temple R. The which Temple is here described more at large, because 5 things here mentioned, might the better be understood. *Verf. 48.* By the postes of the porch hee meaneth the wall which was five cubites thick on either side of the valley or porch 1. 2. The two little gates in the side of the porch 2. 4. which were to goe to the Priests chambers that were by the Temple A. B. *Verf. 49.* The length of the porch 20. cubites 5. 6. And the breadth eleuen, 7. 8. The steeppes whereby the Prophet came into the porch of the Temple 9. 7. The two pillars 10.

CHAP. XLI.

1 The disposition and order of the building of the Temple, and the other things therein belonging.

Verf. 1. The upper postes or pentises, meaning the tops of the chambers on the sides of the Temple A. B. The second chamber G goeth out more then the first R. and the third A more then the second.

Afterward, hee brought mee to the Temple and measured the postes, sixe cubites broad

on the one side, & sixe cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of every chamber foure cubites round about the house, on every side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for 5 chambers which was round about the house, that the postes might bee fastened therein, and not bee fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the west chamber to the highest by the mids.

Verf. 4. The length twentie cubites G O. so it was square. *Verf. 5.* The first chamber was 4. cubites Q R. The second five S T. and the third sixe A B. There were three heights or stages of chambers R S A. The turning staire cannot bee shewed in the figure, but may easily be conceived.

N 4 8 I saw

Verf. 1. The breadth of the entrie or gate tenne cubites. C D Five cubites from the Temple wall to the gate on either side E C. D F. The length of forty cubites from the Temple gate to the most holy place 81. The breadth of the Temple twentie cubites E F or G P He speaketh not here of the height: therefore it is made of thirty cubites according to Salomons. *Verf. 3.* The Angel went into the most holy place. The post of the entrie, that is, the threshold, or thicknesse of the wall H I. The gate sixe cubites K L. The breadth on either side the gate seven cubits M K and L N, which make in all twentie cubites.

Ver. 8. The foundations of five cubits, meaning the high chamber was so, and the neither from thence seemed to likewise, by a perpendicular line or plummet, B Z.

Ver. 9. The chamber without was the high chamber, and from that chamber the wall was but five cubits thick, B X Y: for downward it was five, Q 6.

Ver. 10. The chambers on the one side were distant from them on the other side twenty cubits, which was the breadth of the Temple.

Ver. 11. The doores of the chambers on the North side, opened toward the North V, and they on the South side toward the South R, for there was an alley of five cubits round about the Temple V Z, and was so cloied with a wall R.

Ver. 12. The building, or the great place compassed with a wall of five cubits thick, and was further off the Temple then the alley, or separate place, and this is more plainly set forth in the great figure.

Ver. 16. He declared that whatsoever was of stone worke from the bottom to the top, was covered with wood on the East, South, and North side.

Ver. 22. The altar V which was three cubits high Y X and two cubits long Y Z.

8 I saw also the house high round about: the foundations of the chambers were a full reede of five great cubits.

9 The thicknesse of the wall which was for the chamber without, was five cubits, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wide-nesse of twenty cubits round about the House on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubits round about.

12 Now the building that was before the separate place toward the West corner, was seuentie cubits broad, and the wall of the building was five cubits thick round about, and the length ninetie cubites.

13 So he measured the house an hundred cubits long, and the separate place and the building with the walles thereof were an hundred cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubits.

14 And hee measured the length of the building ouer against the separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from about the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto about the doore were Cherubims, and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuarie.

22 The altar of wood was three cubits high, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And he said vnto me, This is the Table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side,

by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, & the holy things.

Then brought hee mee into the vtter court by the way toward the North, and hee brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubits, was the North doore, and it was fiftie cubits broad.

3 Ouere against the twenty cubites which were for the inner court, and ouer against the pauement, which was for the inner court, was chamber against chamber in three rowes.

4 And before the chambers was a gallery of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers about were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, even from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubits long.

8 For the length of the chambers that were in the vtter court, was fiftie cubits, and so, before the Temple were an hundred cubites.

9 And vnder these chambers was the entry, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entrench.

13 Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespass offering: for the place is holy.

14 When the priests enter therein, they shall not go out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when hee had made an ende of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, five hundred reedes, even with the measuring reede round about.

17 Hee measured also the North side, five hundred

Ver. 1. Having described the length and breadth of the Temple, he cometh to the outward court on the Northside T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers, which were toward the separate place Westward.

Ver. 2. He meaneth that the North was an hundred cubites long x y, and in breadth fiftie, b x. *Ver. 4.* This gallery appeareth in the great figure by this number 12.

Ver. 5. These chambers were contrary faishioned to them of the Temple.

Ver. 8. So that the wall for the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundred.

Ver. 9. Vnder these chambers were entries, or doores to passe from one place to another, which are noted euery by z in the great figure.

Ver. 10, 11. The chambers p of the East court M were like to the chambers of the North court.

Ver. 13. Which chambers were in the East gate toward the North and South j and toward the separate place or back building q. Which chambers are called holy, because they were by the Temple.

Ver. 14. The piece which is on y b and is the most piece vnder the l is two cubits D. E. The b one cubite From the l piece which is the second highest four cubites F. G. *Ver. 15.* For cubites measure the higher the altar F *Ver. 16.* Len and breadth I K. Which also the 4 h of the Altar

* Chap a Where shewed structure by deans.

b Which departed Chap. 14. 11. 22.

dreth reeds, *even* with the measuring reede round about.

18. And he measured the South *||* side five hundred reeds with the measuring reed.

19 He turned about *also* to the West side, and measured five hundred reeds with the measuring reede.

20 He measured it by the four sides: it had a wall round about, five hundred reedes long, and five hundred broad to make separation betweene the Sanctuary, and the prophane place.

CHAP. XLIII.

3. He *seeth* the glory of God going into the Temple, from whence it had before departed. 7 He *mentioneth* the idolatry of the children of Israel, for the which they were consumed, and brought to nought. 9. He is commanded to call them againe to repentance.

Afterward he brought me to the gate, *even* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw *was* like the vision, *even* as the vision that I saw *a* when I came to destroy the citie: and the visions *were* like the vision that I saw by the river Chebar, and I fell vpon my face.

4 And the *b* glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which sayd vnto mee, Sonne of man, *this* place is my throne, & the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, & the house of Israel shall no more defile mine holy Name, neither they; nor their kings by their fornication, nor by the carkeises of their kings in their hie places.

8 Albeit they set their thresholds by my thresholds, and their pottes by my pottes (for there *was* but a wall betweene mee and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, & the carkeises of their kings farre from me, and I will dwell among them for euer.

10 Thou sonne of man, shew this House to the house of Israel, that they may bee ashamed of their wickednes, & let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the House, and the paterne thereof, and the going out thereof, & the coming in thereof, & the whole fashion therof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion therof, & all the ordinances thereof, and do them.

12 This is the *t* description of the house, *It* shall be vpon the top of the mount: all the limits thereof round about shall be most holy. *hold*, this is the description of the house.

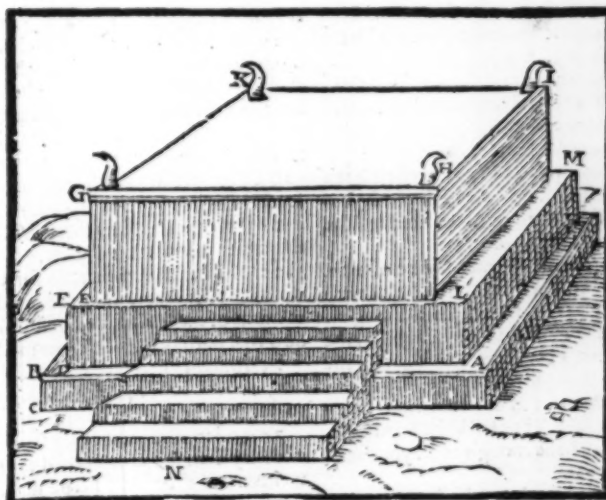
13 And these are the measures of the Altar, after the cubites, the cubite *is* a cubite, and a hand breadth, *even* the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the

c By their idolatries.
d He alludeth to Amnon and Manasse, who were buried in their gardens neere the Temple, and these had erected monuments to their idoles.

† *Elv. Lawe*

Perf. 13. The maine or bottome A. which was a cubite hie R.C. and a cubite broad E.D.

THE FIGURE OF THE ALTAR.



Per. 14. The lower piece which standeth on y^e bottome and is the middlemost piece and vnder the highest is two cubites. D.E. The breadth one cubite E.F. From the little piece which was the second to the highest foure cubites F.G. *Perf. 15.* Foure cubites meaning the higher part of the altar F.G. *Perf. 16.* Length and breadth G.H. I.K. Which note also the 4. hornes of the Altar.

edge thereof round about *shall* be a span: and this *shall* be the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece *shall* be two cubites, and the breadth one cubite, and from the little piece to the great piece *shall* be foure cubites, and the breadth one cubite.

15 So the altar *shall* be foure cubites; and from the altar vward *shall* be foure hornes.

16 And the altar *shall* be twelue cubites long and twelue broad, and foure square in the foure

corners thereof.

17 And the frame *shall* be fourteene cubits long, and fourteene broad in the foure square corners thereof, and the border about it *shall* be halfe a cubite, & the bottome thereof *shall* be a cubit about, & the steps thereof *shall* be turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering theron, & to sprinkle blood theron.

19 And thou shalt giue to the Priestes, and to the

Perf. 17. The frame whereupon y^e hie piece stood, is fourteene cubites: for on every side it is longer, by a cubite then the vppermost E.L. L.M.

the Levites that be of the tribe of Zadok, which approach vnto mee, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullock without blemish and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these daies are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, & I will accept you, saith the Lord God.

CHAP. XLIIII.

Hee reprehends the people for their offences. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Then hee brought mee toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shall be shut, and shall not be opened, & no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himselfe shall sit in it to eat bread before the Lord: hee shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ Then brought he me toward the North gate before the House: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, I marke well & behold wth thine eyes, & heare with thine eares, al that I say vnto thee, concerning all the ordinances of the house of the Lord, & all the lawes thereof, & marke well the entering in of the house with euery going forth of the Sanctuary.

6 And thou shalt say to the rebellious, *euene* to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue enough of all your abominations,

7 Seeing that ye haue brought into my Sanctuary *b* strangers vncircumcised in heart, & vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, *euene* fat, and blood: and they haue broken my couenant, because of all your abominations.

8 For ye haue not kept the ordinances of mine holy things: but you your selues haue set o^rther to take the charge of my Sanctuary.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger

that is among the children of Israel,

10 Neither yet the *d* Levites that are gone backe from me, when Israel went astray, which went astray from me after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused y^e house of Israel to fall into iniquity, therefore haue I lift vp mine hand against them, saith the Lord God, & they shall beare their iniquitie,

13 And they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Levites, the sonnes of Zadok, that *e* kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue mee, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wool shall come vpon them while they serue in the gates of y^e inner court, & within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird theselues in y^e sweating places.

19 But when they goe forth into the vter court, *euene* to the vter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also *f* shaueth their heads nor suffer their locks to grow long *but* round their heads

21 Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their *g* wiues a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane & the cleane.

24 And in cōtrouersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 And they shall come at no dead person to defile theselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: *in these* may they bee defiled.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary, vnto the inner court, to minister in the Sanctuary, he shall offer his sinne offering, saith the Lord God.

28 And

d The Levites which had committed idolatrie, were put from their dignitie and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue the inferior offices, as to watch and to keepe the doores, reade 2. King. 23. 9.

e Which obserued the Law of God, and fell not to idolatrie.

f As did the infidels and heathen.

g Leuit. 10. 9.

g Leuit. 12. 13, 14.

g Leuit. 21. 7, 11.

g They may be at their buriall, which was a defiling.

Perf. 1. The East gate D. in the great figure.

a Meaning from the common people, but not from the Priests, nor the Prince, reade Chap. 46. 8. 9.

b For, *festiue* *house*.

b For they had brought idolaters which were of other countries, to teach them their idolatrie, chap. 23. 40. *c* Ye haue not offered vnto mee according to my Law.

** Exod. 27. 17.*

** Exod. 27. 17.*

** Exod. 27. 17.*

a Of all of Israel, onely re this por the Tem for the P for the c for the p

b The Pro theweth th heads must be reformed al any good or can be stable among the p *c* Ephraim were both of quantitie, sa Ephraim conte in drie thing which Bath *d* Pour, Leuit 1. kings 5. 1 *e* Exod 30. 1 *f* Leuit. 27. 25. *g* Exod. 3. 47.

* Deut. 18. 1.
numb. 18. 20.

28 * And the Priesthood shall bee their inheritance, ^{yea}, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

* Exod. 13. 2.
and 22. 29.
and 34. 19.
numb. 3. 13.

29 They shall eate the meate offering, and the sinne offering, and the trespasse offering, and euery dedicate thing in Israel shall be theirs.

30 * And all the first of all the first borne, and euery oblation, ^{euery} all of euery sort of your oblations shall be the Priests. Ye shal also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

* Exod. 12. 31.
leuit. 22. 8.

31 The Priests shal not eate of any thing that is ^{dead}, or torne, whether it be foule or beast.

CHAP. XLV.

1. Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heauy of Israel. Of iust weights and measures. 13 Of the first fruits, &c.

a Of all the land of Israel the Lord onely requirith this portion for the Temple and for the Priests, for the citie and for the prince.

Moreouer, when yee shall diuide the land for inheritance, yee shall offer an oblation vnto the Lord an ^a holy portion of the lande, five and twentie thousand reedes long, and ten thousand broad: this shalbe holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundredeth in length, with five hundredeth in breadth, all square round about, and fiftie cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shalbe the Sanctuary, and the most holy place.

4 The holy portion of the land shall bee the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall bee a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twenty thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also ye shall appoint the possession of the citie, five thousand broad, & five and twenty thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince of the one side, and on that side of the oblation on the holy portion, and of the possession of the citie, ^{euery} before the oblation of the holy portion, and before the possession of the city from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shal no more oppresse my people, and the first of the land shal they giue to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall haue iust balances, and a true ^c Ephah, and a true Bath.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equallitie thereof shall be after the Homer.

12 * And the shekel shall be twentie Gerals,

and twentie shekels, and ^d five and twentie shekels and fiftene shekels shalbe your Manch.

13 ¶ This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheate, and ye shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, ^{euery} of the Bath of oyle, ye shal offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one Lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the lande shall giue this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offerings, and meate offerings, and drinke offerings in the solemne feasts and in the new moones, and in the Sabbaths, and in all the hie feastes of the house of Israel: he shal prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first month, in the first day of the ^c month, thou shalt take a yong bullocke without blemish & cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou doe the seventh day of the month, for euery one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 * In the first month in the fourteenth day of the month, ye shall haue the Passouer, a feast of seven dayes, and yee shall eate vneleauened bread.

22 And vpon that day, shal the prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast he shall make a burnt offering to the Lord, ^{euery} of seven bullocks, and seven rammes without blemish dayly for seven dayes, and an hee gate dayly for a sinne offering.

24 And he shall prepare a meat offering of an Ephah for a bullocke, an Ephah for a ramme, and an ⁱ Hin of oyle for an Ephah.

25 In the seventh month, in the fifteenth day of the month, shal he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the newmoones. 3 The row which aduers they must goe in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the fixe working dayes: but on the Sabbath it shalbe opened, and in the day of the newmoone it shalbe opened.

2 And the prince shal enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

d That is, three score shekels make a weight called Mina, for he ioyneth these three parts to a Mina.

e Which was Nisan, containing part to March and part of April.

f Or, souer.

* Exod. 12. 18.
leuit. 23. 5.

f Reede Exod. 1.
29. 40.

Forse 1. The inner court gate Q. whereunto they went up by eight steps, as appeareth in the great gate.

b The Prophet sheweth that the heads must be first reformed afore any good order can be established among the people. c Ephah and Bath were both of one quantitie, saue that Ephah contained in drie things that which Bath did in floure, leuit. 5. 11. 1. kings 5. 11. * Exod. 30. 13. leuit. 27. 25. numb. 3. 47.

shal worship at the threshold of the gate: after he shal goe forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the prince shall offer vnto the Lord on the Sabbath day, shall be fixe lambes without blemish, and a ram without blemish.

a That is, as much as he will.

5 And the meat offering shalbe an Ephah for a ram: and the meat offering for the lambes a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone it shalbe a yong bullocke without blemish, and fixe lambes and a ramme: they shalbe without blemish.

b Meaning, as he shall thinke good.

7 And he shal prepare a meat offering, euen an Ephah for a bullock, and an Ephah for a ram, and for the lambes according as his hand shal bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shal go in by the way of the porch of that gate, and hee shal go forth by the way thereof.

Perf. 9. He that entred in by the North gate R. shal goe out by the South gate D and contrary, and in going forward they worshipped in the mids M.

9 But when the people of the land shal come before the Lord in the solemne feasts, he y entred in by the way of the North gate to worship, shal go out by the way of the South gate: and he that entred by the way of y South gate, shal go forth by the way of the North gate: he shal not returne by the way of the gate whereby hee came in, but they shal go forth ouer against it.

10 And the prince shalbe in the mids of them: he shal go in when they go in, and when they go forth, they shal go forth together.

11 And in the feastes, and in the solemnitie the meate offerings shal be an Ephah to a bullock, and an Ephah to a ramme, & to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the Prince shall make a free burnt offering, or peace offerings freely vnto the Lord, one shal then open him the gate that turneth toward the East, and he shal make his burnt offering and his peace offerings, as he did on the Sabbath day: after he shal goe forth, and when he is gone forth, one shal shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yere, without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meat offering for it euery morning, the sixth part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meat offering shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, & it shalbe his possession by inheritance.

a Which was at the tabile, Leuit. 25. 9.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the eyer of liberty: after, it shall returne to the Prince, but his inheritance shal remaine to his sonnes for them.

d But be content with that portion that God hath assigned him, as Chap. 45.

18 Moreover the prince shal not take of the peoples inheritance, nor thrust them out of their possession: but he shal cause his sonnes to inherite of his own possession, that my people be not scattered euery man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests which stood toward the North: and behold, there was a place at the West side of them.

20 Then saide hee vnto mee, This is the place where the Priests shall see the trespass offering and the sinne offering, where they shall bake the meat offering, that they should not beare them into the vtter court, to sanctifie the people.

21 Then he brought mee forth into the vtter court, and caused me to goe by the foure corners of the court: and beholde, in euery corner of the court there was a court.

22 In the foure corners of the court there were courts ioyned of foure cubites long, and thirty broad: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchins were made vnder the walles round about.

24 Then said he vnto mee, This is the kitchin where the ministers of the house shall see the sacrifice of the people.

thirty broad 8, 9. & 7, 9. Verse 23. About the walles of these little courts, which were as kitchins, were little chambers for the cooks. 10.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 2 The costs of the land of promise, and the diuision thereof by tribes.

Afterward hee brought me vnto the doore of the house: and beholde, a waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out toward the North gate, and led me about by the way without vnto the vtter gate by the way that turneth Eastward: and beholde, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, & he brought me thorow the waters: the waters were to the ancles.

4 Againe he measured a thousand, & brought mee through the waters: the waters were to the knees: againe he measured a thousand, & brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, & it was a riuer, that I could not passe ouer: for the waters were risen, and the waters did flow, as a riuer that could not be passed ouer.

6 And he sayd vnto me, Sonne of man, hast thou scene this? Then he brought me, and caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many trees on the one side and on the other.

8 Then said hee vnto me, These waters issue out toward the East cuntry, and runne downe into the plaine, and shall goe into one sea: they shal runne into another sea, and the waters shall be whole some.

9 And euery thing that liueth, which moneth, where soeuer the riuers shall come, shall liue, and there shalbe a very great multitude of fish, because these waters shall come thither: for they shal be whole some, and euery thing shall liue whither the riuer commeth.

Ver. 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to the place which was on the West side S, which verse 21. is called the vtter court in respect of the inner court, as also where the people were, was the vtter court in respect of this inner.

c That the people should not haue to do with those things which appertaine to the Lord, and thinke it lawful for them to eate them.

Verf. 21. The little court in euery corner, was forty cubites long 7, 8 and

little courts, which

Verf. 1. The doore of the Temple R and from vnder the threshold issued out waters, which came out of the South side, and ranne toward the East. Look in the great figure 11 a Whereby are meant y spiritual graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying that the graces of God should neuer decrease but encrease about in his Church.

c Meaning, the multitude of them that should be refreshed by the spiritual waters.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea or Genesareth, and the sea called Mediterraneanum, Zeck. 14. 8.

e The waters which of nature are salt & vnhole some, shalbe made sweet and comfortable.

10 And

f Signifieth when Geth his such as the min by their winne g Wh cities nets of dead lea h They here of and in abundan the grea where th bred. i That wicked probate. Or, free Or, for and fores Gen. 41

* Gene. 11. 31. 1. 5. 6. Or 2. 6. 4. k By the promise beth the land whe was a fig

Or, Brife.

l Meaning in this spiritual kingdome should be reference be lew nor Ge but that al bee partak this inheri heir head

a The tribes that they e into the la der Iosha, ded the lau what othe then is her forth by th fion.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked and reprobate.

Or, tree for meat, Or, for bristles and feres.

* Gen. 48. 22.

* Gen. 13. 7. and

13. 15. & 15. 8.

Or 26. 4. dem. 14. 4.

k By the land of promise he signifieth the spiritual land whereof this was a figure.

Or, first.

l Meaning, that in this spiritual Kingdom there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

10 And then the ^f fishers shall stand vpon it, and from En-gedi euen vnto En-eglaïm, they shall spread out their nets: for their fish shall be according to their kindes, as the fish of the maine sea, exceeding many.

11 But the myrie places thereof, and the marishes thereof shall not be wholesome, they shall be made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall grow all fruitfull trees, whose leafe shall not fade, neither shall the fruite thereof faile: it shall bring forth new fruit according to his moneths, because their waters ran out of the Sanctuary: and the fruit thereof shall bee meat, and the leafe thereof shall bee for medicine.

13 ¶ Thus saith the Lord God, this shall be the border, whereby ye shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall bee the border * of the land toward the Northside, from the maine sea toward Hethlon, as men goe to Zedadah:

16 Hamath, Berothah, Sibram, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North Northward, and the border of Hamath: so shall be the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilend, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall bee the East part.

19 And the southside shall be toward Teman, from Tamar to the waters of Meriboth in Kadeth, and the riuer to the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the countrey among the children of Israel, they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the citie, and of the Prince, are rehearsed.

NOW these are the names of the ² tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shall bee a portion for Dan.

2. And by the border of Dan from the East

side vnto the Westside, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shall be the offering which they shall offer of five and twenty thousand reedes broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shall be in the mids of it.

9 The oblation that yee shall offer vnto the Lord, shall be of five and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shall be this holy oblation, toward the North five and twentie thousand long, and toward the West, ten thousand broad, & toward the East ten thousand broad, and toward the South five and twentie thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

11 It shall be for the Priests that are sanctified of the sonnes of Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered shall be theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests the Levites shall haue five and twentie thousand long, and ten thousand broad: all the length shall be five and twentie thousand, and the breadth ten thousand.

14 And they shall not sel of it, neither change it, nor abalienate the first fruites of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shall be the measures thereof, the North part five hundredth and foure thousand, & the South part five hundredth and foure thousand, and the East part five hundredth and foure thousand, and the West part five hundredth and foure thousand.

17 And the suburbs of the city shall be toward the North two hundredth & fiftie, and toward the South two hundredth and fifty, and toward the East two hundredth and fifty, and toward the West two hundredth and fifty.

18 And the residue in length ouer against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the city.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20. All

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be diuided into three parts, for the Priests, for the Prince, and for the citie.

* Chap. 44. 15.

c Meaning, that it should be square.

a The tribes after that they entered into the land vnder Ioshua, diuided the land some what otherwise then is here set forth by this vision.

d Every way it shall be five and twenty thousand.

20 All the oblation shall be five and twenty thousand with a five and twenty thousand: you shall offer this oblation four square for the Sanctuary, and for the possession of the citie.

21 And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the citie, ouer against the five and twenty thousand of the oblation toward the East border, and Westward ouer against the five and twenty thousand toward the West border, ouer against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the middes thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the mids shall be the princes betwene the border of Iudah, and betwene the border of Benjamin shall be the Princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar, from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the

East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward Temath, the border shall be euen from Tamar, vnto the waters of Meribath in Kadesh, and to the river, that runneth into the maine sea.

29 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the Northside five hundred, and four thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, 7 gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Levi.

32 And at the Eastside five hundred and four thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundred and four thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundred and four thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day shall be, The Lord is there.

f Which is here taken for Idumea, g Which was Iericho the citie of palme trees. h Meaning, Nilus that runneth into the Sea, called Mediterraneum.

e So that Iudah was on the North side of the Princes and Levites portions, and Benjamin on the Southside.

† Ebr. Jabonab. † Hamath.

DANIEL.

THE ARGUMENT.

THE great providence of God, and his singular mercie toward his Church are most lively heree see forth, who neuer leaueh his destitute, but now in their greatest miseries and afflictions giueh them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy spirit, that Daniel above all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the world, and to the generall resurrection, as of the foure Monarchies & Empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the time euen vnto Christ, when all ceremonies and sacrifices should cease, because hee should be the accomplishment thereof: moreover hee sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euermore life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church untill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim king of Iudah. 4 The kinge chooseth certaine young men of the Iewes to learne his law. 5 They haue the kings ordinarie appointed, 8 but they abstaine from it.

In the third yere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand with part of the vessels of house of God, which hee caried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the King spake vnto Aspenaz the master of his Eunuchs, that he should bring certaine of the children of Israel, of the Kings seed, and of the princes:

4 Children in whom was no blemish, but well fauoured, and instructed in all wisdom, and well scene in knowledge, and able to vtter knowledge, & such as were able to stand in the kings palace, and whom they might teach the learning, and the tongue of the Chaldeans.

5 And the king appointed them prouision euery day of a portion of the kings meat, and of the wine, which hee dranke, so nourishing them three yeere, that at the end thereof, they might stand before the king.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

praye, that hee esteemed learning, and knew that it was a necessarie meane to gouerne by. 8 That they might forget their owne religion, and countrey fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly in all points hee refused the abuse of things and superstition, in so much that hee would not eate the meate which the king appointed him, but was content to learne the knowledge of naturall things. h That by their good entertainment they might learne to forget the mediocritie of their owne people. i To the intent that in this time they might both leaue the manners of the Chaldeans, and also their tongue. k Aswel to serue at the table, as in other offices.

f The King required three things, that they should be of noble birth, that they should be witty and learned, & that they should be of a strong and comely nature, that they might doe him better seruice: this hee did for his owne commodity, therefore it is not to praise his liberallitie: yet in this hee is worthy

a Reade 1. King. 24. 1. & 1ere 25. 1. b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

c Who was at master of the wardes.

d Hee callet them Eunuchs whom the King nourished and brought vp to be rulers of other countreyes afterward.

e His purpose was to keepe them as hostages, & that he might shew himselfe victorious, and also by their good instruction and learning of his religion, they might fauour rather him then the Iewes, & so to be able to serue him as gouernours in their hand: moreover by this meane the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.

1 That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great temptation and a signe of seruitude, which they were not able to resist.

m Not that hee thought any religion to be in the meate or drinke, (for afterward he did eate) but because the king should not iustifie him by this sweete payson to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet. n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he representeth them, which are of no religion: for neither he would condemne theirs, nor maintaine his owne.

o Meaning, that within this space hee might haue the triall, and that no man should be able to discerne it; and thus he spake, being moued by the Spirit of God.

p Not that it was a thing abominable to eate daimy meates, and to drinke wine, as both before and after they did, but if they should haue hereby bene wonne to the King, and haue refused their owne religion, that meate and drinke had bene accursed. q This bare feeding and that also of Moses, when he fled from the court of Egypt, declareth that we must liue in such sobriety as God doeth call vs vnto, seeing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth. r *Hebr. faster in flesh.* Meaning, in the liberrall sciences, and naturall knowledge, and not in the magickall artes which are forbidden, Deut. 18. 11. f So that hee onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Num. 12. 6. t Of the three yeeres above mentioned, verse 5. u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stood.

7 Vnto whom the chiefe of the Eunuches gaue other names: for hee called Daniel, Belteshazzar, and Hananiah, Shadrach, and Misael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not defile himselfe with the portion of the kings meate, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayd vnto Daniel, I feare my lord the king, who hath appointed your meate and your drinke: therefore if he see your faces worse liking then the other children, which are of your sort, then shall you make me lose mine head vnto the king.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Misael, and Azariah,

12 Proue thy seruants, I beseech thee, ten dayes, and let them giue vs pulse to eate, and water to drinke.

13 Then let our countenances bee looked vpon before thee, and the countenances of the children that eate of the portion of the kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the end of ten dayes, their countenances appeared fairer, and in better liking then all the childrens, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, & the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning, and wisdom: also he gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Misael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom, and vnderstanding that the king enquired of them, hee found them tenne times better then all the inchanters and astrologians that were in all his realme.

21 And Daniel was vnto the first yeere of king Cyrus.

question. 24 Daniel is brought vnto the King, and sheweth him his dreame and the interpretation thereof. 44 Of the emperour's kingdom of Christ.

And in the second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians, and the forcerers, and the Caldeans for to shew the King his dreames: so they came and stood before the King.

3 And the king said vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the Aramites language, O king, liue for euer: shew thy seruants thy dreame, and wee shall shew the interpretation.

5 And the king answered and said to the Caldeans, The thing is gone from me. If yee will not make mee vnderstand the dreame with the interpretation thereof, yee shall be drawn in pieces, and your houses shall bee made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the king shew his seruants the dreame, and we will declare the interpretation thereof.

8 Then the king answered and sayd, I know certainly that ye would gaine the time, because yee see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee haue prepared lying and corrupt wordes, to speake before mee till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and said, There is no man vpon earth that can declare the kings matter: yea, there is neither King nor Prince nor lord that asked such things at an inchanter, or astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is no other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great furie, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was given, the wise men were slaine: and they sought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsell and wisdom to Arioch the kings chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, hee answered and sayd vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leifure, and that hee would shew the king the interpretation thereof.

a The father and the sonne were both called by this name: so that this is meant of the sonne, when hee reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many matters were contained in this dreame.

c Because it was so rare and strange a dreame: that he had not had the like.

d He was so heavy with sleepe, that he began to sleepe againe. Some read, and his sleepe was broken from him.

e For all these Astrologers & forcerers called themselves by this name of honor, although all the wisdom & knowledge of the country depended vpon them, and that al other countie eyes were voyde of the same.

f That is, in Syrian tongue which differed not much from the Caldeans, (and it seemed to be more eloquent, and therefore the learned used to speake it, as the Iewish writers doe to this day.)

g This is a iust reward of their arrogancie (which wanted of themselves, that they had the knowledge of all things) that they should be proued fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people they were worthy to die.

i Which declared

1 The dreame of Nebuchad-nezzar. 23 The king commendeth all the wise men of Babylon to be slaine, because they could not interpret his dreames. 26 Daniel requireth time to shew the

reth that God would not haue his seruant ioyned in the company of these forcerers and Astrologers, whose artes were wicked, and therefore iustly ought to die, though the king did it vpon a rage and no scale. 107. the captaine of the guard.

17 ¶ Then

CHAP. II.

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of the wife men of Babel.

19 Then was the secret revealed vnto Daniel in a vision by night: therefore Daniel praised the God of heaven.

20 And Daniel answered and said, * The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And he changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisdom vnto the wise, & vnderstanding to those that vnderstand.

22 He discovereth the deepe and secret things: he knoweth what is in the darknes, & the light dwelleth with him.

23 I thanke thee and praye thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed mee now the thing that wee desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to destroy the wife men of Babel: he went and sayd thus vnto him, Destroy not the wife men of Babel, but bring mee before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and sayd vnto Daniel, whose name was Belteshazzar, Art thou able to shew mee the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in heaven that reuealeth secrets, and sheweth the king Nebuchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that reuealeth secrets, telleth thee what shall come.

30 As for mee, this secret is not shewed mee for any wisdom that I haue more then any other liuing, but only to shew the king the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O King, thou sawest, and behold, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine golde, his breast, and his armes of siluer, his belly and his thighes of brasie.

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feet, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasie, the siluer and the golde broken all together, and became like the chaffe of the summer floures, and the winde caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare befores the king the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heaven hath giuen thee a kingdom, power, and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowles of the heaven hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art this head of gold.

39 And after thee shall rise another kingdom inferior to thee, of siluer, and another third kingdom of brasie, which shall beare rule ouer all the earth.

40 And the fourth kingdom shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruieth all these things, so shall it breake in pieces, and bruieth all.

41 Whereas thou sawest the feet and toes, part of potters clay, and part of yron: the kingdom shall bee divided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdom bee partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselves with the feede of men: but they shall not ioine one with another, as yron cannot bee mixed with clay.

44 And in the dayes of these kings, shall the God of heaven set vp a kingdom, which shall neuer be destroyed: and this kingdom shall not be giuen to another people, but it shall breake, and destroy all these kingdoms, and it shall stand for euer.

45 Whereas thou sawest, that the stone was cut off the mountaine without hands, and that it brake in pieces the yron, the brasie, the clay, the siluer, and the golde: so the great God hath shewed the king, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchadnezzar fell vpon his face, and bowed himselfe vnto Daniel, and commanded that they should offer meate of fringes, and sweete odours vnto him.

47 Also the king answered vnto Daniel, and

God, and not set vp by man, whose kingdom at the beginning should be small and without beauty to mans iudgement, but should at length grow and fill the whole earth, which hee calleth a great mountaine, as verse 35. And this kingdom, which is not only referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, shall be eternal: for the spirit that is in them is life eternal, Rom. 8. ro. b Though this humbling of the king seemed to deserve commendation, yet because hee toyed Gods honour with the Prophets, it is to be reprobred, and Daniel herein erred, if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

sayd,

¶ Daniel 113, 2. and 115. 18.

¶ He sheweth that man hath neither wisdom nor knowledge, but very darke blindness, and ignorance of himselfe: for it cometh onely of God, that man vnderstandeth any thing.

¶ To whom thou madeest thy promise, and who liued in thy feare: whereby he excluded all other gods.

¶ Meaning, power to interpret it.

¶ Whereby appeareth that many were flaine, as verse 13. and the rest of Daniels offer were preferred on condition: not that Daniel fauoured their wicked profission, but that he had respect to equity because the King proceeded according to his wicked affection, & not considering if their science were lawfull or no.

¶ Hee affirmeth that man by reason and arte is not able to attain to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smitteth the king with a certaine feare & reuerence of God, that hee might be the more apt to receive the hie mysteries, that should be reuealed.

¶ Because he had said that God onely must reueile the signification of this dreame, the King might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory.

¶ By gold, siluer, brasie and yron, are meant the Caldean, Persian, Macedonian and Romane kingdomes, which should successiue rule all the world til Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their affliction should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchy.

¶ This was but motion, also in Exodus. 9. hee was chafed, as some after doth Not the Prophet rous of honour, cause by means he relieue brethren were grie he should for their fiction, mther he v admitteth

¶ Vnder of religio holiesse king an in his idol. fought his ambition vaine glo this decl that he w touched v true feare before, b confessed sudden m the wicke theyare of with the of his wo Greeke in tetra write, was done yeetes after dreame, as may appee King fear the lewes religion, haue alter state of his mon weal therefore to bring a kind of & so rather his owne nefte then glory. b Shewing the idle knowne for idle so loe is with the man: but the ceremo and custom recited and the co y people is then of a b they think haue made c This was ent with the were allcd, what Gods with Satan tude and the multitude, quired not little and li

e This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 28. but his heart was not touched, as appeared some afterward. d Not that the Prophet was desirous of gifts or honour, but because by this means he might relieve his poore brethren, which were grievously oppressed in this their captiuitie, and also he received them, lest he should offend this cruell King, which willingly gaue them. e He did not this for their private profit, but that the whole Church, which was then there in affliction, might haue some release and ease, by this benefite. f Meaning, that either he was a iudge, or that he had the whole authoritie, so that none could bee admitted to the Kings presence, but by him.

CHAP. III.

1 The King setteth vp a golden image, & certaine are accused because they despised the Kings commandment, and are put into a burning oven. 2 By beliefs in God they are deliuered from the fire. 3 Nebuchadnezzar confesseth the power of God, after the sight of the miracle.

a Vnder pretence of religion, and holines in making an image to his idol Bel, he sought his owne ambition and vaine glory: and this declareth that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked when they are overcome with the greatness of his works. The Greeke interpreters write, that this was done eighteen yeeres after the drame, and as may appeare, the King feared lest the Iewes by their religion, should haue altered the state of his common wealth, and therefore he meant to bring all to one kind of religion, & so rather sought his owne quietnesse then Gods glory.

b Shewing that the idole is not known for an idole so long as he is with the workman: but when the ceremonies and customes are recited and vsed and the consent of y^e people is there, then of a blocke they thinke they haue made a god.

c This was sufficient with the wicked at all times to approue their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit. d These are the two dangerous weapons, wherewith Satan vseth to fight against the children of God, the consent of the multitude and the crueltie of the punishment: for though some feared God, yet the multitude, which consented to the wickednes, alioined them: & here the King required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

said, I know of a truth that your God is a God of gods, and the Lord of Kings, and the reuealer of secrets, seeing thou couldst open this secret.

48 So the King made Daniel a great man, and gaue him many and great giftes. Hee made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the gate of the King.

50 Then Nebuchadnezzar the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the gate of the King.

1 The King setteth vp a golden image, & certaine are accused because they despised the Kings commandment, and are put into a burning oven. 2 By beliefs in God they are deliuered from the fire. 3 Nebuchadnezzar confesseth the power of God, after the sight of the miracle.

Nebuchadnezzar the King made an image of gold, whose height was threescore cubits, and the bredth thereof fixe cubits: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchadnezzar the King sent forth to gather together the nobles, the princes, & the dukes, the iudges, the receivers, the counsellours, the officers, & all the gouernours of the prouinces, that they should come to the dedication of the image, which Nebuchadnezzar the King had set vp.

3 So the nobles, princes, & dukes, the iudges, the receivers, the counsellours, the officers, & all the gouernours of the prouinces were assembled vnto the dedicating of the image that Nebuchadnezzar the King had set vp, and they stood before the image which Nebuchadnezzar had set vp.

4 Then an herald cried aloud, Bee it knownen to you, O people, nations, and languages,

5 That when yee heare the sound of the corner, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musicke, ye fall down, and worship the golden image, that Nebuchadnezzar the King hath set vp.

6 And whosoever falleth not downe, & worshippeth, shall the same houre bee cast into the middes of an hote fierie fornace.

7 Therefore as soone as all the people heard the sound of the corner, trumpet, harpe, sackbut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchadnezzar the King had set vp.

8 By reason whereof at that same time came men of the Caldeans, and grievously accused the Iewes.

9 For they spake and saide to the King Nebuchadnezzar, O King, liue for euer.

10 Thou, O King, hast made a decree, that euery man that shall heare the sound of the corner, trumpet, harpe, sackbut, psalterie, and dul-

cimer, and all instruments of musicke, shall fall downe and worship the golden image,

11 And whosoever talleth not downe, and worshippeth, that he should be cast into the middes of an hote fierie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 Then Nebuchadnezzar in his anger and wrath commaunded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the King.

14 And Nebuchadnezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego, serue my god, nor worship the golden image that I haue set vp?

15 Now therefore are ye ready when ye heare the sound of the corner, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musick, to fall downe, and worship the image, which I haue made? for if ye worship it not, yee shall bee cast immediatly into the middes of an hote fierie fornace: for who is that God, that can deliuer you out of my hands?

16 Shadrach, Meshach, and Abednego answered and sayde to the King, O Nebuchadnezzar, we are not carefull to answer thee in this matter.

17 Behold, our God whome we serue, is able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thine hand, O King.

18 But if not, be it knownen vnto thee, O King, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 Then was Nebuchadnezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commaunded that they should heate the fornace at once seuen times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fierie fornace.

21 So these men were bound in their coates, their hosen, & their clokes, with their other garments, and cast into the middes of the hote fierie fornace.

22 Therefore because the Kings commandement was straite, that the fornace should bee exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, & Abednego.

23 And these three men Shadrach, Meshach, and Abednego fell downe bound into the middes of the hote fierie fornace.

24 Then Nebuchadnezzar the King was astonied, and rose vp in haste, and spake, and sayd vnto his Counsellors, Did not wee cast three men bound into the middes of the fire? Who answered, and sayd vnto the king, It is true, O King.

25 And he answered, and sayd, Lo, I see foure men loose walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchadnezzar came neere to the mouth of the hote fierie fornace, and spake and said, Shadrach, Meshach, & Abednego,

e It seemeth that they name Daniel, because hee was greatly in the Kings fauour thinking if these three had bin destroyed, they might haue had better occasion to accuse Daniel, and thus declareth that this policy of erecting this image was inuented by the malicious flatterers which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude. f Signifying that he would receiue them to grace if they would now at the length obey his decree.

g For they should haue done iniury to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolved to die for Gods cause.

h They ground on two points, first on the power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatrie.

i This declareth that the more that tyrants rage, and the more wittie they fiew themselves in inuventing strange and cruell punishments, the more is God glorified by his seruants to whom hee giueth patience and constancie to abide the crueltie of their punishment: for either he deliuereth them from death, or else for this life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellency: therefore the king called this Angel whom God sent to comfort his in these great torments, the sonne of God.

1 This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the Arke, till the Lord called him forth. m He was moued by the greatnesse of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no fayth. n If this heathen King moued by Gods spirit would not see blasphemy vnpunished, but made a lawe and set a punishment for such transgressours, much more ought al they that professe religion, take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment. o Meaning, so farre as his dominion extendeth. p Reade chap. 2. 44.

the seruants of the hie God, goe forth and come hither: so Shadrach, Meshach, and Abednego came forth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the Kings counsellours came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and sayd, m Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, and yeelded their bodies rather then they would serue or worship any God saue their owne God.

29 Therefore I make a decree that euery people, nation, and language, which speake any^a blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, & their houses shall be made a iakes, because there is no god that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations & languages, that dwell in al the^o world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

33 How great are his signes, and how mighty are his wonders! His kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

34 Meaning, so they suffer double punishment. o Meaning, so farre as his dominion extendeth. p Reade chap. 2. 44.

CHAP. III.

1 Another dreame of Nebuchad-nezzar, which Daniel declareth 29 The Prophet declareth how of a proud King hee should become as a beast 31 After he confesseth the power of God, and is restored to his former dignitie.

Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,

2 Saw a^b dreame, which made me afraid, and the thoughts vpon my bedde, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans & the soothsayers, to whom I tolde the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name was^d Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzar, e chiefe of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell mee the visions of my dreame, that I haue scene, and the interpretation thereof.

7 Thus were the visions of my head in my bed, and behold, I saw a^f tree in the middes of

the earth, and the height thereof was great: 8 A great tree and it strong, & the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meat for all: it made a shadow vnder it for the beasts of the field, and the fowles of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a^g watchman and an holy one came downe from heauen,

11 And cried aloud, and said thus, Hew downe the tree, & breake off his branches: shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the fowles from his branches.

12 Neuerthelesse, leaue the stumpe of his rootes in the earth, and with a band of yron and brasle binde it among the grasse of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts among the grasse of the field.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, & let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoever hee will, and appointeth ouer it the most abiection among men.

15 This is the dreame, that I King Nebuchad-nezzar haue scene: therefore thou, O Belteshazzar declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods is in thee,

16 ¶ Then Daniel (whose name was Belteshazzar) helde his^h peace by the space of one houre, and his thoughts troubled him, and the King spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and saide, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, and the fruite thereof much, and in it was meat for all, vnder the which the beasts of the field dwelt, and vpon whose branches the fowles of the heauen did sit,

19 It is thou, O King, that art great and mighty: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the King sawe a watchman, and an holy one that came downe from heauen, and sayd, Hew downe the tree, & destroy it, yet leaue the stumpe of the roots thereof in the earth, and with a band of yron & brasle binde it among the grasse of the feldes, and let it be wette with the dew of heauen, and let his portion be with the beasts of the feldes, till seuen times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most High, which it come vpon my lord the King,

22 That

g Meaning the Angel of God, which neither eateth nor slepeth, but is ever ready to do Gods wil, and is not infected with mans corruption, but is ever holy: and in that that hee commandeth to cut downe this tree, he knew that it should not bee cut downe by man but by God. h Hereby he meaneth that Nebuchad-nezzar should not only for a time lose his kingdome: but be like a beast. i God hath decreed this iudgement, & the whole army of heauen haue as it were subscribed vnto it, like as also they desire the execution of all his decree against all them that lift vp themselves against God.

k He was troubled for the great iudgment of God which hee law ordeined against the king: and so the Prophets vied on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should bee subiect to Gods iudgements if he did not regard them with pitie.

l Whereby he meaneth a long space, as seuen years. Some interpret seuen moneths, and others seuen weeks, but it semeth by mean of years.

m Not that his
 shape or forme
 was changed into
 a beast, but that he
 was either stricken
 mad, and so auoy-
 ded mans compa-
 ny, or was cast out
 for his tyrannie,
 and so wandered
 among the beasts,
 and ate herbes
 and grasse.
 n Daniel sheweth
 the cause, why God
 thus punished him.
 o Cease from pro-
 uoking God to an-
 ger any longer by
 thy finnes, that he
 may mitigate his
 punishment, if
 thou shew by thine
 vpright life that
 thou hast true faith
 and repentence.
 p Suffer the errors
 of thy former life
 to be redressed.
 q After that Da-
 niel had declared
 this vision: and
 this his pride de-
 clareth that it is
 not in man to
 conuert to God,
 except his Spirit
 moue him: seeing
 that these terrible
 threatnings could
 not moue him to
 repent.
 r When the terme
 of these seuen
 yeeres was ac-
 complished.
 * Chap. 7. 14.
 mich. 4. 17.
 luke 1. 33.
 s He confesseth
 Gods will to bee
 the rule of all iu-
 stice, and a most
 perfect law, where-
 by he gouerneth
 both man and An-
 gels and deuils, so
 that none ought to
 murmur or aske
 a reason of his do-
 ings, but onely to
 stand content ther-
 with and giue him
 the glory.
 t By whom it see-
 meth that he had
 bene put from his
 kingdome before.
 u He doeth not
 onely praise God
 for his deliuerance,
 but also confesseth
 his fault, that God
 may onely haue
 the glory, and man
 the shame, and that
 he may be exalted
 and man cast
 downe.

22 That they shall drue thee from men, and
 thy dwelling shall be with the beasts of the field:
 they shall make thee to eate grasse as the oxen,
 and they shall wet thee with the dew of heauen:
 and seuen times shall passe ouer thee, till thou
 know, that the most High beareth rule ouer the
 kingdome of men, and giueth it to whomsoever
 he will.

23 Whereas they sayd, that one should leane
 the stumpe of the tree rootes, thy kingdome shall
 remaine vnto thee: after that, thou shalt know,
 that the heauens haue the rule.

24 Wherefore, O king, let my counsell be ac-
 ceptable vnto thee, and breake off thy finnes by
 righteousness, and thine iniquities by mercie to-
 ward the poore: loe, let there bee a healing of
 thine error.

25 All these things shall come vpon the king
 Nebuchad-nezzar.

26 ¶ At the end of twelue moneths, he wal-
 ked in the royall palace of Babel.

27 And the king spake, and said, Is not this
 great Babel that I haue built for the house of the
 kingdom by the might of my power, and for the
 honour of my maiestie?

28 While the word was in the kings mouth, a
 voyce came downe from heauen, saying, O king
 Nebuchad-nezzar, to thee bee it spoken, Thy
 kingdome is departed from thee,

29 And they shall drue thee from men, and
 thy dwelling shall be with the beasts of the field:
 they shall make thee to eate grasse, as the oxen,
 and seuen times shall passe ouer thee, vntill thou
 knowest, that the most High beareth rule ouer
 the kingdome of men, and giueth it vnto whom-
 soeuer he will.

30 The very same houre was this thing fulfilled
 vpon Nebuchad-nezzar, and he was druen from
 men, and did eate grasse as the oxen, and his body
 was wet with the dew of heauen, till his haire
 were growen as eagles feathers, and his nailes like
 birds claws.

31 And at the end of these daies, I Nebuchad-
 nezzar lift vp mine eyes vnto heauen, and mine
 vnderstanding was restored vnto me, and I gaue
 thanks vnto the most High, and I praised and ho-
 noured him, that liueth for euer, whose power is
 an euerlasting power, and his kingdome is from
 generation to generation.

32 And all the inhabitants of the earth are re-
 puted as nothing: and according to his will he
 worketh in the armie of heauen, and in the inha-
 bitants of the earth: and none can stay his hand,
 nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding
 restored vnto mee, and I returned to the honour
 of my kingdome: my glory and my beantie was
 restored vnto mee, and my counsellors and my
 princes sought vnto me, and I was established in
 my kingdome, and my glory was augmented to-
 ward me.

34 Now therefore I Nebuchad-nezzar praise,
 and extoll and magnifie the King of heauen,
 whose works are all truth, and his wayes iudge-
 ment: and those that walke in pride, hee is able
 to abase.

CHAP. V.

1 The king of Babel saw a handwriting on the wall.
 2 The soothsayers called of the king cannot expound the writing.
 3 Daniel readeth it, and interpreteth it also. 30 The king is
 slain. 31 Daniel enjoyeth the kingdome.

King Belshazzar made a great feast to a thou-
 sand of his princes, and dranke wine before
 the thousand.

2 And Belshazzar while hee tasted the
 wine, commanded to bring him the golden and
 siluer vessels, which his father Nebuchad-nezzar
 had brought from the Temple in Ierusalem, that
 the king and his princes, his wiues, and his con-
 cubines might drinke therein.

3 Then were brought the golden vessels, that
 were taken out of the Temple of the Lords house
 at Ierusalem, and the king and his princes, his
 wiues and his concubines dranke in them.

4 They dranke wine, and praised the gods
 of gold, and of siluer, of brasse, of yron, of wood,
 and of stone.

5 At the same houre appeared fingers of a
 mans hand, which wrote ouer against the can-
 dlestick vpon the plaister of the wall of the kings
 palace, and the king saw the palme of the hand
 that wrote.

6 Then the kings countenance was changed,
 and his thoughts troubled him, so that the ioynts
 of his loynes were loosed, and his knees smote
 one against the other.

7 Wherefore the king cried lowde, that they
 should bring the astrologians, the Chaldeans and
 the soothsayers. And the king spake, and sayd to
 the wife men of Babel, Whosoever can reade this
 writing, and declare me the interpretation there-
 of, shall be clothed with purple, and shall haue a
 chaine of gold about his necke, and shall be the
 third ruler in the kingdome.

8 Then came all the kings wife men, but they
 could neither reade the writing, nor shewe the
 king the interpretation.

9 Then was king Belshazzar greatly trou-
 bled, and his countenance was changed in him,
 and his princes were astonied.

10 Now the Queen by reason of the talke of
 the King and his princes, came into the banquet
 house, and the Queenspake, and said, O King,
 liue for euer: let not thy thoughts trouble thee,
 nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom
 is the spirit of the holy gods, and in the dayes
 of thy father, light and vnderstanding and wise-
 dome like the wisdom of the gods, was found
 in him: whom the king Nebuchad-nezzar thy
 father, the king, I say, thy father, made chiefe
 of the enchanters, astrologians, Chaldeans, and
 soothsayers,

12 Because a more excellent spirit, and know-
 ledge, and vnderstanding (for hee did expound
 dreames, and declare hard sentences, and dis-
 solved doubts) were found in him, even in Daniel,
 whom the king named Belshazzar: nowe let
 Daniel be called, and he will declare the interpre-
 tation.

13 ¶ Then was Daniel brought before the
 king, and the king spake and said vnto Daniel,
 Art thou that Daniel, which art of the children
 of the captiuitie of Iudah, whom my father the
 king brought out of Iewrie?

14 Now I haue heard of thee, that the spirit
 of the holy gods is in thee, and that light and vn-

a Daniel reciteth
 this historie of
 king Belshazzar
 Eulimrodachs
 sonne, to shew
 Gods iudgements
 against the wicked
 for the deliue-
 rance of his Church:
 and now the pro-
 phecy of Ieremias
 was true, that they
 should be deliue-
 red after seuentie
 yeeres.
 b The kings of the
 East parts then
 vied to sit alone
 commonly, & dis-
 dained that any
 should sit in their
 company: and now
 to the power,
 and how little he
 set by his enemy,
 which then belie-
 ged Babylon, hee
 made a tolemaic
 banquet, and vied
 excede in their
 company, which
 is meant here by
 drinking wine:
 thus the wicked
 are most absolute
 and negligene,
 when their destru-
 ction is at hand.
 c Or, our common
 wine.
 e Meaning, his
 grandfather.
 d In contempt of
 the true God, they
 praise their idols,
 not that they
 thought that the
 gold or siluer were
 gods, but that
 there was a cer-
 taine vertue and
 power in them to
 doe them good,
 which is also the
 opinion of all ido-
 laters.
 e That it might
 the better bee
 scene.
 f So he that be-
 fore contemned
 God, was moued
 by this sight to
 tremble for feare
 of Gods iudge-
 ments.
 g Thus the wic-
 ked in their trou-
 bles seeke many
 meanes, who draw
 them from God,
 because they seeke
 not to him who is
 the onely comfort
 in all afflictions.
 h To wit, his
 grandmother Ne-
 buchad-nezzars
 wife, which for her
 age was not be-
 fore at the feast,
 but came thither
 when she heard
 of these strange
 newes.

i Reade Chap. 4. 6. and this de-
 cerneth that both this name was odious vnto him, and
 also that he did not vie these vaine practises, because hee was not
 among them when
 all were called. k For the idolaters thought that the Angels had power as God,
 and therefore had them in like estimation, as they had God, thinking that the spirit
 of prophesie and vnderstanding came of them.

CHAP. VI.

derstanding, and excellent wisdom is found in thee.

15 Now therefore, wise men and Astrologians haue bene brought before mee, that they should reade this writing, and shew mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and disolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O king, heare thou, The most high God gaue vnto¹ Nebuchad-nezzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his minde hardened in pride, hee was depofed from his kingly throne, and they tooke his honour from him.

21 And hee was drisen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dew of the heauen, till he knew that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoever he pleaseth.

22 And thou his sonne, O Belsazzar, hast not humbled thine heart, though thou knewest all these things,

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wiues and thy concubines haue drunk wine in them, and thou hast praised the gods of silver and gold, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

24 Then was the palace of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, **MENE, MENE, TEKEL VPHARSIN.**

26 This is the interpretation of the thing, **MENE**, God hath numbered thy kingdome, and hath finished it.

27 **TEKEL**, thou art weyed in the balance, and art found too light.

28 **PERES**, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belsazzar they clothed Daniel with purple, and put a chaine of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belsazzar the king of the Caldeans slaine.

31 And Darius^o of the Medes tooke the kingdome, being threescore and two yeeres old.

¹ Daniel is made ruler over the gouernours. ⁵ An alle against Daniel. ⁶ Hee is put into a den of lions by the commandement of the King. ²³ Hee is deliuered by faith in God. ²⁴ Daniels accusers are put vnto the lions. ²⁵ Darius by a decree magnifieth the God of Daniel.

It pleased Darius to set ouer the kingdome an hundred and twenty gouernours, which should be ouer the whole kingdome,

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the king should haue no damage.

3 Now this Daniel^b was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for hee was so faithfull that there was no blame nor fault found in him.

5 Then said these men, We shall not finde an occasion against this Daniel, except we find a gainst him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, & said thus vnto him, King Darius liue for ever.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors and dukes haue consulted together to make a decree for the king, and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O King, he shall be cast into the den of lions.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that hee had sealed the writing, hee went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees threetimes a day, and prayed and praised his God, as he did alforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the King concerning the Kings decree, Hast thou not sealed the decree, that euery man that shall make request to any God or man within thirtie dayes, saue to thee, O King, shall be cast into the den of Lions? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and sayd vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition threetimes a day.

14 When the King heard these words, he was fore displeased with himselfe, and set his heart on Daniel, to deliuer him: and hee laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and sayd vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians^u, that no decree nor statute which the King confirmeth,

a Reade Ester, Chap. 1.1.

b Or not be troubled.

b This heathen king preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others. c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke uprightly in the feare of God, and to haue a good conscience.

d Herein is condemned the wickedness of the king, who would be set vp as a god, and passed not what wicked lawes hee approved for the maintenance of the same.

e Because hee would not by his sentence show that hee consented to this wicked decree, hee set open his windows toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promise to his people, when they should pray toward that Temple, and also that other might see, that he would not suffer comfort in heart nor deed for these few daies to any thing that was contrary to Gods glory.

1 Before he read the writing, hee declared to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth that he doeth not fine of ignorance, but of malice.

u After that God had so long time deterred his anger, and patiently waited for thine amendment. n This word is twise written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselves against him. Or warning. o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

a Where people looked continually after they yeres as from all continuall haue a sp

f Thus the wicked maintain euill lawes by constancie, and authority, which is oft times either lightnesse, or stubburnesse, when as the innocents thereby perishe, and therefore gouernors neither ought to feare, nor be ashamed to breake such.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause & vprightnes in this thing wherein I was charged, is approved of God.

i For he did disobey the kings wicked commandement to obey God, and so did no injury to y^e king, who ought to command nothing whereby God should be dishonoured.

k Because he committed himself wholly vnto God whose cause he did defend, he was assured that nothing but good could come vnto him: wherein we see the power of faith, as Heb. 11. 33.

l This is a terrible example against all the wicked, which doe against their conscience make cruell lawes to destroy the children of God, and also admonish Princes how to punish such when their wickednes is come to light: though not in every point, or with like circumstances, yet to execute true iustice vpon them. m This proueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatrie: and not ouely given God the chiefe place but also haue set him vp, & caused him to be honored according to his word: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle. n Which hath not only life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

may be altered.

16 ¶ Then the King commanded, and they brought Daniel, and cast him into the denue of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, *euē* hee will deliuer thee.

17 And a stone was brought, and layd vpon the mouth of the denue, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste vnto the denue of lions.

20 And when he came to the denue, he cryed with a lamentable voyce vnto Daniel: and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lions mouthes, that they haue not hurt me: for my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the king exceeding glad for him, & commanded that they should take Daniel out of the denue: so Daniel was brought out of the denue, and no manner of hurt was found vpon him, because he ^k beleued in his God.

24 And by the commandement of the king these men which had accused Daniel, were brought, and were ^l cast into the denue of lions, *euē* they, their children, and their wiues: and the lions had the mastery of them, and brake all their bones apieces, or euer they came at the ground of the denue.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdom, men tremble and feare ^m before the God of Daniel: for he is the ⁿ liuing God, & remaineth for euer: and his kingdom shall not perish, and his dominion shall be euerlasting.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beasts was shewed vnto Daniel. 8 The true borne of the fourth beast. 27 Of the euerlasting kingdome of Christ.

IN the first yeere of Belshazzar King of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bedde: then he wrote the

dreame, and declared the summe of the matter.

2 Daniel spake and said, I saw in my vision by night, and behold, the foure winds of the heauen stoue vpon ^b the great sea:

3 And foure great beastes came vp from the sea one diuers from another.

4 The first was as a ^c lion, & had egles wings: I beheld, till the wings thereof were pluckt off, & it was lifted vp from the earth, and set vpon ^d his feete as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a ^e beare, & stood vpon the ^e one side: and he had three ribs in his mouth between his teeth, & they said thus vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a ^f leopard, which had vpon his backe ⁱ foure wings of a foule: the beast had also foure heads, and ^k dominion was giuen him.

7 After this, I saw in the visions by night, and behold, the ^l fourth beast was fearefull and terrible and very strong. It had ^m great yron teeth: it deuoured and brake in pieces, & stamped ⁿ the residue vnder his feet: & it was vnlike to the beastes that were before it: for it had ^o ten hornes.

8 As I considered the hornes, beholde, there came vp among them another little ^p horne, before whom there were ^q three of the first hornes pluckt away: & behold, in his horne were ^r eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld till the ^s thrones were set vp, and the ^t Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheelles, as burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousands ministred vnto him, and tennethousand ^u thousands stood before him: the iudgement was set, and the ^x bookes opened.

which had the empire among them after his death. Seleucus had Asia the great, Antigonus the Iesse, Callander and after him Antipater was King of Macedonia, and Ptolemus had Egypt. ^k It was not of himselfe nor of his owne power that he gate all these countreys: for his armie contained but thirty thousand men, and he ouercame in one battell Darius, which had ten hundred thousand, when he was so heauie with sleepe, that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. ^l That is, the Romane Empire which was a monster and could not be compared to any beast, because the name of none was able to expresse it. ^m Signifying the tyranny and greedinesse of the Romanes. ⁿ That which the Romanes could not quietly enjoy in other countreys, they would giue it to other Kings and rulers, that that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feet. ^o That is, sundry and diuers prouinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a King. ^p Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, and also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. ^q Meaning a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of choosing the deputies to send into the prouinces, and tooke the gouernement of certaine countreys to himselfe. ^r These Romane Emperours at the first vsed a certaine humilitie and gentlenesse, and were content that others, as the Consuls, and Senate should beare the name of dignitie, so that they might haue the profite, and therefore in elections and counsils would beaue themselves according as did other Senators: yet against their enemies and those that would resist them, they were fierce & cruell, which is here meant by the proud mouth. ^s Meaning the places where God & his Angels should come to iudge these Monarchies, which iudgement should begin at the first coming of Christ. ^t That is, God which was before all times & is here described as mans nature is able to comprehend some portion of his glory. ^u That is, an infinite number of Angels, which were ready to execute his commandement. ^x This is meant of the first coming of Christ, when as the will of God was plainly reuelled by his Gospel.

b Which signified that there should be horrible troubles & afflictions in the world in all corners of the world, and at sundry times.

c Meaning, the Assyrian & Caldean empire, which was most strong and fierce in power, and most soone come to their authoritie, as though they had had wings to rise: yet their wings was pulled by the Persians, and they went on their lecture, and were made like other men which is here meant by mans heart.

d Meaning, the Persians which were barbarous and cruell.

e They were smal in the beginning and were shut vp in their mountains and had no brute.

f That is, destroyed many kingdomes, and was insatiable.

g To wit, the Angels by Gods commandement, who by this means punished the ingratitude of the world.

h Meaning, Alexander the King of Macedonia.

i That is, his foure chiefe captaines,

k Meaning, the King of Macedonia.

l That is, his foure chiefe captaines,

m Signifying the tyranny and greedinesse of the Romanes.

n That which the Romanes could not quietly enjoy in other countreys, they would giue it to other Kings and rulers, that that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feet.

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p Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne.

q Meaning a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away.

r These Romane Emperours at the first vsed a certaine humilitie and gentlenesse, and were content that others, as the Consuls, and Senate should beare the name of dignitie, so that they might haue the profite, and therefore in elections and counsils would beaue themselves according as did other Senators: yet against their enemies and those that would resist them, they were fierce & cruell, which is here meant by the proud mouth.

s Meaning the places where God & his Angels should come to iudge these Monarchies, which iudgement should begin at the first coming of Christ.

t That is, God which was before all times & is here described as mans nature is able to comprehend some portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commandement.

x This is meant of the first coming of Christ, when as the will of God was plainly reuelled by his Gospel.

y Meaning, that he was astonied when he sawe these Emperours in such dignitie and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subiect to men of other nations.

2 As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment shall enjoy the promises a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity.

b To wit, when he ascended into the heauens, and his diuine maiesty appeared, and all power was giuen vnto him in respect of that that he was our Mediatour. c This is meant of the beginning of Christs kingdome when God the father gaue vnto him all dominion, as to the Mediatour, to the intent that he should gouerne here his Church in earth continually till the time that he brought them to eternall life. d Through the strangenesse of the vision.

e Meaning, of the Angels, as verse 10. f Because Abraham was appointed heire of all the worlde, Roim. 4. 13 and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length. g That is, of the most high things, because God hath chosen them out of this world, that they should looke vpe to the heauens, whereon all their hope dependeth. h For the other three Monarchies were gouerned by a King, and the Romane empire by Consuls: the Romanes changed their gouernours yercly, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselves. i Reade verse 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning the Romane Emperours who were most cruel against the Church of God both of the Iewes & of the Gentiles. m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his me rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdome of God. n Reade the exposition hereof, verse 8. o That is, shall make wicked decrees and proclamations against Gods word, and send throughout all their dominion, to destroy all that did profess it.

11 Then I behelde, y because of the voice of the presumptuous words, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, beheld, a one like the sonne of man came in the cloudes of heauen, and b approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him c dominion, and honour and a kingdome, that all people, nations and languages should serue him: his dominion is an euerlasting dominion, which shall neuer bee taken away: and his kingdome shall neuer bee destroyed.

15 I Daniel was d troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid

16 Therefore I came vnto e one of them that stood by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretation of these things.

17 These great beasts which are foure, are foure Kings, which shall arise out of the earth,

18 And they shall take the f kingdome of the Saints of the g most High, which shall possesse the Kingdome for euer, euen for euer and euer.

19 After this, I would know the trueth of the fourth beast, which was so h vntike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the i residue vnder his feet.

20 Also to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, & of the mouth that spake presumptuous things, whose k looke was more stout then his fellows.

21 I beheld, and the same l horne made battell against the Saints, yea, & preuailed against them,

22 Vntill m the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shall deuoure the whole earth, and shall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue n three kings,

25 And shall speake words against o the most

High, and shall consume the Saints of the most High, and thinke that he may p change times and lawes, and they shall be giuen into his hand vntil a q time, and times, and the diuiding of time.

26 But the r iudgement shall sit, and they shall take away his dominion to consume and destroy it vnto the end.

27 And the s kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall bee giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all t powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many u cogitations which troubled mee, and my countenance changed in mee: but I kept the matter in mine heart.

but at length he will assuage these troubles, & shorten the times for his elect sake, Matth. 24. 22. which is here meant by the diuiding of time. r God by his power shall restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp again. s He sheweth wherfore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospel enfully enjoy the beginning thereof, which is meant by these wordes: vnder the heauen: and therefore hee here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithful haue by the participation that they haue with Christ their head. t That is, some of euery sort that beare rule. u Though he had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet he was content with that which God reuealed, and kept it in memory, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betwene a ramme and a goate. 20 The vnderstanding of the vision.

In the third yere of the reigne of king Belshazzar, a vision appeared vnto mee, euen vnto mee Daniel, a after that which appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is the prouince b of Elam, and in a vision me thought I was by the riuier of Vlai.

3 Then I looked vp and sawe, and behelde, there stood before the riuier a c ramme which had two hornes, and these two hornes were hie: but one was d higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no e beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, beholde, f a goate came from the West over the whole earth, and touched not the ground: and this goate had an g horne that appeared betwene his eyes.

6 And he came vnto the ramme that had the two hornes, whome I had seene standing by the riuier, and ranne vnto him in his fierce rage.

7 And I sawe him come vnto the ramme, and being moued against him he h smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was now that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest his great i horne was broken: & for it came vp foure that

p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octavianus, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time & times,

r God by his power shall restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp again. s He sheweth wherfore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enjoy here, yet they haue it in hope, and by the preaching of the Gospel enfully enjoy the beginning thereof, which is meant by these wordes: vnder the heauen: and therefore hee here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithful haue by the participation that they haue with Christ their head. t That is, some of euery sort that beare rule. u Though he had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet he was content with that which God reuealed, and kept it in memory, and wrote it for the vse of the Church.

a After the general vision, he cometh to certain particular visions: as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof. b That is, of Persia.

c Which represented the kingdome of the Persians and Medes, which were ioyned together. d Meaning, Cyrus, which after grew greater in power then Darius his uncle and father in law.

e That is, no kings or nations. f Meaning, Alexander that came from Grecia with great speede and expedition.

g I thought he came in the name of all Grecia: yet he bare the title and dignitie of the general captain, so that the strength was attributed to him, which is meant by this

borne. h Alexander ouercame Darius in two sundry battels, and so had the two kingdomes of the Medes and Persians. i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way.

k appeared

a Which were famous: for almost in the space of fiftene yeere there were fiftene diuers successeours before this monarchie was diuided to these foure, wherof Cassander had Macedonia, Seleucus Syria, Antigonus Asia thelesse, and Ptolemeus Egypt. **b** Which was Antiochus Epiphanes, who was of a sterile and flatterring nature, and also there were other betwene him and the kingdome, and therefore is here called the little horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome. **m** That is, toward Egypt. **n** Whereby he meant Ptolemais. **o** That is, Iudea. **p** Antiochus ragged against the elect of God, and trode his precious starres vnder feet, which are so called, because they are separated fro the world. **q** That is, God, who gouerneth and maintaineth his Church. **r** He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his Name there truly called vpon. **s** He sheweth that their finnes are the cause of these horrible afflictions: & yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer vterly to abolish his religion. **t** This horne shal abolish for a time the true doctrine, and so corrupt Gods seruice. **u** Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one or a secret one, or a maruillous one. **x** That is, the Iewes finnes, which were cause of his destruction. **y** That is, which suppresseth Gods religion, and his people. **z** Christ answered me for the comfort of the Church. **a** That is, vntill so many naturall dayes be past, which make 6. yerres, 3. moneths and an halfe: for so long vnder Antiochus was the Temple prophaned. **b** Which was Christ, who in this manner declared himselfe to the olde fathers, how he would be God manifest in flesh. **c** This power to command the Angel, declared that he was God. **d** The effect of this vision shall not yet appeare, but a long time after. **e** Meaning, that great rage which Antiochus should shewe against the Church. **f** That is out of Grecia. **g** They shall not haue like power as had Alexander. **h** Noting that this Antiochus was impudent and cruell, and also craftie that hee could not be deceived. **i** That is, not like Alexanders strength. **k** Both the Gentiles that dwell about him, and also the Iewes.

k appeared toward the foure winds of the heauen
9 And out of one of them came forth ^l a little horne, which waxed very great toward the South, and toward the East, and toward the pleasant land.
10 Yea, it grew vp vnto the hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them,
11 And extolled himselfe against the prince of the hoste, from whom the daily sacrifice was taken away, and the place of his Sanctuary was cast downe.
12 And ^l a time shall bee giuen him over the daily sacrifice for the iniquitie: and it shall cast downe the truth to the ground, and thus shall it doe, and prosper.
13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the desolation to tread both the Sanctuary and the y armie vnder foote?
14 And ² he answered me, Vnto the evening and the morning, two thousand and three hundredth: then shall the Sanctuary be cleansed.
15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stood before me ^l like the similitude of a man.
16 And I heard a mans voyce betwene the bankes of Vlai, which called, and said, Gabriel, make this man to vnderstand the vision.
17 So he came where I stood: and when hee came, I was afraid, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for in the last time shall be the vision.
18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, and set me vp in my place.
19 And he said, Behold, I wil shew thee what shall be in the last ^l wrath: for in the end of the time appointed it shall come.
20 The ramme which thou sawest having two hornes, are the Kings of the Medes and Persians.
21 And the goate is the King of Grecia, and the great horne that is betwene his eyes, is the first King.
22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand vp ^l of that nation, but not ^l in his strength.
23 And in the end of their kingdome, when the rebellious shalbe consumed, a king of ^h fierce countenance, and vnderstanding darke sentences, shall stand vp.
24 And his power shalbe mighty, but not ^l in his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the ^k mightie, and the holy people.
25 And through his ^l policie also he shal cause craft to prosper in his hand, and hee shall extoll himselfe in his heart, and by ^m peace shall destroy many: hee shall also stand vp against the prince of princes, but he shall be broken downe without hand.
26 And the vision of the evening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.
27 And I Daniel was stricken and sicke ^l certaine dayes: but when I rose vp, I did the Kings businesse, and I was astonished at the vision, but none vnderstood it.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. **5** A true confession. **20** Daniels prayer is heard. **21** Gabriel the Angel expoundeth vnto him the visions of the seuen weekes. **22** The anoynting of Christ. **23** The building againe of Ierusalem. **26** The death of Christ.
IN the first yeere of Darius the sonne of Ahasueros, of the seede of the Medes, which was made King ouer the realme of the Chaldeans,
2 Euen in the first yeere of his reigne, I Daniel vnderstood by ^c bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuentie yeeres in the desolation of Ierusalem.
3 And I turned my face vnto the Lord God, and fought by prayer and supplications with fasting and sackcloth and ashes.
4 And I prayed vnto the Lord my God, and made my confession, saying, O Lord God which art great and fearefull, and keepest couenant and mercie toward them which loue [†] thee, and toward them that keepe thy commandments,
5 We haue sinned and haue committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.
6 For we would not obey thy seruants the Prophets, which spake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land.
7 O Lord, [†] righteousnes belongeth vnto thee, and vnto vs [†] open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem, yea, vnto all Israel, both neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.
8 O Lord, vnto vs apperteineth open shame, to our Kings, to our princes, and to our fathers, because we haue sinned against thee.
9 Yet compassion and forgiuenesse is in the Lord our God, albeit we haue rebelled against him.
10 For we haue not obeyed the ^h voyce of the Lord our God, to walke in his lawes, which hee hath laid before vs by the ministry of his seruants the Prophets.
11 Yea, all Israel haue transgressed thy Law, and are turned backe, and haue not heard thy voyce: therefore the [†] curse is powred vpon vs, and the othe that is written in the Law of Moses
 excuseth the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues. **h** He sheweth that they rebell against God, which serue him not according to his commandment and word. **i** As Deut. 17. 15 or the curse confirmed by an othe.

l Whatsoever he goeth about by his craft, hee shall bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and to comfort his Church, 2. Mac. 9. 9
p I Reade ver. 14.
q For teare and astonishment.
a Who was also called Astyages.
b For Cyrus led with ambition, went about waies in other countries, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet hee daily increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinary prayer which hee vied in his house thrile a day, but of a rare & vehement prayer, left their finnes should cause God to delay the time of their deliuerance prophesied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate finnes, as thou art rich in mercie to comfort them which obey thy word and loue thee.
† Ebr. him.
† He sheweth that whensoever God punisheth, hee doth it for iust cause: & thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselves there is iust cause why he should so intreat them.
† Ebr. cause of face.
g He doeth not

the servant of God, because wee have sinned against him.

12 And he hath confirmed his words, which he spake against vs, and against our iudges that I iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made wee not our prayer before the Lord our God, that wee might turne from our iniquities and vnderstand thy truth.

14 Therefore hath the Lord made readie the plague, and brought it vpon vs: for the Lord our God is righteous in al his works which he doth: for we would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the lande of Egypt with a mightie hand, and hast gotten thee renowne, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy ^k righteousness, I beseech thee, let thine anger and thy wrath be turned away from the citie Ierusalem thine holy Mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy servant, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for the Lords sake.

18 O my God, encline thine eare and heare: open thine eyes, and behold our desolations, and the citie whereupon thy Name is called: for wee do not present our supplications before thee for our owne ^m righteousness, but for thy great tender mercies.

19 O Lord heare, O Lord forgieue, O Lord consider, and do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man ⁿ Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuentie ^p weekes are determined vpon thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp the ^r sinnes, and to reconcile the iniquity, and to bring in euerlasting righteousness, and to seale vp the vision and prophesie, and to anoint the most Holy.

25 Know therefore and vnderstand that from the going forth of the commandement to bring againe the people, and to build Ierusalem, vnto Messiah the Prince, shall be seuen ^t weekes and ^u threescore and two weekes, and

62 weekes, which make 434. yeeres, which comprehend the time from the building of the Temple vnto the baptisme of Christ.

the streete shall be built againe, and the wall euen in a ^t troublous time.

26 And after threescore & two ^z weekes, shall Messiah be slaine, and shall ^y haue nothing, and the people of the ^z prince that shall come, shall destroy the citie and the Sanctuary, and the end thereof shall be with a flood: and vnto the end of the battell it shall be destroyed by desolations.

27 And he ^a shall confirme the couenant with many for one weeke: & in the mids of the weekes hee shall cause the sacrifice and the oblation to cease, ^c and for the ouerspreading of the abominations hee shall make it desolate, euen vntill the consummation determined shall bee powred vpon the desolate.

out all hope of reconerie. ^a By the preaching of the Gospel he confirmed his promise, first to the Iewes, and alter to the Gentiles. ^b Christ accomplished this by his death and resurrection. ^c Meaning that Ierusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or as some read, that the plague should be so great, that they should be all afflicted at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, ¹¹ which sheweth him wherefore he is sent.

1 In the ^a third yeere of Cyrus King of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word was true, but the time appoynted was ^b long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauines for three weeks of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, til three weeks of dayes were fulfilled.

4 And in the foure and twentieth day of the ^c first moneth, as I ^d was by the side of that great riuer, euen Hiddekel,

5 And I lift mine eyes, and looked, and beholde, there was a man ^e clothed in linnen, whose loynes were girded with fine gold of ^f V-phaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasie, and the voyce of his wordes was likethe voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and sawe this great vision, and there remained no strength in me: for ^f my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his words, I slept on my face, and my face was toward the ground.

10 And behold, an ^g hand touched me, which set me vp vpon my knees and vpon the palmes of mine hands,

11 And he said vnto mee, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy wordes were heard, and I am come for thy words.

^t In the first of times.

^a In this last weeke of the seuentie, shall Christ come and preach, and suffer death. ^y He shall seeme to haue no beautie, nor to be of any estimation, as Isa. 53. 2. ^z Meaning Titus, Vespasians sonne, who should come and destroy both the Temple and the people with-

out all hope of reconerie. ^a By the preaching of the Gospel he confirmed his promise, first to the Iewes, and alter to the Gentiles. ^b Christ accomplished this by his death and resurrection. ^c Meaning that Ierusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or as some read, that the plague should be so great, that they should be all afflicted at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, ¹¹ which sheweth him wherefore he is sent.

^a He noteth this third yeere, because at this time the building of the Temple began to be hindered by Cambyes Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly and a great leaue to Daniel.

^b Which is to declare that ^y godly should not hasten too much, but patiently to abide the issue of Gods promise.

^c Called Abib, which contemeth part of March, and part of April.

^d Being caried by the Spirit of prophesie to haue the sight of this riuer ¹² Tigris.

^e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth.

^f Iere. 10. 9.

^g The word also signifyeth comeliness, or beaunie, so that for feare he was like a dead man for deformitie.

^h Which declareth that when we are stricken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hand, which is his power.

h Meaning, Cambyſes who reigned in his fathers abſence, and did not only for this ſpace hinder the building of the Temple, but would haue farther ragged, if God had not ſent me to reſiſt him, and therefore haue I ſtayed for the proteſt of the Church.

i Though God could by one Angel deſtroy all the world, yet to ſhew his children of his loue, he ſendeth ſooth double power, each Michael, that is Chriſt leuius the head of Angells.

k For though the Prophet Daniel ſhould end and ceaſe, yet his doctrine ſhould continue till the coming of Chriſt, for the comfort of the Church.

l This was the ſame Angel that ſpoke with him before in the ſimilitude of a man.

m I was overcome with feare and sorrow, when I ſaw the viſion.

n He declareth hereby that God would be mercifull to the people of Iſrael.

o Which declareth that when God ſmiteth downe his children, he doth not immediately liſt them vp at once (for now the Angel had touched him twice) but by little and little.

p Meaning that hee would not only himſelfe bridle the rage of Cambyſes, but alſo the other Kings of Perſia by Alexander the King of Macedonia.

q For this Angel was appointed for the defence of the Church vnder Chriſt, who is the head thereof.

r Which declareth that when God ſmiteth downe his children, he doth not immediately liſt them vp at once (for now the Angel had touched him twice) but by little and little.

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ar For this Angel was appointed for the defence of the Church vnder Chriſt, who is the head thereof.

13 But the prince of the kingdome of Perſia withſtoode me one and twentie dayes: but Ioe, Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Perſia.

14 Now I am come to ſhewe thee what ſhall come to thy people in the latter dayes: for yet the viſion is for many dayes.

15 And when he ſpoke theſe words vnto mee, I ſet my face toward the ground, and helde my tongue.

16 And behold, one like the ſimilitude of the ſonnes of man touched my lips: then I opened my mouth, and ſpoke, and ſaid vnto him that ſtoode before me, O my Lord, by the viſion my ſorrowes are returned vpon me, and I haue retained no ſtrength.

17 For how can the ſeruant of this my Lord talke with my Lord being ſuch one? for as for mee, ſtraightway there remained no ſtrength in mee, neither is their breath left in me.

18 Then there came againe and touched me, one like the appearance of a man, and he ſtrengthened me.

19 And ſaid, O man, greatly belieued, feare not: peace be vnto thee: be ſtrong and of good courage. And when hee had ſpoken vnto mee, I was ſtrengthened, and ſaid, I et my Lord ſpeake: for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Perſia: and when I am gone forth, Ioe, the prince of Grecia ſhall come.

21 But I will ſhew thee that which is decreed in the Scripture of truth: and there is none that holdeth with mee in theſe things, but Michael your prince.

22 Which declareth that when God ſmiteth downe his children, he doth not immediately liſt them vp at once (for now the Angel had touched him twice) but by little and little.

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42 For this Angel was appointed for the defence of the Church vnder Chriſt, who is the head thereof.

5 And the king of the South ſhall be mighty, and one of his princes, & ſhall preuaile againſt him, and beare rule: his dominion ſhall be a great dominion.

6 And in the end of yeres they ſhall be ioyned together: for the Kings daughter of the South ſhall come to the King of the North to make an agreement, but ſhe ſhall not retain the power of the arme, neither ſhall ſhe continue, nor his arme: but ſhe ſhall be deliuered to death, and they that brought her, and hee that begate her, and he that comforted her, in theſe times.

7 But out of the bud of her rootes ſhall one ſtand vp in his ſtead, which ſhall come with an armie, and ſhall enter into the fortiſſe of the King of the North, and doe with them as hee liſt, and ſhall preuaile.

8 And ſhall alſo carie captiues into Egypt their gods with their molten images, and with their precious velleis of ſiluer and of gold, and ſhall continue moeyeres then the king of the North.

9 So the king of the South ſhall come into his kingdome, and ſhall returne into his owne land.

10 Wherefore his ſonnes ſhall be ſtirred vp, and ſhall aſſemble a mightie great armie: & one ſhall come, & overflow, & paſſe through: then ſhall he returne, and be ſtirred vp at his fortiſſe.

11 And the King of the South ſhall be angry, and ſhall come forth, and fight with him, even with the King of the North: for he ſhall ſet forth a great multitude, and the multitude ſhall be giuen into his hand.

12 Then the multitude ſhall be proude, and their heart ſhall be lifted vp: for hee ſhall caſt downe thouſands: but he ſhall not ſtill preuaile.

13 For the king of the North ſhall returne, and ſhall ſet forth a greater multitude than afore, and ſhall come forth (after certaine yeres) with a mightie armie, and great riches.

14 And at the ſame time there ſhall many ſtand vp againſt the king of the South: alſo there ſhall be ſonnes of thy people that exalt themſelves to eſtabliſh the viſion, but they ſhall fall.

15 So the King of the North ſhall come, and caſt vp a mount, and take the ſtrong citie: and the armes of the South ſhall not reſiſt, neither his choſen people, neither ſhall there be any ſtrength to withſtand.

16 But he that ſhall come, ſhall doe vnto him as he liſt, and none ſhall ſtand againſt him: and he ſhall ſtand in the pleaſant land, which by his hand ſhall be conſumed.

17 Again he ſhall ſet his face to enter with the power of his whole kingdom, and his confederates with him: thus ſhall he do, & he ſhall giue him his daughter of women to deſtroy her: but

the Great, the ſon of Calinicus ſhall make war againſt Ptolemus Philopater the ſon of Philadelphus. For his elder brother Seleucus died, or was ſlaine while the warres were preparing. That is, Philopater when he ſhall ſee Antiochus to take great dominions from him in Syria, and alſo ready to invade Egypt.

2 For Antiochus had fix thouſand horſe men, and threeſcore thouſand foot men.

3 After the death of Ptolemus Philopater, who left Ptolemus Epiphanes his heire.

4 For not only Antiochus came againſt him, but alſo Philip King of Macedonia, and theſe two brought great power with them.

5 For under Onias which ſeldy alledged that place of Iſa. 19. 19. certaine of the Iewes retired with him into Egypt to ſuſtain this prophete: alſo the Angell ſheweth that all theſe troubles which are in the Church, are by the providence and counſell of God.

6 The Egyptians were not able to reſiſt ſtopeas Antiochus captaine.

7 Hee ſheweth that he ſhall not only ſubdue the Egyptians, but alſo the Iewes, and ſhall enter into their countrey, whereof he admoniſheth them before, that they may know that all theſe things come by Gods providence.

8 This was the ſecond battell that Antiochus fought againſt Ptolemus Epiphanes.

9 Towas a beautiful woman, which was Cleopatra Antiochus daughter.

10 For he regarded not the life of his daughter in reſpect of the kingdome of Egypt.

11 The

1 To wit, Ptolemus king of Egypt.

2 That is, Antiochus the ſonne of Seleucus, and one of Alexanders

princes ſhall be more mightie: for he ſhould haue both Asia & Syria.

3 That is, Berenice the daughter of Ptolemus Philadelphus ſhall be

giuen in marriage to Antiochus Theos thinking by this alliance that Syria

and Egypt ſhould haue a continuall peace together.

4 That force and ſtrength ſhall not continue for ſoone after Berenice and

her yong ſonne after her husbands death, was ſlaine of her ſtepponne Seleucus Calinicus

the ſonne of Laodice, the lawfull wife of Antiochus, but put away for this womans ſake.

5 Neither Ptolemus nor Antiochus.

6 Some reade, ſcede, meaning the child begotten of Berenice.

7 Some reade, ſtate, that begate her, & thereby underſtand her name, which brought her

vp: ſo that al they that were occaſion of this marriage, were deſtroyed.

8 Meaning, that Ptolemus Epiphanes after the death of his father Philadelphus ſhould ſucceede in the kingdome

being of the ſame ſtocke that Berenice was.

9 To reuenge the ſifters death againſt Antiochus Calinicus King of Syria.

10 For this Ptolemus reigned ſix and foure yeres.

11 Meaning Seleucus and Antiochus.

12 For his elder brother Seleucus died, or was ſlaine while the warres were preparing.

13 That is, Philopater when he ſhall ſee Antiochus to take great dominions from him in Syria, and alſo ready to invade Egypt.

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23 The

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k Shee shall not agree to his wicked counsel, but shall love her husband, as her duty requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the Sea called Mediterranean: for the Lewes called all countreyes yles which were diuided from them by sea. m For whereas Antiochus was wont to contemne the Romaues, and put their ambassadors to shame in all places, Antilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsell.

o For feare of the Romaues hee shall flee to his holds.

p For when as vnder the pretence of pouertie hee would haue robbed the Temple of Iupiter Diodorus, the countrey men flew him.

q That is, Seleucus shall succcede his father Antiochus.

r Not by torren enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought was the occasion of Seleucus his brothers death, and was of a vile, cruell and flattering nature, and defrauded his brothers sonne of the kingdom, and starved the kingdom without the consent of the people.

t Hee sheweth that great forraigne powers shall come to helpe the yong sonne of Seleucus against his vnkle Antiochus: and yet shall be ouerthrowen. u Meaning Ptolemies Philometor Philopators sonne, who was this childes cousin germaine, and is here called the prince of the covenant, because he was the chiefe, & all other followed his conduct.

x For after the battell Philometor and his vnkle Antiochus made a league. y For he came vpon him at vnwares, and when hee suspected his vnkle Antiochus nothing.

z Meaning, in Egypt. a Hee will content himselfe with the small holds for a time, but euer labour by craft to attaine to the chiefe.

b He shall bee ouercome with treason. c Signifying his princes and the chiefe about him. d Declaring that his soldiers shall braut out & venture their life to slay and to be slaine for the safeguard of their prince. e The vnkle and the nephew shall take truce, and banquet together, yet in their hearts they shall imagine mischief one against the other. f Signifying, that it standeth not in the counsell of men, to bring things to passe, but in the prouidence of God, who ruleth the Kings by a secret bridle, that they cannot doe what they list themselves. g Which hee shall take of the Lewes in spoyleing Ierusalem and the Temple, and this is told them before to moue them to patience. h Knowing that all things are done by Gods prouidence. i That is, the Romaue power shall come against him: for P. Popilius the Ambassador appointed him to depart in the Romaue name, to which thing hee obeyed although with griefe, and to reuenge his rage hee came against the people of God the second time. k With the Lewes which shall forsake the covenant of the Lord: first hee was called against the Lewes by Iason the Priest, & this second time by Menelaus,

he shall not stand on his side, neither be for him.

18 After this shall he turne his face vnto the yles, & shall take many, but a prince shall cause his shame to light vpon him, besides that he shall cause his owne shame to turne vpon himselfe.

19 For he shall turne his face towardes the fortres of his owne land: but hee shall be ouerthrowen and fall, and be no more found.

20 Then shall stand vp in his place in the glory of the kingdom, one that shall raise taxes: but after few dayes he shall be destroyed, neither in wrath, nor in battell.

21 And in his place shall stand vp a vile person, to whom they shall not giue the honour of the kingdom: but he shall come in peaceably, and obtaine the kingdom by flatteries.

22 And the armes shall be ouerthrowen with a flood before him, and shall be broken: and also the prince of the covenant.

23 And after the league made with him, hee shall worke deceitfully: for he shall come vp, and ouercome with a small people.

24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers haue not done, nor his fathers fathers: he shall diuide among them the pray, and the spoile, and the substance, yea, and he shall forecast his deuises against the strong holds, euen for a time.

25 Also he shall stirre vp his power, and his courage against the King of the South, with a great armie, and the King of the South shall bee stirred vp to battell with a very great and mighty armie: but he shall not stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of his meat, shall destroy him: and his armie shall ouerflow: and many shall fall, and be slaine.

27 And both these Kings hearts shall be to doe mischief, and they shall talke of deceit at one table: but it shall not auail: for yet the ende shall be at the time appointed.

28 Then shall hee returne into his land with great substance: for his heart shall be against the holy covenant: so shall he doe and returne to his owne land.

29 At the time appointed hee shall returne, and come toward the south: but the last shall not bee as the first.

30 For the shippes of Chittim shall come against him: therefore he shall be sorie and returne, and fret against the holy covenant: so shall hee doe, hee shall euen returne, and haue intelligence with them that forsake the holy covenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, and they shall set vp the abominable defolation.

32 And such as wickedly breake the covenant, shall hee cause to sinne by flatterie: but the people that doe know their God, shall preuaile and prosper.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captiuitie and by spoyle many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto then faintly.

35 And some of them of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there is a time appointed.

36 And the king shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake maruelous things against the God of gods, and shall prosper, till the wrath be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnifie himselfe aboue all.

38 But in his place shall he honour the god Mauzzim, and the god whome his fathers knew not, shall he honour with gold and with siluer, and with precious stones, and pleasant things.

39 Thus shall hee doe in the holdes of Mauzzim with a strange god whom he shall acknowledge: hee shall increase his glory, and shall cause them to rule ouer many, and shall diuide the land for gain.

40 And at the ende of time shall the King of the South push at him, & the king of the North shall come against him like a whirlwinde with charres, and with horsemen, and with many ships, and hee shall enter into the countreies, and shall ouerflow and passe through.

41 He shall enter also into the pleasant land, and many countreies shall be ouerflowen: but these shall escape out of his hand, when Edom & Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon y countries, & the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he shall passe.

k A great nation of the wicked Lewes shall hold with Antiochus.

l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure service of God.

m Meaning such as bare the name of Lewes, but in deed were nothing lesse, for they sold their soules and betrayed their brethren for gain.

n They that remaine constant among the people shall teach others by their example, and edifie many in the true religion.

o Whereby he exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church delinque, yet will he not delinere it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as hee did in the time of the Macabees wherof hee here prophesieth.

q That is, these shall be euen of this small number many hypocrites.

r To wit, of them that feare God & will lose their life for the defence of true religion.

s Signifying also that the Church must continually be tried & purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey.

t Because the Angels purpose is to leue the whole course of the persecutions of the Lewes vnto the coming of Christ, he now speaketh of the monarchie of the Romaues which he noteth by the name of a king who were without all religion & contemned the true God.

u So long the tyrants shall preuaile as God hath appointed to punish his people: but hee sheweth that it is but for a time.

x The Romaues shall obserue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them & prefer themselves to their gods.

y Signifying that they should be without all humanity: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26. y That is, the God of power and riches, they shall esteeme their owne power aboue all their gods & worship it.

z Vnder pretence of worshipping the gods, they shall enrich their city with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power & riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bin despised as Atheists: but this was to increase their fame & riches: and when they gate any country, they so made others the rulers therof.

b The profite euer came to the Romaues. b That is, both the Egyptians & the Syrians shall at length fight against the Romaues, but they shall be ouercome.

c The Angel forwarneth the Lewes when they should fee the Romaues invade them, & that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as he warned them of it so long afore, and therefore he would still preferue them.

d That is, one of long time accustomed to the harlot: nor as ife was corrupted of the S.

d Hearing that Crassus was slain, and Antonius distressed.

e For Augustus overcame the Parthians, and recovered that which Antonius had lost.

f The Romanes after this reigned quietly throughout all countrey, and from sea to sea, and in Iudea: but as length for their cruelty God shal destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

a The Angel here noteth two things: first that Church shalbe in great affliction & trouble at Christs coming, and next that God will send his Angel to deliuer it, whom here hee callith Michael, meaning Christ, which is published by the preaching of the Gospel.

b Meaning, all shal rise at the generall resurrection, which thing he here nameth because the faithfull shoulde haue euer respect to that: for in the

earth there shall be no sure comfort, c Who haue kept the true feare of God and his religion. d He chiefly meaneth the ministers of Gods word, and next all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this prophesie, yet keepe thou it sure and esteeme it as a treasure. f Till the time that God hath appointed for the full reuelation of these things: and then many shall run to and fro to search the knowledge of these mysteries which things they obtaine nowe by the light of the Gospel.

44 But the tidings out of the East & the North shall trouble him: therefore he shall goe forth with great wrath to destroy & roote out many.

45 And he shall plant the tabernacles of his palace betwene the seas in the glorious and holy mountaine, yet he shal come to his end, and none shall helpe him.

And at that time shall Michael stand vp, the great prince, which standeth for the childre of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, every one that shall be found written in the booke.

2 And many of them that sleepe in the dust of the earth, shal awake, some to euerlasting life, and some to shame and perpetual contempt.

3 And they that be wise, shall shine, as the brightness of the firmament: and they that turne many to righteousnesse, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, shut vp the words, and seale the booke: til the end of the time: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and beholde, there

stood other two, the one on this side of the brinke of the river, and the other on that side of the brinke of the river.

6 And one said vnto the man clothed in linen, which was vpon the waters of the river, When shall be the end of these wonders?

7 And I heard the man clothed in linen which was vpon the waters of the river, wher he held vp his right hand, & his left hand vnto heauen, and sware by him that liueth for ever, that it shall tarie for a time, two times and an halfe: and when he shal haue accomplished to scatter the power of the holy people, all these things shall be finished.

8 The I heard it, but I vnderstood it not: the said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way Daniel: for the words are closed vp, and sealed, till the end of the time.

10 Many shall be purified, made white, & tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the daily sacrifice shalbe taken away, and the abominable desolation set vp, there shall be a thousand, two hundred and ninety daies.

12 Blessed is he that waiteth & commeth to the thousand, three hundredth & three & thirty daies.

13 But goe thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the daies.

not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that hee should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

g Which was Tygris.

h Which was as it were a double oth and did the more confirme the thing.

i Meaning, a long time, a longer time, and at length a short time, signifying that their troubles should

haue an end.

k When the Church shalbe scattered & diminished in such sort as it shal seeme to haue no power.

l From the time that Christ by his sacrifice shall take away the sacrifice

and ceremonies of the Law.

m Signifying that the time shall be long of Christs second coming,

and yet the children of God ought not to be discouraged, though it be deferred.

n In this number he addeth a month and an halfe to the former number,

signifying that it is

that they are blessed that patiently abide his appearing.

o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that hee should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

H O S E A.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked & subtil counsel of Ieroboam the sonne of Nebat, & instead of his true service commanded by his word, worshipped him according to their own fantasies & traditions of men, giuing themselves to most vile idolatry & superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euill worse & worse, and still abused God benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea & Amos to the Israelites (as he did at the same time I saiah & Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet called them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdom, & giue them to the Assyrians to bee led away captiues. Thus Hosea faithfully executed his office for the space of seventy yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatenings only, nor yet flatter themselves by the sweetnes of Gods promises, he setteth before them the two principall parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, he vseth threatenings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to bee godly, or else by threatenings of his iudgements to feare them from vice: and albeit that the whole Law containe these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles. 4 Christ is the head of all people.

He word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of Vzziah, otham, Ahaz, and Hezekiah kings of Iudah, & in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

a Called also Azariah, who being a leper was depofed from his kingdom. b So that it may be gathered by the reigne of these foure kings, that he preached aboue threecore yeeres.

c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.

3 So he went, and tooke Gomer, the daughter of Diblaim; which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name Izreel: for yet a little, and I will visit the blood of Izreel vpon the house of Iehu, and wil cause to cease the kingdom of the house of Israel.

5 And at that day will I also breake the bow of Israel in the valley of Izreel.

because Israel did presale with God: but that they were as bastards, & therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe cite of the ten tribes vnder Ahab where Iehu shed much blood. 2. King. 10. 3. f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glorie of God. as the end declared: for he built vp that idolatrie which he had destroyed. g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and forces.

d Gomer signifieth a consumption or corruption, & Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.

e Meaning, that they should be no more called Israelites of the which name they boasted

that they were all corrupt like rotten figs.

f I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glorie of God. as the end declared: for he built vp that idolatrie which he had destroyed.

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h That is, not obtaining mercie: whereby he signifies, that Gods favour was departed from them. i For the Israelites neuer returned after that they were taken captiues by the Assyrians. k For after their captiuitie he restored them miraculously by means of Cyrus, Ezra 1.1. l That is, not my people. m Because they thought that God could not haue

because in his promise except he had preferred them, he declareth, that though they were destroyed yet the true Israelites, which are the sonnes of the promise, should bee without number, which stand both of the Iewes, and the Gentiles Rom. 9.26: n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should bee the head both of the Iewes and Gentiles. o The calamitie and destruction of Izeel shall bee so great, that to restore them shall bee as a miracle.

CHAP. II.

1 The people is called to repentance. 3 He sheweth their idolatry and threateneth them except they repent.

1 Say vnto your brethren, Amami, and to your sisters, Ruhamah,

2 Plead with your mother: plead with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries: fro between her breasts, 3 Left I strip her naked, and set her as in the day that she was borne, and make her as a wilderness, and leaue her like a dry land, and slay her for thirst.

4 And I will haue no pitie vpon her children: for they be the children of fornications.

5 For their mother hath played the harlot: she that conceived them, hath done shamefully: for she said, I will goe after my louers that giue mee my bread and my water, my wooll, and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will stoppe thy way with thornes, and make an hedge, that shee shall not finde her paths.

7 Though she follow after her louers, yet shall she not come at them: though shee seekethem, yet shall she not finde them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now.

8 Now she did not know, that I gaue her corne, and wine, and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore will I returne, and take away my corne in the time thereof, and my wine in the season thereof, and will recover my wooll, and my flaxe lent for to couer her shame.

10 And now will I discover her lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

h I will punish her that then thou mayest try whether thine idolatry helpe thee, and bring thee into such streightnesse, that thou shalt haue no lust to play the wanton. i This hee speaketh of the faithfull, which are truly conuerted, and also sheweth the use and profit of Gods rods. k This declareth that idolaters despaire of Gods honour, when they attribute his benefits to their idoles. l Signifying, that God will take away his benefits when man by his ingratitude doeth abuse them. m That is, all her seruises, ceremonies and incantations whereby she worshipped her idoles.

11 I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines and her fig-trees, whereof shee hath said, These are my rewarde that my louers haue giuen me: and I will make them as a forest, and the wilde beastes shall eate them.

13 And I will visit vpon her the dayes of Baalim, wherein she burnt incense to them: and she decked her selfe with her earerings and her iewels, and she followed her louers, and forgate mee, saith the Lord.

14 Therefore behold, I will allure her, and bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of Achor for the doore of hope, and shee shall sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me Ishi, and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall bee no more remembered by their names.

18 And in that day wil I make a couenant for them with the wilde beasts, and with the fowles of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sword and the battell out of the earth: and will make them to sleepe safely.

19 And I will marry thee vnto me for euer: yea, I will marry thee vnto me in righteousness, and in iudgement, and in mercy and in compassion.

20 I will euen marrie thee vnto me in faithfulness, and thou shalt know the Lord.

21 And in that day I wil heare, saith the Lord, I will euen heare the heauens, and they shall heare the earth,

22 And the earth shall heare the come, and the wine, and the oyle, and they shall heare Izeel.

23 And I will sowe her vnto me in the earth, and I wil haue mercie vpon her, that was not pitied, and I will say to them which were not my people, Thou art my people: And they shall say, Thou art my God,

hee will so blesse them that all creatures shall fauour them. y With a couenant that neuer shall be broken. z Then shall the heauen desire raine for the earth which shall bring forth for the vse of man. * Rom. 9.25. 1. pet. 2.10.

CHAP. III.

1 The Iewes that be cast off for their idolatry. 3 Afterward they shall returne to the Lord.

1 Then said the Lord to me, a Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and loued the wine bottles.

2 So: I bought her to mee for fifteene pieces of siluer, and for an homer of barley, and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with me many daies: thou shalt not play the harlot, and thou shalt be to none other man, and I will be so vnto thee.

4 For the children of Israel shall remaine and payed a small portion for her, lest shee perceiving the greatnesse of my loue should haue abused mee and not bene vnder duetie: for fifteene pieces of siluer were but halfe the price of a flauie, Exod. 21.32. d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

n I will punish her for her idolatrie. o By shewing how harlots trim themselves to please others, he declareth how that superstitious idolaters (for a great part of their religion, in decking themselves on th. holy dayes. p By my benefits in offering her grace and mercy, euen in that place where she shall thinke herselfe destitute of all helpe and comfort. q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Ios. 7.26, and is called the doore of hope, because it was a departing from death and an entrie into life. r Shee shall then praise God as she did when she was deliuered out of Egypt. s That is, mine husband knowing that I am ioyued to thee by an inuoluable couenant. t That is, my master: which name was applied to their idoles. u No idolatrie shall once come into their mouth, but they shall serue me purely according to my word. x Meaning, that

hee will so blesse them that all creatures shall fauour them. y With a couenant that neuer shall be broken. z Then shall the heauen desire raine for the earth which shall bring forth for the vse of man. * Rom. 9.25. 1. pet. 2.10.

a Heerein the Prophet representeth the person of God which loued his Church before he called her, and did not withdraw the same while she gaue her selfe to idoles. b That is, gaue themselves wholly to pleasures, and could not take vp, as they that are giuen to drunkennesse. c Yet I loued her

f That is, they should neither have policie nor religion, and their idoles also where- as they put their confidence, should be destroyed.
g This is meant of Christs kingdome,

many dayes without a king & without a prince, and without an offering, and without an image, and without an ephod, and without Teraphim.
5 Afterward shall the children of Israel conuert and seeke the Lord their God, and David their king, and shall feare the Lord and his goodnesse in the latter dayes.

which was promised vnto David to be eternall, Psal. 72. 17.

CHAP. IIII.

A complaint against the people and the priests of Israel.

HEARE the word of the Lord, ye children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercie, nor knowledge of God in the land.

2 By swearing, and lying, and killing, & stealing, and whoring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee that thou shalt bee no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore wil I change their glory into shame.

8 They eat vp the finnes of my people, and lift vp their mindes in their iniquitie.

9 And there shall be like people like a priest: for I wil visit their wayes vpon them, and reward them their deedes.

10 For they shall eat, & not haue enough, they shall commit adulterie, and shall not increase, because they haue left off to take heed to the Lord.

11 Whoredome, and wine, and new wine take away their heart.

12 My people aske counsell at their stocks, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountaines, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

15 I will not visit your daughters when they are harlots, nor your spouses, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

16 I will not correct your shame to bring you to amendment: but let you sinne headlong to your owne damnation.

15 Though thou Israel, play the harlot, yet let not Iudah sinne: come not yee vnto Gilgal, neither goe yee vp to Beth-auen, nor sweare, The Lord lieth.

16 For Israel is rebellious as an unruly heifer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone

18 Their drunkennes stinketh: they haue committed whoredome: their rulers loue to say with shame, Bring yee.

19 The winde hath bound them vp in her wings, and they shall be ashamed of their sacrifices: el, that is, the house of God, Beth-auen, that is, the house of iniquitie because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped. u God will so disperethem, that they shall not remaine in any certaine place. x They are so impudent in receiuing bribes, that they will command men to bring them vnto them. y To cary them suddenly away.

CHAP. V.

Against the Priests and Rulers of Israel. 13 The helpe of man is in vaine.

OYEE Priests, heare this, and hearken yee, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because you haue bene a snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profoud to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They wil not giue their minds to turne vnto their God: for the spirit of fornication is in the midst of them, & they haue not knowne the Lord.

5 And the pride of Israel doeth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes, to seeke the Lord: but they shall not finde him: for he hath withdrawen himselfe from them.

7 They haue transgressed against the Lord for they haue begotten strange children: now shall a moneth deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, and the shame in Ramah: crie out at Beth-auen, after ther, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the truth.

10 The princes of Iudah were like them that remoued the bound: therefore wil I powre out my wrath vpon them like water.

11 Ephraim is oppressed and broken in iudgement, because he willingly walked after the commandement.

12 Therefore wil I be vnto Ephraim as a moth, and to the house of Iudah as a rottenesse.

13 When Ephraim saw his sickness, and Iudah his wound, then went Ephraim vnto Ashtar, and sent vnto king Laban: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelp, to the house of Iudah: I, when I, will spoyle and goe away: I will take away, and none shall rescue it.

15 I will go, and returne to my place, till they acknowledge their fault, and seeke mee: in their affliction, they will seeke me diligently.

16 I will not rather follow God in stead of seeking for remedy at Gods hand. n Who was king of the Assyrians.

r God complaineth that Iudah is infected, and wil let them to learn by their examples to returne in time. s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not that his people should reforme thither. t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped. u God will so disperethem, that they shall not remaine in any certaine place. x They are so impudent in receiuing bribes, that they will command men to bring them vnto them. y To cary them suddenly away.

a The Priests and Princes caught the poore people in their snares as the fowlers did the birds, in these two high mountaines. b Notwithstanding they seemed to be giuen altogether to holines, and to sacrifices, which here bee calleth slaughter in contempt. c Though I had admonished them continually by my Prophets. d They boasted themselves not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe. e Meaning, their contemning of all admonitions. f That is, their children are degenerate, so that there is no hope in them. g Their destruction is not far off. h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place till they were destroyed. i By the success they shall know that I haue surely determined this. k They haue turned upside downe all politick order and all manner of religion. l To wit, after king Ieroboams commandement.

CHAP.

Come, and let us returne to the Lord: for he hath spoiled, and he will heale vs: he hath wounded vs, and he will bind vs vp.

2 After two dayes will he reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, & indouour our selues to know the Lord: his going forth is as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what is shall I doe vnto thee? Judah, how shall I increate thee? for your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I cut downe by the Prophets: I haue saine them by the words of my mouth, and thy iudgements were as the light that goeth forth.

6 For I desired mercy, & not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like men haue transgressed the covenant: there haue they trespassed against mee.

8 Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as thine wait for a man, so the company of Priests murder in the way by consent: for they worke mischief.

10 I haue seene villenie in the house of Israel: there is the whoredome of Ephraim, Israel is defiled.

11 Yea, Judah hath set a plant for thee, whiles I would returne the captiuitie of my people.

12 The Lord is like light, and like the sunne, which will be the place where the Priests dwell, and which shall haue bene best instructed in my word.

13 There is, I say, mischief in Ephraim, and hath taken root in thy land.

When I would haue healed Israel, then the iniquitie of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt falsly: and the thiefe cometh in, and the robber spoyleth without.

2 And they consider not in their hearts: I remember all their wickednes: now it owne iniquities haue bene their about: they are in my sight.

3 They make the king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very oven heated by the baker, which ceaseth from raising vp, and from kneading the dough, till it be lea-
tured.

5 This is the day of our king: the princes haue made him sleeke with flacons of wine: hee hath drunk out his hand to flacons.

6 For they haue made ready their hearts like an oven, whiles they lie in wait: their maker slee-
peth all the night: in the morning it burneth as a flame of fire.

7 They are all boie as women, and haue de-
noued their lugges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath mixt himselfe among y people: Ephraim is as a cake on y hearth not turned.

9 Strangers haue deuoured his strength, and hee knoweth not why: hee hath not considered the religion of the Gentiles, neither haue hee shewen gold, but partly aduise, and partly a Gentle,

he knoweth not why, & gray haire is here, and there vpon him, yet he knoweth not.

10 And the wife of Israel will liech to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a dowe deceived with-
out heart: they call to Egypt: they go to Assur.

12 But when they shall go, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chastise them as their Congregation hath heard.

13 Woe vnto them: for they haue sinned away from me: destruction shall be vnto them, because they haue transgressed against mee: though I haue redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto mee with their hearts, when they bouled vpon their beds: they assemble themselves for corne, and wine, and they rebell against me.

15 Though I haue bound and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most hie: they are like a deceitful bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

and puffed out what they speake against me and my seruants, Psalm 73. 9.

Is the destruction of Judah and Ephraim, because of their idolatrie.

San eagle against the House of the Lord, because they haue transgressed my covenant, & trespassed against my Law.

2 Israel shall cry vnto mee, My God, we know thee.

3 Israel hath cast off the thing that is good: the enimie shall pursue him.

4 They haue set vp a king, but not by mee: they haue made princes, & I knew it not: of their silver and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against thee: how long will they be without innocencie!

6 For it came euen from Israel, the work-
man made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue sowne the wind, and they shall reap the whirlwind: it hath no stalle: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone vp to Assur: they are as a wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the na-
tions, now will I gather them, and they shall sorow a little for the burden of the king & the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall to sinne.

12 I haue written to them y great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now will hee remember their iniquitie, and visit their finnes: they shall returne to Egypt.

but hee accepteth no seruile, which he himselfe hath not appointed.

Which are a token of his manifold afflictions. That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

i According to my curses made to the whole Congregation of Israel. That is, diuers times redeemed them, and deliuered them from death.

l When they were in affliction, and cried out for paine, they sought not vnto me for helpe.

m They onely seeke their owne commoditie and wealth, and paffe not for mee their God.

n Because they boast of their owne strength,

and puffed out what they speake against me and my seruants, Psalm 73. 9.

a God encourageth the Prophet to signifye the speedie coming of the enemy against Israel, which was once the people of God.

b They shall cry like hypocrites, but not from the heart, as their desires declare.

c That is, Ieroboam by whom they sought their owne libertie, and not to obey my will.

d That is, vpright iudgement and godly life.

e Meaning, the calfe was inuented by themselves, and of their fathers in the wilderness.

f shewing y their religion hath but a show, & in it selfe is but vanity.

g They are not craft, but ran to and fro to seeke helpe.

h That is, for the tribute which the king and the princes shall lay vpon them, which murther the Lord, vnto bringing this.

i That is, the idola-
ters count the word of God as a strange thing in respect of their owne inuentions.

k Saying that they offer it to the Lord

but hee accepteth no seruile, which he himselfe hath not appointed.

l For

14 For

14 For

14 For

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will find a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

Reloyce not, O Israel for ioy: as other people: for thou hast gone a whoring from thy God: thou hast loued a rewarde vpon every corne floore.

2 The floore, and the wine presse shall not feede them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Ashur.

4 They shall not offer wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shall be vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread: for their soules shall not come into the house of the Lord.

5 What will ye doe? then in the solempne day and in the day of the feast of the Lord?

6 For loe, they are gone from destruction: into Egypt shall gather them vp, and Memphis shall bury them: the nettle shall possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall know it: the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but the Prophet is the snare of a fouler in all his wayes, he hath lied in the house of his God.

9 They are deeply set: they are corrupt as in the dayes of Gibeah: therefore he will remembre their iniquity, he will visite their finnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figge tree at her first time: but they went to Baal-peor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shall flee away like a bird, from the hutch: and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deprime them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, is as a Tisser in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lord, giue them: what wilt thou giue them? giue them a barren wombe and drie breasts.

15 All their wickednesse is in Gilgal: for there doe I hate them: for the wickednes of their inventions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their rooth is dried vp:

they can bring no fruit: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

Against Israel and his idoles. 14 The destruction for the same.

Israel is an empty vine, yet hath it brought forth fruit vnto a lisse, and according to the multitude of the fruit thereof he hath increased the altars: according to the goodnesse of their land they haue made faire images.

2 Their heart is diuided: now shall they be found faulty: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, We haue no King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken wordes, swearing falsly in making a couenant: thus iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-aen: for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall bee also brought to Ashur, for a present vnto king Iareb: Ephraim shall rectifie shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fume vpon the water.

8 The high places also of Aoen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Cover vs, and to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, and the people shall bee gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as an heifer vsed to delight in threshing: but I will passe by her faire neck: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall breake his clods.

12 Sowe to your selues in righteousness: reape after the measure of mercy: breake vp your fallow ground: for it is time to seeke the Lord, till he come and raine righteousness vpon you.

13 But you haue plowed wickednes: ye haue reaped iniquity: you haue eaten the fruit of lies: because thou didst trust in thine owne wayes, and in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-arbel in the day

cutting Gods iudgements, seeing thine owne deedes were wicked as theirs.

15 To wit, to fight, as the Israelites remained in that stubbysse from that time.

16 The Israelites were not moved by their example to cease from their finnes.

17 Because they are so desperate, I will delight to destroy them.

18 That is, when they haue gathered all their strength together.

19 Whereunto I pleasure, as implowing labour and paine.

20 I will lay my yoke vpon her faire necke.

21 Reade Ierem. 44. What is, Shalmanazar in the destruction of the nation: spared neither kinde nor age.

a Whereof

though the grapes

were gathered,

yet euen as it

gathered newe

strength, it increas-

ed new wicked-

nesse: so that the

correction which

should haue

brought them to

obedience, did but

utter their hab-

burnesse.

b As they were

rich and had a

abundance,

c To wit, from

God.

d The day shall

come that God

shall take away

their king, and

then they shall

seeke the fruit of

their finnes, and

how they trusted

in him in vaine,

2. King. 17. 17.

e In promising to

be faithful toward

God.

f Thus their in-

tegrity and fidelity

which they pre-

tended, was no-

thing but bitter-

nesse and grieu-

g.

g When the calfe

shall be caried

away,

h Chemarims

were certain idola-

trous priests,

which did wear

blacke apparell in

their sacrifices, and

cryed with a loud

voyce: which su-

perstition Bala-

decided, 1. King.

18. 27. reade

2. King. 23. 5.

i This kee spea-

keh in contempt of

of Beth-el, reade

Chap. 4. 15.

k 1. Sa. 13. 19.

hath 23. 30.

reuel. 4. 16.

and 9. 6.

l In those dayes

with thou as wicked

as the Gibe-

onites, 2. God

there partly de-

clared: for thy

scale could not

bee good in exo-

cuting Gods iudgements.

of:

12 The iniquitie of Ephraim is bound vp
vnder a hid. *his sin is hid*
13 The forowes of a traouling woman shall
come vpon him: he is an vnwife founneys would
he not stand still at the time, *even* at the breaking
forth of the children.
14 I will redeeme them from the power of the
grave: I will deliuer them from death: O death,
I will be thy death: O graue, I will be thy destru-
ction: *repentance is hid from mine eyes*
15 Though hee grow vp among his brethren,
an East wind shall come, *even* the winde of the
Lord shall come vp from the wildeernes, and dry
vp his vine, and his fountaine shall be dried vp:
he shall spoyle the treasure of all pleasant vessels

CHAP. XIII.

SAmaria shall be desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped.

3 O Israel, ^a returne vnto the Lord thy God:
for thou hast fallen by thine iniquitie.

Take vnto you words, & turne to the Lord,
and say vnto him, ^b Take away all iniquitie, and

And I will not give you the power that the
 the earth shall abound with wine and oil.

IOEL.

THE ARGUMENT.

THe Prophet Joel first reuoketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardness of heart, and rebellion against God notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart, because they had grievously offended God. And so doing, hee promisseth that God will be mercifull, and not forget his covenants that hee made with their fathers, he will send his Christ who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1. A prophesy against the Jews. 2. He exhorteth the people to prayer and fasting for the misery that was at hand.

He word of the Lord that came
to Iosel the sonne of Pethuel.

Heare yee this, O^a Elders,
and hearken yee all inhabitants
of the land, whether ^b such a
thing hath beene in your dayes,
or yee in the dayes of your fathers.

16: Tell you your children of it, and let your children show to their children, and their children to another generation.

4. That which is left of the palmer worme, hath the grasshopper eaten, and the residue of the grasshopper hath the canker worme eaten; and the residue of the canker worme hath the caterpillar.

5 Awake ye drunkards, & weep and howl:
all ye drinkers of wine, because of the new wine,
for it shall be pulled from your mouth.

6. Yea, & a nation commeth vpon my land,
mighty, and without number, whose teeth are like
the teeth of a lion, and hee hath the iawes of a
great lion.

7. Hemaketh my vine waste, and pilleth off
the barks of my figtree: hemaketh it bare, and
casteth it downe: the branches thereof are made
white.

8. Mourne like a virgin girded with sackcloth
for the husband of her youth.

9 The meate offering, and the drinke offering is cut off from the house of the Lord: the Priests

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receive it graciously; so will we render the value
of ours best.

4 As for shall I not knowe, neither will we ride vpon horses, neither will we say any more to the worke of our hands, *They are our gods*: for in thee the fatherlesse findeth mercy.

5 I will heal their rebellion: I will love them
freely: for mine anger is turned away from him.

6 I will bee as the dew vnto Iſrael: hee ſhall grow as the lilie and ſtatten his rootes, as the trees of Lebanon.

7 His branches shall spread, and his beautie shall be as the oliue tree, & his smell as Lebanon.

They that dwell vnder his shadow, shall
returne : they shall reuiue as the corne, and flou-
rish as the vine : the sent thereof shall be as the
wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles? Is haue heard him, and looked vpon him: I am like a greene firs tree: vpon me is the fruit found.

Who is his wife, and hee shall vnderstand
these things? and prudent, and hee shall know
them? for the wayes of the Lord are righteous,
and the iust shall walke in them: but the wicked
shall fall therein.

e Declaring, that
this is the true sa-
crifice, that he
faithfull can offer,
one thanks and
praise, Heb. 13. 15.
d We will ease
of all vaine con-
fidence and pride.
e He declareth
how ready God
is to receive them
that doe repent.
f Whosoever
joyne themselves
to this people,
shall be blessed.
g God sheweth
how prompt he is
to receive his; when
they repent, and to
offer himselfe, as a
protection, & safe-
guard vnto them, as
a most sufficient
fruit and profit.
h Signifying, that
the true wisdom
& knowledge con-
sisteth in this, con-
sult to rest vpon God.

the Lords ministers mourn.

10 The field is waſted: the land mourneth:
for the corne is deſtroyed: & the new wine is dried
vp, and the oyle is decayed.

11 Be ye ashamed, O husbandmen: howle, O
ye vine dressers for the wheat and for the barley,
because the harvest of the field is perished.

12 The vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, *even* all the trees of the field are withered: surely the ioy is withered away from the fonnes of men.

13 ^b Gird your selves and lament, ye Priests: how ye ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meat offering, and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemn assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and crievnto the Lord.

15 Alas: for the day, for the day of the Lord
is at hand, and it commeth as a destruction from
the Almighty.

16 Is not the meat cut off before our eyes? and joy, and gladness from the house of our God?

17 The seed is rotten under their clods: the
garners are destroyed: the barns are broken
down, for the corn is withered.

18 How did the beasts mourne! the herds of
rattel pine away, because they have no pasture,
and the flocks of sheepe are destroyed.

19 O Lbrd, to thee will I crie: for the fire hath deuoured

All comfort and substance for nourishment is taken away.

He sheweth that
he onely meanes
to auoid Gods
wrath, and to haue
all things restored,
vnto a true repen-

We see by these
 (a) plaques that
 (b) destruction
 (c) at hand.

m If they repent
he sheweth that
God will preserve
and defend them

That is, the Assyrians your enemies.

sea, or Persian sea, meaning that though his armie were so great that it filled all from this sea to the sea called Mediterra- neum, yet he would scatter them.

will measure, & a
war will go be
fought when God
was reconciled
with them;
* *Leviticus 4*;
* *Leviticus 4*;

q That is, in greater abundance and more generally than in times past and this was ful-

filled vnder Christi
when as Gods gra
ces, and his Spirit

under the Gospel
was abundantly
given to y Church
1fa.44.3. Acts 1. 1
John 7. 18. 19.

As they had visions and dreams in old time, so

shall they now
have clearer re-
lations,

1 He warneth
faithfull what
ribble things shu
come to the int

that they should
not looke for
cinnall quietnes

in this world, and yet in all these troubles he was

The order of use shall seem to be changed for

horrible affliction
that shall be in
world, 1st. 13.

...zek. 31.7, Cha
...of the infidels, an
...ill give them saluar

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ne, a When I shall
 be, like my Church
 which stands

the Jews and
the Gentiles.
It appears that
the Jews and
the Gentiles.

that great victory
of Jericho
when as God

ple, without man's
help, destroy
word Jehoahaphat, w

nd

e That which the
multitude gave for
the sale of my peo-
ple, he bestowed
vpon harlots and
drinke.
d He taketh the
cause of his Church
in hand against the
emie, as though
the iniurie were
done to himselfe.
e Haue I done
you wrong, that
ye will render me
the like?

f For afterward
God fold them
by Nebuchad-
nezar and Alexander
the great, for the
love he bare to
his people, and
thereby they were
comforted, as
though the price
had bin theirs.
g When I shall
execute my iudg-
ments against
mine enemies, I
will cause euery
one to be ready,
and to prepare
their weapons to
destroy one ano-
ther for my
Churches sake.

and haue giuen the child: for the harlot, and sold
the girl for wine, that they might drinke.

4 Yea, and what haue you to do with me, O
Tyros and Zidon, and all the coasts of Palestina?
will ye render mee a recompense? and if yee re-
compense mee, swiftly and speedily will I render
your recompense vpon your head:

5 For yee haue taken my siluer and my gold,
and haue caried into your temples my goodly and
pleasant things.

6 The children also of Iudah & the children
of Ierusalem haue you folde vnto the Grecians,
that yemight send them farre from their border.

7 Beholde, I will raise them out of the place
where ye haue sold them, and will render your re-
ward vpon your owne head,

8 And I will sell your formes and your danc-
ers into the hand of the children of Iudah, and
they shall sell them to the Sabeans, to a people
farre off: for the Lord hath spoken it.

9 Publish this among the Gentiles: prepare
warre, wake vp the mightie men: let all the men
of warre draw peece and come vp.

10 Breake your plowshares into swords, and
your sitches into speares: let the weake say, I am
strong.

11 Assemble your selues, and come all ye hea-
then, & gather your selues together round about:
there shall the Lord cast downe thy mighty men.

12 Let the heathen be wakened, and come vp
to the valley of Iehoshaphat: for there will I sit
to iudge all the heathen round about,

13 Put in your sitches, for the harvest is ripe:
come, get you downe, for the winepresse is full:
yea, the winepresses runne ouer, for their wicked-
nesse is great.

14 O multitude, O multitude, come into the
valley of threshing: for the day of the Lord is
neere in the valley of threshing.

15 The sunne and moone shall be darkened, and
the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and
vter his voyce from Ierusalem, and the heauens
and the earth shall shake, but the Lord will be the
hope of his people, and the strength of the chil-
dren of Israel.

17 So shall yee know that I am the Lord your
God dwelling in Zion, mine holy Mountaine:
then shall Ierusalem be holy, and there shall no
strangers goe thorow her any more.

18 And in that day shall the mountaines drop
downe new wine, and the hilles shall flow with
milke, and all the riuers of Iudah shall run with
waters, and a fountaine shall come forth of the
House of the Lord, and shall water the valley of
Shittim.

19 Egypt shall be waste, and Edom shall be a
desolate wilderness, for the iniuries of the chil-
dren of Iudah, because they haue shed innocent
blood in their land.

20 But Iudah shall dwell for euer, and Ierusa-
lem from generation to generation.

21 For I will cleanse their blood, that I haue
not cleansed, and the Lord will dwell in Zion.

b Thus he shall en-
courage y enemies
when their wick-
kednes is full ripe,
to destroy one ano-
ther, which he cal-
leth the valley of
Gods iudgement.
i God sheweth his
against altoubles,
that when he de-
stroyeth his ene-
mies, his children
shall be deliuered.
k The strangers
shall no more de-
stroy his Church:
which if they do,
it is the people,
which by their
sins make the
breach for the e-
nemie.

l He promisseth to
his Church abun-
dance of graces,
reade Ezek. 47. 1.
which should wa-
ter & comfort the
most barren pla-
ces, Amos 9. 13.
m The malicious
enemies shall haue
no part of this
grace.

n He had suffered
his Church hith-
erto to lie in their
sins, but now
he promisseth to
cleanse them and to
make them pure
vnto him.

• A M O S.

THE ARGVMENT.

Among many other Prophets that God raised up to admonish the Israelites of his plagues for their wic-
kednesse and idolatrie, hee stirred up Amos, who was an herdman or shepheard of a poore towne, and
gave him both knowledge and constance to reprove all estates and degrees, and to denounce Gods horrible
iudgements against them, except they did in time repent: shewing them, that if God spare not the other na-
tions about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will
punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord
by an vniuersall repentance. And finally, hee comforteth the godly with hope of the summing of the Mes-
siah, by whom they should haue perise deliuerance and saluation.

CHAP. I.

1 The time of the prophesie of Amos. 3 The word of the Lord
against Damascus, 5 The Philistines, Tyros, Idumea, and Am-
mon.

Heywordes of Amos, who was a-
mong the herdmen at a Tecoa,
which he saw vpon Israel, in the
dayes of Vziah king of Iudah,
and in the dayes of Ieroboam
the sonne of Ioash king of Israel,
two yeere before the earthquake.

2 And he said, The Lord shall roare from Zi-
on, and vter his voyce from Ierusalem, and the
dwelling places of the shepherds shall perish, and
the top of Carmel shall wither.

3 Thus saith the Lord, For three transgres-
sions of Damascus, and for foure, I will not turne
to it, because they haue threshed Gilead with

He sheweth first that all the people round about should bee de-
stroyed for their manifold sinnes: which are meant by three and foure, which make
seuen, because the Israelites should the more deeply consider Gods iudgements
toward them. f If the Syrians shall not be spared for committing this crueltie
against one citie, it is not possible that Israel should escape punishment which hath
committed so many and grieuous sinnes against God and man.

threshing instruments of yron.

4 Therefore will I send a fire into the house
of Hazael, and it shall deuoure the palaces of
Ben-hadad.

5 I will breake also the barres of Damascus,
and cut off the inhabitant of Bikaath-auei: and
him that holdeth the scepter out of Beth-eden,
and the people of Aram shall goe into captiuitie
vnto Kir, saith the Lord.

6 Thus saith the Lord, For three transgres-
sions of Azzah, and for foure, I will not turne to it,
because they caried away prisoners the whole
captiuitie to shut them vp in Edom.

7 Therefore wil I send a fire vpon the walles
of Azzah, and it shall deuoure the palaces
thereof.

8 And I will cut off the inhabitant from Ash-
dod, and him that holdeth the scepter from Ash-
kelon, and turne mine hand to Ekron, and the
remnant of the Philistines shall perish, sayeth the
Lord God.

9 Thus saith the Lord, For three transgres-
sions of Tyros, and for foure, I will not turne to
it,

g The antiquitie
of their buildings
shall not auer-
se my iudgements,
reade Iere. 49. 37.

h Tiglath Pileser
led the Assyrians
captiue, & brought
them to Cyrene,
which he called
here Kir.
i They loyned
themselves with
the Edomites
their enemies,
which caried them
away captiues.

For Elia (of whom came the Edomites) and Jacob worshipped them, therefore they ought to have acknowledged them of their brotherly friendship, and not to have provoked them to hatred, & to have loved them as brethren. I He was a continual enemy unto him.

He seeth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was once household of Abraham.

For the Moabites were so cruel against the king of Edom, that they burnt his bones after death, he was dead: which declared their barbarous rage, seeing they would revenge themselves of the dead.

Seeing the Gentiles that had not so farre knowledge were thus punished, Judah which was so fully instructed of the Lords will, might not think to escape.

If he spare not Judah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

They esteemed most vile better more then mens lives.

When they haue spoiled him, and thrown him vnto the ground, they gape for his life.

Thinking by these ceremonies, that is, by sacrificing, and being nexte mine altar, they may excuse all their other wickedness.

They heyle others and offer thereof vnto God, thinking that hee will dispense with them, when he is made partaker of their iniquities.

The destruction of their enemies and his mercie towards them should haue taught their hearts to relye for helpe toward him.

it, because they saw the whole captiuitie in Edom, and haue not remembered the brotherly commandment.

10 Therefore will I send a fire vpon the walls of Tyrus, and it shall deuoure the palaces thereof.

11 Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because hee did pursue his brother with the sword, and he did cast off all piety, and his anger spoiled him euermore, and his wrath watched him alway.

12 Therefore will I kindle a fire vpon Teman, and it shall deuoure the palaces of Bosrah.

13 Thus saith the Lord For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they haue spit in the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Habbah, and it shall deuoure the palaces thereof with shouting, in the day of battell, and with a trumpet in the day of the whirlwind.

15 And their king shall goe into captiuitie, and his princes together, saith the Lord.

CHAPTER III.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burneth the bones of the king of Edom into lumps: hee holdeth his brother in the hand.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 Thus saith the Lord, For three transgressions of Iudah, and for foure, I will not turne to it, because they haue cast away the lawe of the Lord, & haue not kept his commandements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they sold the righteous for silver, and the poore for shoes.

7 They gape out the head of the poore, in the dust of the earth, and peruert the wayes of the meke, and a man as the fisher will goe in to a mayd, to dishonour, and ruine holy Name.

8 And they lie downe vpon clothes layde out, and they pledge by euery altar, and they drinke the wine of the condemned, in the house of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oke, notwithstanding I destroyed his fruit from above, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you forth in the wilderness, to the wilderness, to possess the land of the Amorite.

11 And I raised vp of your sinners for Kings,

phers, and of your young men for Nazirites. Is it not euen thus? O ye children of Israel, saith the Lord?

12 But yet gave the Lord many signes and tokens, and commanded the Prophets, saying, Propheticall word.

13 Behold, I am pressed vnder you as a cart is pressed that is full of sheaves.

14 Therefore the swift shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty fortifie his force.

15 Not hee that handleth the bow, shall stand, and hee that is swift of foot, shall not escape, neither shall hee that rideth the horse, saue his life.

16 And he that is of a mighty courage among the strong men, shall away take in that day, saith the Lord.

CHAPTER IIII.

Heare this word that the Lord pronounceth against you, O children of Israel, against the whole familie which I brought vp from the land of Egypt, saying,

1 You only haue I knowne of all the families of the earth, therefore will I visit you for all your iniquities.

2 Can two walke together except they be agreed?

3 Will a Lyon roare in the fourth, when hee hath no pray? or will a Lyons whelpie crie out of his den, if he haue taken nothing?

4 Can a bird fall in a snare vpon the earth, where no fowler is? or will he take vp the snare from the earth, and haue taken nothing at all?

5 Or shall a trumpet be blown in the citie, and the people be not afraid? or shall there be quill in a cigne, and the Lord hath not done it?

6 Surely the Lord God will doe nothing, but hee haue reuealed his secret to his seruants the Prophets.

7 The Lyon hath roared, who will not be afraid? the Lord God hath spoken, who can but propheticall?

8 Proclaime in the palaces, & in the land of Egypt, & say, Assemble your selves vpon the mountaynes of Samaria: so beholde the great tumults in the mids thereof, and the oppressed in the mids thereof.

9 For they know not to doe right, saith the Lord: they store vp violence, and build themselves their palaces.

10 Therefore thus saith the Lord God, An aduersarie shall come euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shall be spoiled.

11 Thus saith the Lord, As the shepheard taketh out of the mouth of the Lyon two leys, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed: and in Damascus as in a couch.

12 Heare, and testifie in the house of Iacob, saith the Lord God, the God of Israel.

Ye countenanced my enemies, and abused my grace, and suddenly went about to floupe the mouthes of my Prophets.

You haue neglected me with your sinnes, Isa. 1. 14.

None shall be deliuered by any meanes.

I haue only chosen you to be mine among all other people, and yet you haue forsaken me.

Hereby the Prophet signifieth that hee speaketh not of himselfe, but as God guideth and moueth him, which is called the agreement between God and his Prophets.

Will God threaten by his Prophets, except there be some great occasion?

Can any thing come without Gods prouidence?

Shall his threatenings be in vaine?

Shall the Prophets threaten Gods iudgements and the people not be afraid?

Doth any aduersarie come without Gods appointment?

God dealeth not with the Israelites, as he doeth with other people: for hee curreth warneth them before of his plagues by his Prophets.

Because the people curreth murmured against the Prophets, hee sheweth that Gods Spirit moued them to speake as they did.

He calleth the Ammonites as the Philistines and Egyptians, to be iudges of Gods iudgements against the Israelites for their cruelty and oppression.

The first of their cruelties and theft appeareth by their great riches, which they haue in their houses.

When the Lyon hath fasted his hunger, the shepheard findeth a leg or a tipp of an eare, to shew that the shepheard haue bene worried.

Where they thought to haue had a sure hold, and haue become in sicke.

14 Surely in the day that I shall visit the iniquities of Israel upon him, I will also visit the altar of Beth-el, and the horns of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IIII.

HEARE this worde, ye ^{kinge} of Basban that are in the mountaine of Samaria, which oppress the poore, and destroy the needie, and they say to their masters, Bring and let vs drinke.

1 The Lord God hath sworne by his holines, that loe, the dayes shall come vpon you, that hee will take you away with ^{thornes}, & your posteritie with ^{hookes}.

2 And ye shall goe out at the breaches euery way forward, and ye shall cast your selues out of the palace, saith the Lord.

3 Come to ^{Beth-el}, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, and your riches after three ^{yeeres}.

4 And offer thanksgiuings of ^{oſeuens}, publish and proclaime the free offerings: for this I likeh you, O ye children of Israel, saith the Lord God.

5 And therefore haue I giuen you ^{cleannes} of teeth in all your cities, and scarcenes of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

6 And also I haue withholden the raine from you, when there were yet three ^{moneths} to the harvest, & I caused it to raine vpon one citie, and haue not caused it to raine vpon another city: one piece was rained vpon, and the piece whereupon it rained not, withered.

7 So two, or three cities wandred vnto one citie to drinke water, but they were ^{not} satisfied: yet haue ye not returned vnto me, saith the Lord.

8 I haue smitten you with blasting and mildew: your great gardens & your vineyards, and your figgers, and your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

9 Pestilence haue I sent among you, after the manner of ^{Egypt}: your young men haue I slaine with the sword, & haue taken away your horses: and I haue made the stinke of your tents to come vp, even vnto your nostrils, yet haue ye not returned vnto me, saith the Lord.

10 I haue ouerthrowe you, as God ouerthrew Sodom & Gomorah: and ye were as a ^{firebrand}, plucked out of the burning, yet haue ye not returned vnto me, saith the Lord.

11 Therefore thus will I do vnto thee, O Israel: and because I will doe this vnto thee, prepare to ^{meet} thy God, O Israel.

12 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought, which maketh the morning darknesse, and walketh vpon the hie places of the earth, the Lord God of hosts is his Name.

CHAP. V.

HEARE ye this word, which I lift vp vpon you, ^{ye} children of Israel, a lamentation of the house of Israel.

1 The ^{virgine} Israel is fallen, and shall no more rise: she is left vpon her land, and there is none to raise her vp.

2 For this sayth ^{the} Lord God, The city which went out by a thousand, shall leaue an hundred, and that which went forth by an hundred, shall leaue ten to the house of Israel.

3 For thus saith the Lorde vnto the house of Israel, Seeke ye me, and ye shall liue.

4 But seeke not Beth-el, nor enter into Gilgal, & go not to Beer-sheba: for Gilgal shall go into captivity, and Beth-el shall come to nought.

5 Seeke the Lord, and ye shall liue, least hee breake out like fire in the house of Ioseph and deuoure it, & there be none to quench it in Beth-el.

6 They turne ^{iudgement} to wormewood, and leaue off righteousnesse in the earth.

7 Hee maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, & powreth them out vpon the open earth: the Lord is his Name.

8 Hee strengtheneth the destroyer against the mightie, and the destroyer shall come against the fortresse.

9 They haue hated him, that rebeked in the gate: and they abhorred him that speaketh vprightly.

10 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

11 For I know your manifold transgressions, and your mighty finnes: they afflict the iust, they take rewardes, and they oppress the poore in the gate.

12 Therefore the prudent shall keepe silence in that time, for it is an euill time.

13 Seeke good & not euill, that ye may liue: and the Lord God of hosts shall be with you, as you haue spoken.

14 Hate the euill, and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hosts wil be merciful vnto the remnant of Ioseph.

15 Therefore the Lord God of hosts, the Lord saith thus, Mourning shall be in all streets: & they shall say in all the hie ways, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourne, to mourning.

16 And in all the vines shall be lamentation: for I will passe through thee, saith the Lord.

17 Wide vnto you, that desire the day of the Lord: what haue you to doe with it? the day of the Lord is darkened, and not light.

18 As if a man did flee from a lyon, & a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

19 Shall not the day of the Lord be darknes, and not light, euen darknes and no light in it?

20 I hate and abhorre your feast dayes, and I will not dwell in your solemne assemblies.

21 Though ye offer me burnt offerings & meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

22 Take thou away from mee the multitude of thy songs: for I will not heare the melodie of thy viols.

23 And let iudgement runne downe as waters, and righteousnesse as a mightie riuer.

24 Haue ye offered vnto me sacrifices and offerings in the wilderness foure yeares, O house of Israel?

b Meaning that the tenth part should leaue the tenth.

c In these places they worshipped new idoles, which aforetime serued for the true honon of God: therefore he saith that they shall not saue them. d In steade of iudgement and equitie they execute crueltie and oppression. e He describeth the power of God, Job 9. 9.

f They haue the Prophets which reprove them in the open assemblies.

g Ye take both his money & also his tooles, wherewith he should liue.

h God will so plague them that they shall not suffer, the godly once to open their mouths to admonish them of their faultes.

i So that all degrees shall haue notice of lamentation of the great plagues.

k Thus he speaketh, because the wicked and hypocrites said they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30. 2. Ier. 31. 1. Ier. 31. 13.

l Because ye haue corrupted my true seruice, & remaine obstinate in your vices, I will not heare you. m Do your duty to God, & to your neighbour, & ye shall see his grace plentifully if you shew your abundant affections according to Gods word.

a That dole which you chose
med as your king
and cared about
as you did. Chime
in which images
you thought that
there was a cer-
tain disfigure-
e The people
threw their
this which bread
did not Gods
glories nor men-
any by his Pres-
phers
b There were
ties were famous
by their first in-
bitants the Can-
nites and being
beforetime they
did nothing please
them that were
there because why
should you look
that they should
sing you which
were brought in
to dwell in other
ment possessions
c If God have de-
stroyed these ex-
cellent cities in
three diuers king-
domes, as in Baby-
lon, Syria, and of
the Philistines and
hath brought their
wide borders into
a greater strait-
ness, then yours
yet are, think you
to be better, or to
escape
d Ye that are
one still in your
wickedness and
think that Gods
plagues are not
hard, budge your
selves to all idle-
ness, wastage and
riot
e As he caused
diuers kinds of
instruments to be
made to serve
Gods pleasure, so
he did cause
to invent as many
as serve their
own affections and
lusts
f They praised not
their brethren,
whereof now many
were blind and
carried away
g Some tread the
joy of them that
stretch themselves
shall depart
h Reads Ierem. 11. 14. I That is the cities and pompe
shall be so great, that none shall almost be left to burne the dead and therefore they
shall burne them as home, to carle out the burnt ashes with more safe. i That
is to some neighbours that dwell each round about. ii They shall be astonished
at this destruction, that they shall blasfeme the Name of God, and that they
are his people; but they shall be damned when they heare Gods Name and a horre-
ie, as they that are desperate on reprobate. iii Hee comforteth them, to barren
rocks, whereupon it is to value to beflow labour: knowing that Gods benefits can
haue no place among them. o Reads Chap. 59. p This is power and glory.
q From one corner of the country to another.

16 But you have borne the death your King,
and Chabaz your images, and the farrer of your
gold which you made to your selves.
17 Therefore will I raise you to go into cap-
tivity beyond Damascus, such the Lords, whose
Name is the God of hostes.
C H A P. VI.
W H E N shall they be as at Salem Zion, and
in the mountaine of Samaria, which
were famous at the beginning of the nation: &
the house of Israel came to them.
2 Go ye into Calneh, and see: and from
thence goe you to Hamath the great: then goe
downe to Gath of the Philistines: be ye better
then these kingdoms, or the border of their land,
greater then your border.
3 Yee that put farre away the euill day, and
approch to the feast of iniquities.
4 They lie vpon beddes of yuorie, & stretch
themselves vpon their beds, and eate the lambs
of the flocke, and the calves out of the stall.
5 They sing to the sounde of the viol: they
make to themselves instruments of musike like
Dauid.
6 They drinke wine in bowles, and annoint
themselves with the chiefe ointments, but no man
is grieved for the affliction of Ioseph.
7 Therefore now shall they goe captive with
the first that goe captive, and the sorow of them
that stretched themselves, as at hand.
8 The Lord God hath sworn by himselfe,
such the Lord God of hostes, I abhorre the ex-
cellence of Iakob, and hate his palaces: there-
fore will I deliuer vp the cite with all that is
therein.
9 And if there remaine men in one house,
they shall die.
10 And his vnkle i shall take him vp & burne
him to cary out the bones out of the house, and
shall say vnto him, that is by the sides of the
flood, is there yet any with thee? And hee shall
say, No. Then shall he say, Hold thy tongue
for wee may not remember the Name of the
Lord.
11 For beholde, the Lord commandeth and he
will smite the great house with breaches, and the
little house with clefts.
12 Shall horses mine vpon the rocke, or will
one plow there with oxen, for yee haue turned
iudgement into gall, and the fruite of righteou-
nesse into wormewood.
13 Yee reioyce in a thing of nought: yee say,
Haue not wee gotten vs i hornes by our owne
strength?
14 But beholde I will raise vp against you a na-
tion, O house of Israel, sayeth the Lord God of
hostes: and they shall afflict you from the entering
in of Hamath vnto the riuer of the wilderness.
C H A P. VII.
I T H A T is the cities and pompe
shall be so great, that none shall almost be left to burne the dead and therefore they
shall burne them as home, to carle out the burnt ashes with more safe. i That
is to some neighbours that dwell each round about. ii They shall be astonished
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are his people; but they shall be damned when they heare Gods Name and a horre-
ie, as they that are desperate on reprobate. iii Hee comforteth them, to barren
rocks, whereupon it is to value to beflow labour: knowing that Gods benefits can
haue no place among them. o Reads Chap. 59. p This is power and glory.
q From one corner of the country to another.

15 And beholde, I will form a people against you, in the
beginning of the fasting vpon me: I will growe
and loe, it was in the latter growth, after the
kings mowing.
16 And when they had made an end of eating
the grass of the land, then I sayd, O Lord God,
spare I beseech thee: who shall raise vp Iakob?
for he is small.
17 So the Lord repented for this: It shall not
be, sayeth the Lord.
18 Thus hath the Lord God shewed vnto
me, and beholde the Lord God called to iudge-
ment by fire: and it deuoured the great deep,
and did not spare a part.
19 Then said I, O Lord God, cease: I beseech
thee, who shall raise vp Iakob? for he is small.
20 So the Lord repented for this: This also shall
not be, sayeth the Lord God.
21 Thus againe he shewed mee, and beholde,
the Lord stood vpon a wall made by line: with a
line in his hand.
22 And the Lord said vnto mee, Amos, what
seest thou? And I said, A line. Then said the Lord,
Behold, I will set a line in the middes of my peo-
ple Israel, and will passe by them no more.
23 And the high places of Ithak shall be defo-
late, and the temples of Ithak shall be destroyed:
and I will seag against the house of Ieroboam with
the sword.
24 Then Amaziah the Priest of Beth-el sent
to Ieroboam King of Israel, saying, Amos hath
conspired against thee in the middes of the house of
Israel: the land is not able to beare all his words.
25 For thus Amos saith, Ieroboam shall die by
the sword, and Israel shall be led away captive out
of their owne land.
26 Also Amaziah said vnto Amos, O thou
the Seer, goe, see thou away into the land of Iu-
dah, and there eat thy bread, and prophesie there:
27 But prophesie no more at Beth-el: for it is
the kings chappell, and it is the kings court.
28 Then answered Amos, and said to Amaziah,
I was no Prophet, neither was I a Prophets
sonne, but I was an herdsman, and a gatherer of
wildes figs.
29 And the Lord took mee as I followed the
flocke, and the Lord said vnto mee, Goe, prophesie
vnto my people Israel.
30 Now therefore heare thou the word of the
Lord. Thus sayest, Prophesie not against Israel,
and speake nothing against the house of Ithak.
31 Therefore thus sayeth the Lord, Thy wife
shall be an harlot in the cite, and thy sonnes and
thy daughters shall fall by the sword, and thy land
shall bee diuided by line: and thou shalt die in a
polluted land, and Israel shall surely goe into cap-
tivity forth of his land.
as this day he doeth against them that persecute the ministers of his Gospel.
C H A P. VIII.
A G A I N S T the rulers of Ithak. 1 The Lord shewed
vnto mee, and beholde, a bask of summer fruit.
2 And he said, Amos, what seest thou? And I
said, A bask of summer fruit. Then said the
Lord vnto mee, The end is come vpon my people
of Israel, I will passe by them no more.
3 And the songes of the Temple shall be how-
lings in that day, sayeth the Lord God: many dead
bodies

a To deuoure the
land: hee alledeth
to the invading of
the enemies.
b After the pub-
like commande-
ment for mowing
was giuen: or as
some read, when
the kings sheepe
were shorne.
c That is, stayed
this plague at my
prayer.
d Meaning that
Gods indignation
was intimated
against the high
burnt of this
people.
e Signifying that
this should bee
the last measuring
of the people, and
that he would de-
ferre his iudge-
ment no longer.
f That is, when
Amos had prophe-
sied that the king
should be destroy-
ed for this wicked-
ness, Ieroboam
had beene so hard
on the Prophet, that
for Iosephs sake
the king thought
this accusation fal-
sicious to con-
demne him, where-
as now other
could take place.
g When this in-
strument of Satans
was not able to
compasse his pur-
pose by tricking,
hee assayed by an-
other practise, that
was, to feare the
Prophet that hee
might depart, and
not reprove their
idolatry: these de-
penly, and to binde
his profit.
h Thus he shew-
eth by his extraor-
dinary vocation,
that God had gi-
uen him a charge,
which hee must
needes execute.
i That God wold
to approve the
authoritie of his
Prophets by his
plagues & iudge-
ments against
them, which were
malicious ene-
mies here, 1. 12.
and 2. 31. 5.

There shall be none left to mourn for them. 2 By saying the tale of food, and necessary things which you have gotten into your corner, and so cause the poor to find quickly that little that they have, and at length for necessity to become your slaves. 4 When the death was come, they were greedy of gain, that they thought the holy day to be an hindrance vnto them. 6 That is, the measure small, and the price great. 7 That is, the inhabitants of the land shall be drowned, as Nilus drowne many when it overfloweth. 8 In the midst of their prosperity, I will send great affliction. 9 Wherby he sheweth that they shall not onely perish in body, but also in soules for lacke of Gods word, which is the food thereof. 10 For the idolaters did vie to sweare by their idoles, which here be called the Papists yet doe by theirs. 11 That is, the common manner of worshipping, and the seruice or religion therewith.

3 Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. 4 Both the chiefe of them and also the common people.

bodies shall be in every place: they shall cast them forth with silence.

4 Heare this, O see that swallow vp the poore, that ye may make the needie of the land to faile.

5 Saying, When will the new month bee gone, that we may sell corne? and the Sabbath, that we may set fourth wheate, and make the Ephah small, and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needie for shooes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iakob, Surely I will neuer forget any of their works.

8 Shall not the land tremble for this, and euery one mourne, that dwalleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the sunne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning: and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnes vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, liueth, and the manner of Beersheba liueth, euen they shall fall, and neuer rise vp againe.

CHAP. IX.

1 Threading against the Temple, 2 And against Israel. 11 The restoring of the Church.

I saw the Lord standing vpon the Altar, and he said, Smite the lintel of the doore, that the posts may shake: and cut them in pieces, euen the heads of them all, & I will slay the last of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I command the serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, and hath laide the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from Caphtor and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the finiall kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not utterly destroy the house of Iakob, saith the Lord.

9 For Ioe, I will command, and I will sit the house of Israel among all nations, like as corne is sited in a sieue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the Tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it, as in the dayes of old.

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that soweth seed: and the mountaines shall drop sweet wine, and all the hills shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drinke the wine thereof: they shall also make gardens, and eat the fruits of them.

15 And I wil plant them vpon their land, and they shall no more bee pulled vp againe out of their land which I haue given them, saith the Lord thy God.

1 He sheweth that God will declare himselfe enemy vnto them in all places, and that his elements, and all creatures shall be enemies to destroy them. 2 He declareth by the wonderfull power of God by the making of the heauens and the elements, that it is not possible for man to escape his iudgements when he punisheth. 3 Am I more bound to you then to the Ethiopians, or to blackmores? yet haue I bestowed vpon you greater benefits. 4 Reade Ier. 47. 4. 5 Though he destroy the rebellious multitude, yet he will euer reuerse the remnant his Church to call vpon his Name. 6 Meaning that none of his should perish in his wrath. 7 I will send the Messiah promised, & restore by him the spirituall Israel, Acts 15. 16. 8 Meaning that the very enemies as were the Edomites and others, should be ioyned with the Iewes in one societie, and body, wherof Christ should be the head. 9 Signifying that there shall be great plenty of all things, so that when one kinde of fruit is ripe, another should follow, and euery one in course. 10 Reade Ier. 31. 11 The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

OBADIAH.

THE ARGVMENT.

He Iudemeant, which came of Esau, were mortall enemies alway to the Israelites, which came of Iakob, and therefore did not onely vex them continually with sundry kindes of crueltie, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised up the Prophet to comfort the Israelites, inasmuch as God had now determined to destroy their aduersaries, which did first vex them, and to send them such as should deliuer them, and set up the kingdome of Iudah, which he had promised.

5 So Jonah went out of the city, and sat on the East side of the citie, and there made him a boozhe, and sat vnder it in the shadowe: till he might see what should be done in the citie.

6 And the Lord God prepared a gourd, and made it to come vp vpon Jonah, that it might be a shadowe ouer his head, and deliuer him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day, and it smote the gourd, that it withered.

8 And when the sunne did arise, God prepared also a feruent East wind: and the sunne beat

upon the head of Ionah; that he fainted and wished in his heart to die; and said; It is better for me to die then to live.

9 And God said vnto Ionah, Doeſt thou weepe to be angry for the gourd? And he ſaid, I do weell as be angry vnto the death.

10 Then ſaid the Lord, Thou haſt had pity on the gourd forſake which thou haſt not laboured, neither waſt it grow, which came vp in a night and periſhed in a night;

11 And ſhould not I ſpare Nineueh that great citie, wherein are fix thouſand and ſixty ſix people, that cannot diſcerne betweene their right hand and their left hand, and ſo much cattell?

this gourd, and yet would reſiſt: God to ſhew his compaſſion and people: and ſignifying that they were children and ſinners.

g This declareth
the great inconse-
quences wherinto
Gods seruants doe
fall when they give
place to their own
affections, and doe
not in all things
willingly submit
themselves to
God.

h That God mercifully represent
him which would
pursue him, and
go on to so many thou-

M Thanks the Prophet of the tribe of Judah framed in the words of the Lord concerning Judah and Jerusalem, that he should be a sign and wonder, as was said through the prophet. He declares the destruction, first of the one kingdom, and then of the other, because of their manifold wickednesses, but chiefly for their idolatry. And to this ends he noteth the wickedness of the people, the cruelty of the princes and governors, and the permission of the false prophets, and the delighting in them. Then he setteth forth the coming of Christ, his kingdom, and the felicity thereof. This Prophet saith not that Ahab and all his false prophets in 1 King 22.8. but another of the same name, who had been a

12 For her plagues are grievous: for it is come
into Iudah; the enemy is come vnto the gate of
my people vnto Ierusalem.

He words of the Lord, that came unto Micah the¹ Motassite in the days of Iotham, Ahas, and Hezekiah kings of Iudah, which be now concerning Samaria, and I e-

h. Let the Philistines our enemies rejoice at our de-

11 Thou that dwellest at Shaphir, go together naked with shame: for thou dwellest at Za-

1 Which was a ci-
tie here to legu-

anah, shall not come forth in the mourning of
Beth-el: she ~~shall~~ receive of you for
his standing.

Salem, Toth. 18.99.
there called O-
phrah, & signifieth

12 For the inhabitant of March waited for
good, hopefull came from the Lorde vnto the

willeth them to
mourn and could
therein be in the

13 O thou inhabitant of Lachish, bind the chariot to the horse of peace: for this is the begin-

dash for their da-
sthetic.
k These were ci-

ning of the sinne to the daughter of Zion; for the transgressions of Israel were found in thee.

tics whereby the
enemies should
pass as he came
on land.

resteth P Gath: the honour of *David* floure, as a
lie to the kings of Israel.

1 He shall not
depart before he
has finished

Yea, I will bring an Inhabitant vnto thee, O Inhabitant of Maresban, he shall come vnto Adullam. & the glory of Israel.

you and say you
shall pay for his
tarrying.

16. Make thee bald, and make thee for thy delicate children: enlarge thy baldness as the eagle.

had shut vp Ieru-
salem, that they
could not find a

[illegible]

could not lead to
success them,
and remained therein
Thou first receivedst

the idolatrie of Ierobam. And so did Iuda Ierusalem, the Philistines their neighbours; but they shall deceiue thee, as Iuda did Ierusalem. And thou shalt be as Ierusalem, and shalt be as the Philistines.

Thou shalt bribe
well as they of Jeru-
salem it figured an he-

CHAP. II.

For is any thought
in the mind of the
O

The second group are those who have been told that they would reach the Republic through the

1. The first of these is the fact that the

W^ho vnto them that imagine iniquities
and worke wickednes vpon their beds
when morning is light they practise it because

2. As soon as they rise, they

their hand + bath power
of the night and according to their power have taken.

execute their
wicked designs
in the year.

3-AM

10

1

10

And thou, O tower of the rocks, the strong hold of the daughter Zion, thou shalt be come even the first dominion, and king shall come to the daughter Jerusalem.

Now why does this cry with lamentation? Is there a king in this? Is the ruler perished? Or how much does this in a woman in trouble.

10 To sorrow and mourn, O daughter Zion, like a woman in trouble; for thou hast been so forth of the city, and dwell in the field, and thou goest to Babel; yet there thou shalt be delivered: there the Lord shall receive thee from the hand of thine enemies.

18 Now also many nations are gathered
against thee, saying, Zion shall be
condemned, and our eye shall look
upon Zion.

11 But they know not the thoughts of the Lord: they understand not his counsel: for he shall gather them as the sheaves in the barn.

13 Arise and thresh, O daughter Zion; for I will make thee thresh wheat: thou shalt thresh wheat, and thou shalt break in pieces many people: & I will consecrate their riches unto the Lord: and their substance into the ruler of the whole world.

С Н А Р. V.

NO defensible arguments, O daughter of Jerusalem: he hath laid siege against vs: they possesse the hill: they shall finite the ridge of Iffrac with a red vpon the cheekes.

2 And thou Beth-leem Ephrathah art ^b little
to be among the thousands of Judah, yet out of
thee shall he come forth unto me that shall be the
ruler in Israel, whose goings forth have been
from the beginning and from everlasting.

Therefore will he judge them vntill the
distinction which shall beare, shall trauaile
then the remnant of their brethren shall returne
vnto the children of Israel.

And he shall stand, & feede in the strength
of the Lord, and in the maiestie of the Name of
the Lord his God, & they shall dwell full: for now
shall he be magnified vnto the ends of heauen,

113 And he shall be for peace when Asithur shall come into our land: when he shall tread in our palaces, then shall we raise against him seven liephards, and eight principal men.

6. And they shall destroy **Asshur** with the sword, & the land of **Nimrod** with their fowords: thus shall he deliver us from **Asshur**, when hee cometh into our land, and when he shall tread within our borders.

And the remnant of Iacob shall be among many people, as a dew from the Lord, and as the showres vpon the graffe, that waiteth for him.

the coming of the Antichrist, shall be a king, who will not for
Orrill shall his wars be appointed of God, and all enemies. f. He cometh
forth the law to women with child, who for a time shall have their power
but at length they should have a comfortable deliverance, (town 1622. c. 10) b.
Christ himself shall be public and manifest, and his people, as well the Gen-
tles as the Jews, shall dwell in safety. f. The Christian shall be a sufficient safe-
garde for vs, and though the enemy invade vs for a time, yet shall God fight vs
many which shall be able to deliver vs. g. These whom God shall rayle vp for
the deliverance of his Church, shall destroy all y enemies thereof, which are meant
here by the Antichrist and Babylonians, which were the chiefest at that time. h.
By these godly men will God deliver vs when the enemy cometh against vs, Iacob 1.
i. The remnant of the Church which God shall deliver shall only depend on Gods
power and defence, as doth the state of the land, and not on the hope of a king.

man, not born in the forest of Adam.

and the remnant of Israel on thorns among the Gentiles in the midst of many peoples as the Lion among the beasts of the forest, and as the Lion whelps among the flocks of sheep, who when he goeth forthow, treadeth down and treadeth in blood, and none can deliver.

9. Time and ball be left upon time adversaries, and all time enemies to be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will cut off thine altars out of the midst of thee, and I will destroy thy shrines.

11 And I will cut off the cities of thy land,
and overthrow all thy strong holds.

14 And I will cut off their enchantments out of their hand: and they shall have no more sorcery.

13 Thine idoles also will I cut off, and thine
images out of the mids of thee: and thou shalt no
more worship the work of thine hands.

14 And I will plucke vp thy groues out of the
middle of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my
wrath & indignation vpon the heathen, I which
they haue not heard.

CHAP. VI.

[Faint, mostly illegible handwriting]

Harken yet now what the Lord saith. Arise
I thou, and contend ^{against} the^a mountaines,
and let the hills heare thy voyce.

2 Heare ye, O mountanes the Lords quarell,
and ye mighty foundations of the earth: for the
Lorde hatir a quarell against his people, and hea
will plead with Israel.

3. O my people what have I done unto thee?
or wherein have I grieved thee? testify against
me.

4 Surely I^b brought thee vp out of the land of Egypt, and redeemed thee out of the house of servants, and I have sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab hath devised, and what Balaam the sonne of Beor answered him from Shittim vnto Gilgal, that ye may know the punishment of the Lord.

6 Wherewith final I come before the Lord,
and bow my selfe before the high God: I shall
come before him with burnt offerings, and with
calves of a years old?

7 Will the Lord bepleased with thousands of
rammes, or with ten thousand rivers of oyle: shall
I gine my first borne from my transgression, the
fruit of my body for the house of mine God?

8 He hath blessed thee, Oman, what is good,
and what the Lord requireth of thee: surely to
doe iustly, and to loue mercy, and to humble thy
selfe towards the Lord.

9 The Lords voyce crieth vnto the city, and
the man of wisdome that see thy name: Hear the
rod and who hath appointed it.

10 Are yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

derth. g The Prophet in few words collect them to the second Table, to know if they will obey God, and if so, he has prescribed the way to do so. In the next, that when God speaks with the godly will acknowledge his majesty, and consider what he brings with the blessing, but God will not be so merciful to

I shall

[illegible]

... ..

ix 'Shah'

1 That is of Ierusalem.
2 Thou shalt be confirmed with inward grise and euill.
3 Meaning that the citie should go about to hate her men as they that hold on that which they would perseuer in. You shall see euill shall the corruption and idolatry, wherewith the tribes were infected vnder Omri and Ahab his sonne: and to exclude some euillings, you allegie the Kings house by his lawnes, and also wisdom, and police in so doinge shall you shall not escape punishment: but as I haue shewed you great sinnes, & taken you for my people, so shall your plagues be accordingly. Luke 12. 47.

4 The Prophet taketh vpon him the person of the church, which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remaining: for all are given to euill, and decess, so that none flourish his owne brother.
5 He sheweth that the prince, the iudge, and the rich man are linked together all as one euill, and to close the doings of another.
6 That is, the rich man that is able to give money, and to buy from the wicked euill, and to buy from the men among themselves, and to buy from the one confederate with one confederate doe euill. e They that are of most estimation and are counted most honest among them, are but thornes and briars to prick. f Meaning of the Prophet and gouernours. g The Prophet sheweth that the only remedie for the godly in desperate euill is to flee vnto God for succour.

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?
12 For the rich men thereof are full of cruelty, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.
13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy iniquities.
14 Thou shalt eate and not be satisfied, and thy casting downe balles in the middes of thee, and thou shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.
15 Thou shalt sowe, but not reape: Thou shalt tread the olives, but thou shalt not anoint thee with oyle, and make sweete wine, but shalt not drinke wine.
16 For the statutes of Omri are kept, and all the manner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickedness of these times. 14 The prosperity of the Church.
Woe is it, for I am as the Summer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.
2 The good man is perished out of the earth, and there are none righteous among men: they all lie in wait for blood: euery man hunteth his brother with a net.
3 To make good for the euill of their hands, the prince asketh, and the iudge iudgeth for a reward: therefore the great man he speaketh out the corruption of his soule: so they wrap it vp.
4 The best of them is as a bracke, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen and thy visitation commeth, then shall be their confusion.
5 Trust ye not in friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.
6 For the son reuileth the father: the daughter riseth vp against her mother, the daughter in law against her mother in law, and a mans enemies are the men of his owne house.
7 Therefore I will looke vnto the Lorde:

I will waite for God my Saviour: my God will heare me.

8 Reioyce not against me, O mine enemies: though I fall, I shall rise: when I shall sit in darkness, the Lord shall be a light vnto me.
9 I will beare the wrath of the Lord, because I haue sinned against him: vntill hee pleade my cause, and execute iudgement for me: then will he bring mee forth to the light, and I shall see his righteousness.
10 Then shall that is mine enemy, shall looke vpon it, and shall be confounded her, which said vnto mee, Where is the Lord thy God? Mine eyes shall beholde her: now shall she be trodden downe as the myre of the streetes.
11 This is the day that thy walles shall be built: this day shall driue farre away the decree.
12 In this day also they shall come vnto thee from Asshur, and from the strong cities, and from the strong holdes euen vnto the river, and from Sea to Sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of their inventions.
14 Feede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) in the mids of Carmel: let them feede in Bashan and Gilead, as in old time.
15 According to the dayes of thy coming out of the land of Egypt, will I shew vnto him maruelous things.
16 The nations shall see, and be confounded for all their power: they shall lay their hand vpon their mouth: their eares shall be deafe.
17 They shall lick the dust like a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lord our God, and shall feare because of thee.
18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? Hee reteineth not his wrath for ever, because mercie pleaseth him.
19 He will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all their sinnes into the bottom of the sea.
20 Thou wilt performe thy truth to Iacob, and mercy to Abraham, as thou hast sworn vnto our fathers in old time.

frayd to heare men speake, lest they should heare of their destruction. r They shall fall flat on the ground for feare. s As though he would not see it, but wille it in. Meaning of his elect. u The Church is assured, that God will declare in due time the truth of his mercifull promise, which he had made of old to Abraham, & to all that should apprehend the promise by faith.

h This is spoken in the person of the Church, which calleth the malignant Church her enemy.
i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.
k Meaning, the cruell empire of the Babylonians.
l When the Church shall be restored, they that were enemies before shall come out of all the corners of the world vnto her, so that neither holdes, riues, seas, nor mountaines shall be able to let them in.
m Before this grace appeares, holiness is howe grieuously the hypocrites themselves shall be punished, seeing that the earth is full of them, which cannot fine. Shall be made waste because of their wickedness.
n The Prophet prayeth to God to be mercifull vnto his Church, when they should be utterly destroyed.
o Solitary places in Babylon, and to be benighted vnto them as in time past.
p God promiseth to be fauourable to his people, as he had bene aforetime.
q They shall be as dumme men and deere bragg no more.
r They shall be ashamed and confounded.
s They shall fall flat on the ground for feare.
t As though he would not see it, but wille it in.
u The Church is assured, that God will declare in due time the truth of his mercifull promise, which he had made of old to Abraham, & to all that should apprehend the promise by faith.

NAHV M.

THE ARGVMENT.

As they of Nineveh shewed themselves prompt and ready to receive the words of God, at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselves to worldly means to increase their dominion, then seeking to continue in the feare of God, and trade therein they had begun, they cast off the care of religion, and so returned to their vices, and provoked God to his iudgement against them, in afflicting his people. Therefore their citie Nineveh was destroyed, and Nebuchadrezzar king of Babel (for as some think Nebuchadrezzar) enjoyed the empire of the Assyrians. But because God hath a continuall care of his Church, hee stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasse his sonne, as the Lxx. write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.



His burden of Nineveh. The book of the vision of Nahum the Elkeshite.

God is jealous, and the Lord revengeth: the Lord revengeth: even the Lord of anger: the Lord will take vengeance on his adversaries, and he will respect his enemies.

The Lord is slow to anger, but his anger is in power, and will not surely clear: the wicked: the Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet.

He rebuketh the sea, and drieth it, and hee drieth vp all the rivers: Babylon is wasted, and Carmel, and the flower of Lebanon is wasted.

The mountaines tremble for him, and the hills melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

Who can stand before his wrath? or who can abide in the fierceness of his wrath? his wrath is poured out like fire, and the rocks are broken by him.

The Lord is good, and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

But passing over as with a flood, he will utterly destroy the place thereof, and darkenesse shall pursue his enemies.

What do ye imagine against the Lord? he will make an utter destruction: affliction shall not rise vp the second time.

For he shall come as vnto thornes folden in another, and as vnto drunkards in their drunkenesse: they shall be deuoured as stubble fully dried.

There commeth one out of thee that imagineth euill against the Lord, as a wicked counsellor.

Thus saith the Lord, Though they be quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

For now I will breake his yoke from thee, and will burst thy bonds in sunder.

And the Lord hath giuen a commandment concerning thee that no more of thy name bee sown: out of the house of thy gods will I cut off the graues, and the molren images: I will make at thy graue for thee, for thou art vile.

Behold vpon the mountaines the feet of him that declareth, and publisheth peace: O Iudah, keepe thy solemne feastes, performe thy vowes: for I wicked shall no more passe through thee: he is utterly cut off.

CHAP. II.

Of the fall of Nineveh, and of the deliverance of Israel.

Of the fall of Nineveh.

The destroyer is come before thy face: keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightily.

For the Lord hath turned away the glory of Iacob, as the glory of Israel: for the emptiers haue emptied them out, and marred their vine branches.

The shield of his mightie men is made red, the valiant men are in scarlet: the charrets shall be in the fire and flames in the day of his preparation, and the furre trees shall tremble.

The charrets shall rage in the streets: they shall runne to and fro in the hie wayes: they shall seme like lampes: they shall shoot like the lightning.

Hee shall remember his strong men: they shall stumble as they go: they shall make haste to the walles thereof, and the defence shall bee prepared.

The gates of the river shall bee opened, and the palace shall melt.

And Huzzab, the Queen shall be led away captiue, and her maides shall lead her as with the voyce of doves, smiting vpon their breasts.

But Nineveh is of old like a poole of water: yet they shall flee away. Stand, stand, shall they cry: but none shall looke backe.

Spoyle ye the siluer, spoyle the golde: for there is none end of the store and glory of all the pleasant vessels.

She is emptye and void and waste, and the heart melteth, and the knees smite together, and sorow is in all loynes, and the faces of them all gather blackenesse.

Where is the dwelling of the lions, and the pasture of the lions whelps? where the lyon and the lyoness walked, and the lyons whelpe, and none made them afraid.

The lion did teare in pieces ynough for his whelpe, and worried for his lyoness, and filled his holes with pray, and his denues with spoyle.

Behold, I come vnto thee, saith the Lord of hosts, and I wil burne her charrets in the smoke, and the sword shall deuoure thy yong lions, and I will cut off thy spoyle from the earth, and the voyce of thy messengers shal no more be heard.

To spoyle Nineveh, and prometh them infinite riches and treasures. That is, Nineveh, and the men thereof shall be alter this sort. Reade Ioh. 1. 6. 1 Meaning, Nineveh, whose inhabitants were cruel like the Lions, and giuen to all oppression, and spared no violence or tyranny to provide for their wives and children. That is, as soone as my wrath beginneth to kindle. Signifying the heralds, which were accustomed to proclaim warre. Some read, of thy gunnes teeth wherewith Nineveh was wont to bruite the bones of the people.

CHAP. III.

Of the fall of Nineveh, and of the deliverance of Israel.

Bloody city, it is all full of lyes & robberie: the pray departeth not.

The noyse of a whip, and the noyse of the moouing of the wheelles, and the beating of the horses, and the leaping of the charrets.

The horseman lifteth vp both the bright sword, and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none end of their corpses: they stumble vpon their corpses.

Because of the multitude of the fornications of the harlot that is beautifull, and is a mistress of witchcraft, & selleth the people through her beauty and subtiltie: enticeth yong men, and bringeth them

Thar is, Nebuchadnezzar is in a readinesse to destroy the Assyrians and the Prophet derideth the enterprises of the Assyrians which prepared to resist him.

Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom hee encouraged them, reade Isa. 10. 12.

Signifying, that the Israelites were utterly destroyed.

Both to feare the enemy, and also that they themselves should not so soone eiepie blood one of another to discourage them.

Meaning, their speares should shake and crash together.

Then the Assyrians shall seeke by all means to gather their power, but all thing shall faile them.

The Assyrians will flatter themselves and say, that Nineveh is so ancient that it can neuer perill, and is as a fishpoole, whose waters they that walke on the banks cannot touch: but they shall be scattered, and shall not looke backe though men would call them.

God commandeth the enemies

To spoyle and robbe.

Hee sheweth how the Caldeans shall haue, and how courageous their horses shall be in beating the ground when they come against the Assyrians.

He compareth Nineveh to a harlot, which by

To destruction.

her beauty and subtiltie enticeth yong men, and bringeth them

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her whoredome, and the nations through her witchcrafts.

Behold, I come vpon thee, sayeth the Lord of hosts, and will discouer thy skirts vpon thy face, and will shew the nations thy filthinesse, and the kingdome thy shame.

And I will cast filth vpon thee, and make thee vile, and will set thee as a gasing stocke.

And it shal come to passe, that all they that looke vpon thee, shall flee from thee, and say, Nineueh is destroyed, who will haue pitie vpon her? where shall I seeke comforters for thee?

Art thou better then? No, which was full of people? that lay in the riuers, and had the waters round about it? whose ditch was the sea, and her wall was from the sea?

Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

Yet was shee caried away, and went into captiuitie: her yong children also were dashed in pieces at the head of all the streetes: and they cast lots for her noble men, and all her mightie men were bound in chaines.

Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seeke help because of the enemy.

All thy strong cities shalbe like figgetrees

with the firstripe figge: for if they be shaken, they fall into the mouth of the eater.

Behold, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, & the fire shal deuoure thy barres.

Draw thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the mortar: make strong bricke.

There shal the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

Thou hast multiplied thy merchants about the starres of heauen: the locust spoyleth and flyeth away.

Thy princes are as the grasshoppers, and thy captaines as the great grasshoppers which remain in the hedges in the cold day: but when the sunne ariseth, they flee away, & their place is not knowne where they are.

Thy shepherds do sleepe, O king of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, & no man gathereth them.

There is no healing of thy wound: thy plague is grievous: all that heare the bruite of thee, shal clappe the hands ouer thee: for vpon whom hath not thy malice passed continually?

HABAKKUK.

THE ARGVMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kind of affliction and crueltie, and yet can see none end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbornnesse and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, hee comforteth them by this, that God will punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithful to patience by his owne example, and seareth them a forme of prayer, where-with they should comfort themselves.

CHAPTER I.

A complaint against the wicked that persecute the iust.

He burden, which Habakkuk the Prophet did see.

O Lord, how long shall I cry, and thou wilt not heare! when cry out vnto thee for violence, and thou wilt not helpe!

Why doest thou shew me iniquitie, and cause me to behold sorow? for spoyling, and violence are before me: and there are that raise vp strife and contention.

Therefore the Law is dissolved, and iudgement doth neuer goe forth: for the wicked doeth compasse about the righteous, therefore wrong iudgement proceedeth.

Behold among the heathen, and regard, and wonder, and maruaile: for I will worke a worke in your dayes: ye will not beleue it, though it be told you.

For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the breadth of the land to possesse the dwelling places that are not theirs.

They are terrible and fearful: their iudgemente God will de-
fence Gods worde, so shall yee not now beleue the strange plagues which are at hand. They themselves shall be your iudges in this cause, and none shall haue authoritie or them to couerill them.

ment, & their dignity shal proceed of themselves.

Their hories also are swifter then the leopards, and are more fierce then the wolues in the evening: and their horsemen are many: and their horsemen shall come from farre: they shall sie as the eagle hasting to meate.

They come all to spoile: before their faces shalbe an Eastwinde, and they shall gather the captiuitie as the land,

And they shall mocke the Kings, and the princes shalbe a scorn vnto them: they shall deride euery strong hold: for they shal gather dust, and take it.

Then shall they take a courage, & transgress & doe wickedly, imputing this their power vnto their god.

Art not thou of old, O Lord my God, mine holy One? we shall not die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

Thou art of pure eyes, and canst not see euill: thou canst not behold wickednesse: wherefore doest thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man, that is more righteous then he?

And makest men as the fishes of the sea, and as the creeping things, that haue no ruler ouer them?

hath appointed, and also that their sinnes required such a sharpe rod. So that the great deuoureth the small, and the Caldeans destroy all the world.

15 They

Signifying that Gods iudgements should suddenly destroy the Assyrians. as these vermine are with raine or change of weather.

Thy princes and councillors.

Meaning that there was no people, to whom the Assyrians had not done hurt.

Exe. 33.

For the fewest most feared this winde, because it destroyed their fruits.

They shalbe many in number. They shall call vp mountains against

The Prophet comforteth the faithful that God will also destroy the Babylonians, because they shall abuse this victory, & become proud, and insolent, attributing the prayse hereof to their idols.

He saith that the godly of Gods protection, shewing that the enemy can doe no more then God

1. So that

m Meaning, that the enemies flatter themselves, and glory in their own force, power and wit.
n Meaning, that they should not.

a I will renounce mine own strength, and will trust in God to be justified what I shall answer them that abuse my preaching, and to be armed against all temptations.

b Write it in great letters, that they may read it.

c Which contained the declaration of the counsel of the Church, which thing though God execute not according to man's affections, yet the issue of both is certain at his time appointed.

d To trust in himself, or in any worldly thing, is never to be quiet: for the only rest is to stay upon God by faith.

e He compareth the proud and contentious man to a drunkard that is without reason and sense, whom God will punish and make him a laughing stocke to all the world: and this he speaks for the foolishness of the Chaldeans.

f Signifying, that all the world shall witness the destruction of Babel, and thereby their oppression and contumacious they heape but upon them.

g Signifying, that the more they are troubled, the more they are distressed.

h Signifying, that the contentious man is the ruler of his own house, when he thinketh to resist by cruelty and oppression. i The stones of the house shall cry, and say that they are built of blood, and they shall answer and say the same of it false. k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire. l In the destruction of the Babylonians, his glory shall appear through all the world. m He reproacheth thus the king of Babylon, who as he was drunken with contumacious and cruelty, so he provoked others to the same, and inflamed them by his rage, and so in the end brought them to ruin.

15 They take vp all with cheare, as they catch it in their net, and gather it in their yarne, whereof they reioyce, and are glad.

16 Therefore they sacrifice vnto their net, and burne incense vnto their yarne, because by them they haue gotten their portion of prey, and their meat is plenteous.

17 Shall they therefore stretch out their net, and not spare continually to slay the nations?

18 Will stand vpon my watch, and see me vpon the tower, and will looke & see what he would say vnto me, and what I shall answer to him that roweth in the net.

19 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne that readeth it.

20 For the vision is yet for an appointed time, but at the last it shall speake, and not lie: though it tarry, waite: for it shall surely come, and shall not fail.

21 Behold, hee that lieth vp himselfe, his mind is not vpright in him, but the lust shall liue by his faith.

22 Yes, indeede the proud man is hee that is reuelled by wine: therefore shall he not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapech vnto him all people.

23 Shall not all these take vp a parable against him, and a taunting proverb against him, and say, Hee that increaseth that which is not his? how long? and hee that laderh himselfe with thicke clay?

24 Shall they not rise vp suddenly, that shall bite thee? and awake, that shall slurre thee? and thou shalt be their praye?

25 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mans blood, and for the wrong done in the land, in the cite, and vnto all that dwell therein.

26 Ho, he that couereth an euill couerousnesse to his house, that hee may set his nest on high, to escape from the power of euill.

27 Thou hast conspired shame to thine own house, by destroying many people, and hast sinned against thine owne soule.

28 For the stone shall cry out of the wall, and the beame out of the timber shall answer it.

29 Woe vnto him that buildeth a towne with blood, and erecteth a city by iniquitie.

30 Behold, is it not of the Lord of hostes, that the people shall labour in the very fire? the people shall euen weary themselves for very vanitie.

31 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

32 Woe vnto him that queth his neighbour, and drinketh thronesthis neighbours blood, and maketh him

drunken also, that thou mayest see their privities.

33 Thou art filled with shame for glory: drinke thou also, and bee made naked: the cup of the Lords right hand shall be turned vnto thee, and shameful spauing shall be for thy glory.

34 For the crueltye of Lebanon shall come: it shall be the spoyle of the beastes, which made them afraid, because of mans blood, and for the wrong done in the land, in the city, and vnto all that dwell therein.

35 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumber idols.

36 Woe vnto him that sayeth to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: behold, it is layed out with gold and silver, and there is no breath in it.

37 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A Prayer of Habakkuk the Prophet for the Ignorances.

1 O Lord, I haue heard thy voice, and was afraid: O Lord, reuise thy works in the mids of the people, in the mids of the yeres make it known: in wrath remember mercy.

2 God cometh from Teman, and the holy One from Paran, Selah. His glory couereth the heavens, the earth is full of his praise.

3 And his brightness was as the light: hee had hornes comming out of his hands, and there was the hiding of his power.

4 Before him went the pestilence, and burning coles went forth before his face.

5 He stood & measured the earth: hee beheld and disolued the nations; and the euilasting mountaines were broken, and the ancient hills did bow: his wayes are euilasting.

6 For by iniquity I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

7 Was the Lord angrie against the rivers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride vpon thine horses? thy charres brought saluation.

8 Thy bowe was manifestly reuealed, and the stones of the tribes were a sure word, Selah, thou diddest cleaue the earth with rivers.

9 The mountaines saw thee, and they trembled: the streame of the water passed by: the deepe made a noise, and lift vp his hand on high.

10 The sunne and moone stood still in their habitation: at the light of thine arrowes they went, and at the bright shining of thy speares.

11 Thou treadest downe the land in anger, and diddest trample the high fortifications.

12 The iniquity of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the confusion of thy Church, and of all the of the Medimites, which destroyed themselves, by the sword of the Lord. Meaning, that God was not angry with the Syrians, but that by this means he would destroy his enemies, and deliuer his Church. And so diddest vie all the elements as instruments for the destruction of thine enemies. k That is, thy power. l For he had not onely made a covenant with Abraham, but renewed it with his posterity. m Reade Num. 30. 11. n He sheweth to the red sea and Iordan, which gave passage to Gods people, and shewed signes of their obedience, as it were by lifting up of their hands. o As appeareth, Josh. 1. 12. p According to thy commandement, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

a Whereas thou thoughtest to haue glory of these thy domages, they shall come to thy shame: for thou shalt drinke of the same cup with others in thy turne.

b Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon, & the beastes therein, he sheweth that the like cruelty shall be executed against them.

c Hee sheweth that the Babylonians gods could nothing anayle if thou wilt consider.

a The Prophet instructed his people to pray vnto God not onely for their great sins, but also for such as they had committed of ignorance. b Thus the people were afraid when they heard Gods threatnings, and prayed.

c That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were neere Sinai, where the Law was giuen: whereby it is signified that his delinquence was as present now as it was then.

e Whereby is meant a power that was toynd with his brightness, which was hid to the rest of the world, but was reuealed in mount Sinai to his people, Psal. 3. 16.

f Signifying, that God hath wonderful means, and neuer had a marvellous power when he would deliuer his Church. g The iniquity of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the confusion of thy Church, and of all the of the Medimites, which destroyed themselves, by the sword of the Lord. Meaning, that God was not angry with the Syrians, but that by this means he would destroy his enemies, and deliuer his Church. And so diddest vie all the elements as instruments for the destruction of thine enemies. k That is, thy power. l For he had not onely made a covenant with Abraham, but renewed it with his posterity. m Reade Num. 30. 11. n He sheweth to the red sea and Iordan, which gave passage to Gods people, and shewed signes of their obedience, as it were by lifting up of their hands. o As appeareth, Josh. 1. 12. p According to thy commandement, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

and diddest thresh the heathen in displeasure.
 13 Thou wentest forth for the saluation of thy people, *even* for saluation with thine ¹ Anoynted: thou hast wounded the head of the house of the wicked, and discomeredst the foundations vnto the pecke, Selah.
 14 Thou diddest strike them with thine own flauies the heads of his villages: they came out as a whirlwind to scatter mee: their reioycing was as to deuoure the poore secretly.
 15 Thou didst walke in the sea with thine horses vpon the heape of great waters.
 16 When I heard, my belly trembled: my lips shooke at the voyce: rottenesse entred into my bones, & I trembled in my selfe, that I might rest my selfe, and I trembled how he was afraid of Gods iudgements.

in ² the day of trouble, *for* when he commeth vpon vnto the people, he shall destroy them.
 17 For the big-tree shall not flourish, neither shall fruit be in the vines: the labour of the olive shall faile, and the fields shall yeeld no meate: the sheepe shall be cut off from the fold, and there shall be no bullocke in the stables.
 18 But I will reioyce in the Lord: I will ioy in the God of my saluation.
 19 The Lord God is my strength: he wil make my heete like hindes feet, and he will make me to walke vpon mine hie places. ³ To the chiefe finger vpon the Neginothai.
 ioy of the faithfull, though they see neuer so great afflictions prepared. ² The chiefe finger vpon the instruments of musique, shall haue occasion to praise God for this great deliuerance of his Church.

¹ He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements. ² That is, the enemy, but the godly shall be quiet, knowing that all things shall turne to good vnto them. ³ He declarerth wherein standeth the comfort and the comfort of

ZEPHANIAH.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, shewing that their country should be utterly destroyed, and they carried away captiues by the Babylonians. For the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians, and others, to assure them that God had a continual care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorterth the godly to patience, and to trust to find mercy by reason of the free promise of God made vnto Abraham: and therefore quereth to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

¹ Threatnings against Iudah and Ierusalem, because of their iniquities.



The word of the Lord, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the son of Amariah, the sonne of Hizkiah, in the dayes of Iosiah, the sonne of Amon king of Iudah.

1 I will surely destroy all things from off the land, saith the Lord.

2 I will destroy man and beast: I will destroy the fowles of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, saith the Lord.

3 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Babel from this place, and the name of the Chemarims with the Priests.

4 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by Malchaim.

5 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

6 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his gifts.

7 And it shall bee in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are clothed with strange apparell.

8 In the same day also will I visit all those that dance vpon the threshold so proudly, which fill their masters houses by crueltie and deceit.

9 And in that day, saith the Lord, there shall

be a noyse, and crye from the fifth gate, and an howling from the second gate, and a great destruction from the hilles.

10 How ye inhabitants of the lowe place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

11 And at that time will I search Ierusalem with lights, and visite the men that are frozen in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

12 Therefore their goods shall be spoyled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

13 The great day of the Lord is nere: it is nere, and hasteth greatly, *even* the voyce of the day of the Lord: the strong man shall cry there bitterly.

14 That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obicuritie and darknesse, a day of cloudes and blacknesse.

15 A day of the trumpet and alarme against the strong cities, and against the hie towres.

16 And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dult, and their flesh as the dounge.

17 Neither their siluer nor their gold shall be able to deliuer them in the day of the Lords wrath, but the whole land shall be deuoured by the fire of his ielousie: for hee shall make *even* a speedy riddance of all them that dwell in the land.

CHAP. II.

¹ Hee mouth to returne to God. ² Prophecies of destruction against the Philistims, Moabites and others.

Gather your selues, *even* gather you, O nation: not worthy to be loued.

2 Before the decree come forth, and ye be as inioy themselves and gather themselves together, lest they be scattered like chaff:

¹ Signifying, that all the corners of the chiefe of Ierusalem should be full of trouble.

² This is meant of the street of the merchants which was lower than the rest of the place about it.

³ So that nothing shall escape me. ⁴ By their prosperity they are hardened in their wickednesse.

⁵ Deut. 28. 30. ⁶ Amos 5. 11.

⁷ They that trusted in their own strength, and contemned the prophets of God.

⁸ Ier. 30. 7. ⁹ Ier. 3. 11. ¹⁰ Amos 5. 12.

¹¹ Ier. 30. 7. ¹² Ier. 3. 11. ¹³ Amos 5. 12.

¹⁴ Ier. 30. 7. ¹⁵ Ier. 3. 11. ¹⁶ Amos 5. 12.

¹⁷ Ier. 30. 7. ¹⁸ Ier. 3. 11. ¹⁹ Amos 5. 12.

²⁰ Ier. 30. 7. ²¹ Ier. 3. 11. ²² Amos 5. 12.

²³ Ier. 30. 7. ²⁴ Ier. 3. 11. ²⁵ Amos 5. 12.

²⁶ Ier. 30. 7. ²⁷ Ier. 3. 11. ²⁸ Amos 5. 12.

²⁹ Ier. 30. 7. ³⁰ Ier. 3. 11. ³¹ Amos 5. 12.

³² Ier. 30. 7. ³³ Ier. 3. 11. ³⁴ Amos 5. 12.

³⁵ Ier. 30. 7. ³⁶ Ier. 3. 11. ³⁷ Amos 5. 12.

³⁸ Ier. 30. 7. ³⁹ Ier. 3. 11. ⁴⁰ Amos 5. 12.

⁴¹ Ier. 30. 7. ⁴² Ier. 3. 11. ⁴³ Amos 5. 12.

⁴⁴ Ier. 30. 7. ⁴⁵ Ier. 3. 11. ⁴⁶ Amos 5. 12.

⁴⁷ Ier. 30. 7. ⁴⁸ Ier. 3. 11. ⁴⁹ Amos 5. 12.

⁵⁰ Ier. 30. 7. ⁵¹ Ier. 3. 11. ⁵² Amos 5. 12.

shall thus pass in a day, and before the fierce
wrath of the Lord come upon you, and before the
day of the Lord's anger come upon you.

3 Seek ye the Lord, all the meane of the
earth, which have wrought his iniquitie:
yeighen ye his lowliness, if hee theee see
may be hid in the day of the Lord's wrath.

4 For Arah shall be forsaken, and Ashkelon
desolate: they shall drive out Ashdod at the
moone day, and Ekron shall be rooted vp.

5 We will the inhabitants of the sea: coast:
the nation of the Cherethims, the word of the
Lord is against you: O Canaan, the land of the
Philistims, I will euen destroy thee without an
inhabitant.

6 And the sea coast shall be dwellings & cotages
for shepherds and shepefolds.

7 And that coast shall be for the remnant of
the house of Iudah, to feede thereupon, in the
houses of Ashkelon shall they lodge toward
night: for the Lord their God shall visit them,
and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the
rebukes of the children of Ammon, whereby they
vbraided my people, and magnified themselves
against their borders.

9 Therefore as I haue said the Lord of hostes,
the God of Israel, Surely Moab shall bee as So-
dom, and the children of Ammon as Gomorrah,
even the breeding of nettles, and salt pikes, and a
perpetuall desolation, therefore of my folke shall
I spoile them, and the remnant of my people shall
possesse them.

10 This haue they done for their pride, because
they haue reproched, and magnified themselves
against the Lord of hostes people.

11 The Lord will be terrible vnto them: for
he will consume all the gods of the earth, and
every man shall worship him from his place, vnto
all the yeles of the heauen.

12 Ye Morians alie, shall be slaine by my sword
with them.

13 And he will stretch out his hand against the
North, and destroy Ashur, and will make Nineueh
desolate, and waste like a wilderness.

14 And flockes shall lie in the middes of her,
and all the beastes of the nations, and the peli-
can and the owle shall abide in the vpper parts
of it: the voice of birds shall sing in the windows,
and desolation shall be vpon the poles, for the ce-
dars are vncut.

15 This is the reioycing city that dwelle care-
lessly that said in her heart, I am, and there is none
besides me: how is she made waste, and the lod-
ging of the beastes: every one that passeth by her
shall hiss and wagge his hand.

CHAP. III.

1 Against the gouernours of Ierusalem, 2 Of the calling of al
the Gentiles, 3g A comfort to the seruantes of Iehoua.

1 O to her that is filthy and polluted, to
the robbing: curie.

2 She heard not the voyce: she refused not in the Lord: she drew
not neere to her God.

3 Her princes within her are as roaring Ty-
ons: her iudges are as wolves in the evening:
they leave not the bones till the morrow.

e The wicked thus
 braided that God
 was not true among
 them. But the Pro-
 phet answered them
 that they were
 carnal men, and
 hypocrites, and
 knew not that God
 will not be angry
 with their sinners, yet
 that he did po-
 nitively abide and
 fear his Prophets
 continually to call
 the a to repen-
 tance, but he pro-
 duced nothing.
 d By the destruc-
 tion of other na-
 tions he sheweth
 that the Jewes
 should have learn-
 ed to feare God.
 e I they were most
 envious and ready
 to doe wickedly.
 f Seeing ye will
 not repent, you
 shall looke for my
 vengeance aswell
 as other nations.
 g Lent if you
 should think that
 Gods glory should
 have perished
 when Israh was
 destroyed, he shew-
 eth that he will
 publish his grace
 through all the
 world.
 h *Isk with my shep-
 herd, as Hof. 6. 9.*
 i That is, Jewes
 shall come as well
 as the Gentiles:
 which is to be ven-
 dered under the
 time of the Gospel.
 j For they shall
 have for remission
 of their sinnes and
 the hypocrites
 which boasted of
 the Temple, which
 was alway their
 pride in times past,
 shall be taken for
 k That is, the pu-
 nishment for thy
 sinne.
 l As the Assyrians,
 Caldeas, Egypti-
 ans and other na-
 tions.
 m To defend thee
 as by thy finnes
 thou shalt put him
 away and lett thy
 selfe naked, as
Isa. 64. 6.
 n A Signifying that
 God delighteth to
 shew his love and
 great affection to-
 ward his Church.
 o That is, those
 that were his in
 heared and called
 for the Church,
 and became of the
 n, as Mich. 2. 9.
 p I will put them to flame
 AGGAI.

HAGGAI.

HAGGAI.

THE ARGUMENT.

When the time of the seuenie yeeres captivity prophesied by Ieremias, was expired, God raised up Haggai, Zechariah, and Malachi, to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were given to their owne pleasures and commodities, hee declareth that that plague of famine which God sent then among them, was a just reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Tet hee comforteth them, if they will returne to the Lord, with the promise of greater felicitie, inasmuch as the Lord will finish the worke that hee hath begun, and send Christ whom hee had promised, whereby whom they should attaine to perfection and glory.

CHAP. I.

The word of the Lord came by Haggai, the prophet, to the Iewes, to build the Temple againe.



In the second yeere of king Darius, in the sixth moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, saying,

1 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come that the Lord house should be builded.

2 Then came the word of the Lord by the ministerie of the Prophet Haggai, saying,

3 Is it time for your selues to dwell in your felled houses, and this house lie waste?

4 Now therefore thus saith the Lord of hostes, Consider your owne wayes in your hearts.

5 Ye haue sown much, and bring in little: ye eat, but ye haue not enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and hee that earneth wages, putteth the wages into a broken bag.

6 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

7 Go vp to the mountaine, and bring wood, and build this house, and I will be fauourable in it, and I will be glorified, saith the Lord.

8 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow vpon it. And why, saith the Lord of hostes? Because of mine house that is waste, and ye runne euery man vnto his owne house.

9 Therefore the heauen ouer you stayed it selfe from dew, and the earth stayed her fruit.

10 And I called for a drought vpon the land, and vpon the mountaines, & vpon the corne, and vpon the wine, & vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

11 When Zerubbabel the sonne of Iehozadak, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the voice of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had sent him) then the people did feare before the Lord.

12 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

13 And the Lord stirred vp the spirit of Zerubbabel the sonne of Shealtiel, a Prince of Iu-

dah, and the spirit of Iehoshua the sonne of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

CHAP. II.

The word of the Lord came by Haggai, the prophet, to the Iewes, to build the Temple againe.

In the foure and twentieth day of the sixth moneth, in the second yeere of king Darius,

1 In the seuenth moneth, in the one and twentieth day of the moneth, came the worde of the Lord by the ministerie of the Prophet Haggai, saying,

2 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the high Priest, and to the residue of the people, saying,

3 Who is left among you that sawe this house in her first glory, and how doe you see it now? Is it not in your eyes, in comparison of it as nothing?

4 Yet now bee of good courage, O Zerubbabel, saith the Lord, and bee of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and doe it: for I am with you, saith the Lord of hostes.

5 According to the word that I couenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, saie ye not.

6 For thus saith the Lord of hostes, Yet a little while, and I will shake the heauens, and the earth, and the sea, and the drie land:

7 And I will moue all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hostes.

8 The siluer is mine, and the gold is mine, saith the Lord of hostes.

9 The glory of this last house shall be greater then the first, saith the Lord of hostes: and in this place will I giue peace, saith the Lord of hostes.

10 In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

11 Thus saith the Lord of hostes, Aske now the Priests concerning the Law, and say,

12 If one beare a holy flesh in the skirt of his garment, & with his skirt doe touch the bread, or the pottage, or the wine, or oyle, of any meat, shall it be holy? And the Priests answered and said, No.

13 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the

a For the people according as Isa. 54. 11. & Ezec. 41. 1 had prophesied, though this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spiritual Temple, the Church of Christ.

b That is, goe forward in building the Temple.

c He exhorteth them to patience, though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ by the resurrection of the dead.

d Meaning, Christ, whom although to Iudas hee desired to see, hee may see by desire, he may see by all present things as riches, which like a Tabor when his time cometh, he can make the treasures of the world to serue his purpose, but the glory of this second Temple doth not stand in material things, priuers can be built.

e Meaning all spiritual blessings, and religious purchased by Christ. Phil. 4. 7.

f That is, the faith of the sacrifices whereby he signifieth that the thing which of itselfe is good, cannot make another thing so: and they that are not to iustifie themselves by their sacrifices and ceremonies: but, contrary to this, is vncleane and not pure of heart, doth corrupt those things and make them vncleane vnto God, which else are good and goodly.

Consider how God did plague you with famine afore you began to build the Temple.
 Then before the building was begun.
 From the time they began to build the Temple, he promiseth that God would bless them: and albeit as yet the fruit was not come forth, yet in the gathering they should have plenty.

Priest answered and said, It shall be welcome.
 15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the works of their hands, and that which they offer here is unclean.
 16 And now, I pray you, consider in your mindes: from this day and afore, wherefore a stone was layd vpon a stone in the Temple of the Lord?
 17 Before these things were, when one came to an hope of twentie measure, there were but ten: when one came to the winepresse, for to draw out fiftie vessels out of the presse, there were but twentie.
 18 I smite you with blasting, and with mill-dew, and with haile, in all the labours of your hands: yet you turne not to me, saith the Lord.
 19 Consider, I pray you, in your mindes, from this day, and afore, from the foure & twentieth day of the ninth month, even from the day that the foundation of the Lords Temple was layde:

consider it in your mindes.
 20 Is the seed yet in the barn? as yet the vine, and the figge tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.
 21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the month, saying,
 22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heavens and the earth.
 23 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them, and the horse and the riders shall come downe, every one by the sword of his brother.
 24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shebriel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

Hee eshorteth them to patience, and to abide till the harvest come, & then they should see Gods blessing. I will make a change, and renew all things in Chriſt, of whom Zerubbabel here is a figure.
 A Herby hee sheweth that there shall be no let or hindrance, when God will make this wonderful restitution of his Church.
 Signifying that his discipline should be most excellent, which thing was accomplished in Chriſt.

Z E C H A R I A H.

THE ARGVMENT.

TWELVE months after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, he putteth them in remembrance for what cause God had before forgivenised their fathers: and yet comforteth them if they will repent themselves, and not deny the great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the world should haue from death and sin by Chriſt. And because they remained still in their wickedness, and coldness to sit forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, hee mixeth the promise of grace, that they might by this means be prepared to receive Chriſt in whom all should be sanctified to the Lord.

C H A P. I.

In the second year of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the son of Iddo the Prophet, saying,

In the eight month of the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the son of Iddo the Prophet, saying,

The Lord hath bene sore displeased with your fathers, saith the Lord of hostes. I turne ye vnto me, saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.

Be ye not as your fathers, vnto whom the former Prophets haue cried, saying, Thus saith the Lord of hostes, Turne yee nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

Your fathers, where are they? and doe the Prophets haue for euer?

But did not my words & my statutes, which I commanded by my seruants the Prophets, take hold of your fathers? and they returned, and

saide, As the Lord of hostes hath determined to doe vnto vs according to our own wayes, and according to our workes, so hath he dealt with vs.

Vpon the fourth and twentieth day of the leuenth month, which is the month Shebat in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

I saw by night, and behold, a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottome, & behind him were there red horses speckled and white.

Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.

And the man that stood among the myrrhe trees, answered and said, These are they whom the Lord hath sent to goe thorow the world.

And they answered the Angel of the Lord that stood among the myrrhe trees, and said, We haue gone thorow the world: and behold, all the world sitteth still and is at rest.

Then the Angel of the Lord answered and said, O Lord of hostes, how long wilt thou bee vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

And the Lord answered the Angel that talked with mee, with good words and comfortable words.

So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus saith the Lord, I will be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

And the Lord answered the Angel that talked with mee, with good words and comfortable words.

Which conteineth part of Iannarie and part of February.

This vision signifieth the reformation of the Church: but as yet it should not appeare to many eyes, for it here meaneth by the night, by the bottome, and by the myrrhe trees which are blacke, and giue a dark shadow, yet hee compareth God to a King, who hath his posts and inſigners abroad, by whom hee still worketh his purpose, and bringeth his manners to passe. Who was the chiefe among the rest of the hostes.

These signified the diuers officers of Gods Angels by whom God sometime punisheth, sometime comforteth, and bringeth forth his workes.

That is, Chriſt the Mediatour prayed for the saluation of his Church which was now troubled, when all the countreyes about them were at rest.

Lord

Consider how God did plague you with famine afore you began to build the Temple.
 Then before the building was begun.
 From the time they began to build the Temple, he promiseth that God would bless them: and albeit as yet the fruit was not come forth, yet in the gathering they should have plenty.

Hee eshorteth them to patience, and to abide till the harvest come, & then they should see Gods blessing. I will make a change, and renew all things in Chriſt, of whom Zerubbabel here is a figure.
 A Herby hee sheweth that there shall be no let or hindrance, when God will make this wonderful restitution of his Church.
 Signifying that his discipline should be most excellent, which thing was accomplished in Chriſt.

h Though for a time God deferre his help and comfort from his Church, yet this declareth that he loatheth them still most dearly, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is ever ready.

i In destroying the reprobate I shewed my selfe but a little angry toward my church but the enemy would haue destroyed them also, and considered not the end of my chastisements.

p To measure out the building.

q The abundance shalbe so great that the places of stone shal not bee able to containe these blessings that God will send, but shal euen breake for fulnesse.

r Which signified all the enemies of the Church, East, West, North, South.

f These Carpenters or Smithes are Gods instruments, which with their mallets and hammers break these hard and strong hornes, which would overthrow the Church, & declare that none enemies horne is so strong, but God hath an hammer to breake it in peeces.

Lord of hostes, I am jealous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angry against the carelesse heathen: for I was angry but a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercy: mine house shall be builded in it, saith the Lord of hostes, and a line p shall be stretched vpon Ierusalem.

17 Crie yet, and speake. Thus saith the Lord of hostes, My cities shall yet be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and saw, and beheld foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And hee answered me, These are the hornes which haue scattered Iudah, Israel and Ierusalem.

20 And the Lord shewed me foure carpenters.

21 Then said I, What come these to do? And he answered and said, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

will send, but shal euen breake for fulnesse. **r** Which signified all the enemies of the Church, East, West, North, South. **f** These Carpenters or Smithes are Gods instruments, which with their mallets and hammers break these hard and strong hornes, which would overthrow the Church, & declare that none enemies horne is so strong, but God hath an hammer to breake it in peeces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe, and looked, and beheld, a man with a measuring line in his hand

2 Then sayd I, Whither goest thou? And he sayd vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me went forth, and another Angell went out to meete him.

4 And sayd vnto him, Runne, speake to this young man, and say, c Ierusalem shalbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, wil be vnto her a wall of fire round about, and will be the glory in the mids of her.

6 Ho, ho, come forth & flee from the land of the North, saith the Lord: for I haue scattered you into the foure winds of heauen, saith the Lord.

7 Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this glory hath he sent me vnto the nations, which spoyled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will lift vp mine hand vpon them: and they shall be a spoile to those that serued them, and yee shall know that the Lord of

hostes hath sent me. **f** He calleth to them which partly for feare, and partly for their hope sake, remained still in captiuitie, and so preferred their own private commodities to the benefits of God promised in his Church. **g** As it was I that scattered you, so haue I power to restore you. **h** By flying from Babylon, and coming to the Church. **i** Seeing that God hath begun to shew his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth me his Angel and his Christ to defend you from your enemies, that they shal not hurt you, neither by the way nor at home. **k** Ye are so deere vnto God, that hee can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 117.8. **l** Vpon the heathen your enemies. **m** They shall be your seruants as you haue been theirs.

hostes hath sent me.

11 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.

12 And many nations shall bee ioyned to the Lord in that day, and shal be my people: and I will dwell in the mids of thee, & thou shalt know that the Lord of hostes hath sent me vnto thee.

13 And the Lord shall inherite Iudah his portion in the holy land, and shal chuse Ierusalem againe.

14 Let all hearts be still before the Lord: for hee is raised vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdomes.

A Nd hee shewed mee Iehoshua the hie Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord said vnto Satan, The Lord reprocue thee, O Satan: euen the Lord that hath chosen Ierusalem, reprocue thee. Is not this a brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the filthy garments from him. And vnto him he said, Behold, I haue caused thine iniquity to depart from thee, & I will clothe thee with change of raiment.

5 And I sayd, Let them set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my waies, and keepe my watch, thou shalt also iudge mine house, & shalt also keepe my courts, and I will giue thee place among these that stand by.

8 Heare now, O Iehoshua the hie Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my seruant.

9 For loe, the stone that I haue laid before Iehoshua: vpon one stone shalbe seuen eyes: behold, I will cut out the grauing thereof, saith the Lord of hostes, and I will take away the iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the vine, and vnder the figge tree.

Church. **f** He sheweth of what appaill he speaketh, which is when our fleshy sinnes are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution. **g** The Prophet prayeth that besides the raiment, the Priest might also haue cure for his head accordingly, that is, that the dignity of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it. **h** That is, haue rule and government in my Church, as thy predecessors haue had. **i** Whereby he meaneth to haue the whole charge and ministry of the Church. **k** That is, the Angels, who represented the whole number of the faithfull: signifying that all the godly should willingly receive him. **l** Because they follow my word they are contented in the world, and esteemed as monsters, Isai. 8. 18. **m** That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruants of men: and therefore in him they should haue comfort, although in the world they were contemned, Isai. 53. 3. and 33. 14. 15. **n** He sheweth that ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seek light at him, Chap. 4. 10. **o** That is, I will make it perfect in all points, as a thing wrought by the hand of God. **p** Though I haue punished this land for a time, yet I will euen now be pacified, and visit their sinnes no more. **q** Ye shall then live in peace and quietnesse, that is, in the kingdom of Christ, Isai. 2. 4. Mich. 4. 4. Hag. 2. 10.

a This must necessarily be vnderstood of Christ, who being God equal with his Father, was sent as he was Mediator to dwell in his church and to gouerne them.

a He prayed to Christ the mediator for the state of the Church. **b** Which declareth that the church full haue not only warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Mat. 26. 6. 13.

c That is, Christ speaketh to God as the Mediatour of his church, that he would rebuke Satan: and here he sheweth himselfe to be a continuall preferer of his Church.

d Meaning that Iehoshua was wonderfully preferred in the captiuitie, and saw Satan sought to afflict and trouble him when he was doing his office.

e In respect of the glorious garments & precious stones that the Priests did wear before the captiuitie: and by this contemptible state the Prophet signifieth, that these small beginnings should be made excellent when Christ shall make the full restitution of his

CHAP. III.

The vision of the golden candlestick, and the seven pipes.

And the Angel that talked with mee, came againe and waked me, as a man that is raised out of his sleepe.

2 And sayd vnto mee, What seest thou? And I sayd, I haue looked, and beheld a candlestick all of golde, with a bowle vpon the top of it, and his seuen lampes thereon, and seuen pipes to the lampes which were vpon the top thereof.

3 And two oliuetrees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angel that talked with mee, saying, What are these, my Lord?

5 Then the Angel that talked with mee, answered and sayd vnto mee, Knowest thou not what these be? And I sayd, No, my Lord.

6 Then he answered and spake vnto mee, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an army nor strength, but by my Spirit, sayth the Lord of hostes.

7 Who are thou, O great mountain, before Zerubbabel? thou shalt be a plaine, and he shall bring forth the head stone thereof, with shoutings, saying, Grace, grace vnto it.

8 Moreover, the word of the Lord came vnto me, saying,

The handes of Zerubbabel haue layed the foundation of this house: his handes shall also finish it, and he shall know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the small things? but they shall reioyce, and shall see the stone of triumphe in the hand of Zerubbabel: these stons are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreover, and sayd vnto him, What be these two oliue branches, which thorow the two golden pipes empty themselves into the golde?

13 And he answered me, and sayd, Knowest thou not what these be? And I sayd, No, my Lord.

14 Then said he, These are the two oliue branches, that stand with the ruler of the whole earth.

15 Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauor toward the Temple. **16** Meaning, the Prophet, that I am Christ sent of my Father for the building and preferuation of my spiritual Temple. **17** Signifying that all were discouraged at the small and poore beginnings of the Temple. **18** Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, should goe forward with his building to the joy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see no things pleasant to the eye. **19** That is, God hath seuen eyes: meaning, a continuall providence, so that neither Satan nor any power in the world can go about to bring anything to passe to hinder his worke, Chap. 3. **20** Which were euer greene and full of oyle, so that still they powred forth oyle into the lampes: signifying, that at God will continually maintaine and preserve his Church, and indue it with abundance and perfection of graces.

CHAP. V.

The vision of the flying booke, signifying the curse of abominations, and such as abuse the Name of God. & By the vision of the measure is signified the bringing of Iudas afflictions into Babylon.

Then I turned me, and lifted vp mine eyes and looked, and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying booke: the length thereof twenty cubits, and the breadth thereof ten cubits.

3 Then sayd he vnto me, This is the curse that goeth forth ouer the whole earth: for every one that stealeth, shall be cut off aswell on this side, as on that: and every one that sweareth, shall be cut off, aswell on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, and into the house of him, that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with mee, went forth, and sayd vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I sayd, What is it? And hee sayde, This is an Ephrah, that goeth forth. He saide moreover, This is the sight of them through all the earth.

7 And heholde, there was lift vp a talent of lead: and this is a woman that sitteth in the middes of the Ephrah.

8 And he said, This is wickednes, and he cast it into the middes of the Ephrah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two women, and the wind was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephrah betweene the earth and the heauen.

8 Then sayd I to the Angel that talked with me, Whither doe these beare the Ephrah?

11 And he sayd vnto me, To build it an house in the land of Shinar, and it shall be established & set there vpon her owne place.

as in the next verse. **i** Signifying, that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would that vp iniquity in a measure as in a prison. **k** Which declared that God would execute his iudgements by the means of the weak and infirme means. **l** To remouee the iniquity and affliction that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the four chariots he describeth the four Monarchies.

Aaine I turned & lift vp mine eyes, and looked: and behold, there came foure chariots out from between two mountains, and the mountains were mountaines of brasle.

2 In the first chariot were red horses, and in the second chariot blacke horses.

3 And in the third chariot white horses, and in the fourth chariot, horses of diuers colours, & reddish.

4 Then I answered, and sayde vnto the Angel that talked with mee, What are these my Lord?

5 And the Angel answered, and saide vnto mee, These are the foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into

the great cruelty and persecutions that the Church had endured vnder diuers enemies. **d** Signifying that they had endured great afflictions vnder the Babylonians. **e** These represented their state vnder the Persians which restored the to libertie. **f** Which signified that God would sometime give his Church rest and powre his plagues vpon their enemies, as hee did in destroying Nineue, and Babylon, and other their enemies. **g** Meaning, all the actions and motions of Gods Spirit, which according to his inchangeable counsell bee causeth to passe through all the world.

a Because I Iewes had provoked Gods plagues by containing his word, and casting off all iudgement and equite, hee sheweth that Gods curses written in this booke had indly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b That is, vnto a nyiniery toward his neighbor.

c Meaning, whosoever he be in the world.

d He that transgresseth the first table, and serueth not God aright, but abuseth Gods Name.

e Which was a measure in drie things containing about ten pottels.

f That is, all the wickednesse of the vngodly in Gods sight, which hee keepeth in a measure, and can shut it or open it at his pleasure.

g To couer the measure.

h Which representeth iniquities.

i By chariots here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.

b By the brasen mountaines he meaneth the earthly counsell, and prouidence of God, whereby he hath somelore all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

c Which signified the great cruelty and persecutions that the Church had endured vnder diuers enemies.

d Signifying that they had endured great afflictions vnder the Babylonians.

e These represented their state vnder the Persians which restored the to libertie.

f Which signified that God would sometime give his Church rest and powre his plagues vpon their enemies, as hee did in destroying Nineue, and Babylon, and other their enemies.

g Meaning, all the actions and motions of Gods Spirit, which according to his inchangeable counsell bee causeth to passe through all the world.

for Mr. M. Will 47 or

8 So the their
seem shall see
be in vain: for
God will accom-
plish his promise,
and their prosper-
ity shall be sure
and stable.
f Let neither re-
spect of your pri-
vate commodities
neither counsel of
others, nor fear of
enemies discom-
mune you in the
going forward
with the building
of the Temple, but
be constant and o-
bey the Prophets,
which encourage
you thereto.
g For God pur-
sued your works, so
that neither man
nor beast had pro-
fit of their labour.

h Rede Ezek.

i Which declar-

eth that man can

not turne to God

ill he change min-

heart by his Spirit,

and so begin to do

well, which is con-

spiration his times,

and to give him

his grace, as spiritu-

ally. Which fast was

appointed when

the city was be-
sieged, and was the

last fast of these

four: and here

the Prophet show-

eth, that if the

Jewes will repent,

and turne wholly

to God, they shall

have no more oc-

casione to fall, or to

show signes of hea-

lineesse: for God

will send them joy

and gladnesse.

l He declar-

eth the great zeale

that God should

give the Gentiles

to come to his

Church, and to

joyne with the

Jewes in his true

religion, which

should be in the

kingdome of

Christ.

m Ja. 2. 2. 4. 1

n Ps. 122. 6. 1

o Ps. 122. 6. 1

p Ps. 122. 6. 1

q Ps. 122. 6. 1

r Ps. 122. 6. 1

s Ps. 122. 6. 1

t Ps. 122. 6. 1

u Ps. 122. 6. 1

v Ps. 122. 6. 1

w Ps. 122. 6. 1

x Ps. 122. 6. 1

y Ps. 122. 6. 1

z Ps. 122. 6. 1

8 And I will bring them, & they shall dwell in
the mids of Ierusalem, and they shall be my people,
& I will be their God in truth, & in righteousness.

9 Thus sayeth the Lord of hostes, Let your
hands be strong, yee that heare in these dayes
these words by the mouth of the Prophets, which
were in the day, that the foundation of the house
of the Lord of hostes was layde, that the Temple
might be builded.

10 For before these dayes there was no hire
for man, nor any hire for beast, neither was there
any peace to him that went out, or came in, be-
cause of the affliction: for I set all men, every one
against his neighbour.

11 But now, I will not encrease the residue of
this people as aforetime, saith the Lord of hostes.

12 For the seed shall be prosperous: the vine
shall give her fruit, and the ground shall give her
increase, and the heavens shall give their dew,
and I will cause the remnant of this people to
possesse all these things.

13 And it shall come to passe, that as ye were
a curse among the heathen, O house of Iudah, and
house of Israel, so will I deliver you, and ye shall be
a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I
thought to punish you, when your fathers pro-
voked mee vnto wrath, saith the Lord of hostes,
and repented not.

15 So againe have I determined in these dayes
to doe well vnto Ierusalem, and to the house of
Iudah: feare ye not.

16 These are the things that ye shall do, speake
ye every man the truth vnto his neighbour: ex-
cuse iudgement truly, & vprightly in your gates,

17 And let none of you imagine euill in your
hearts against his neighbour, and loue no false
oath: for all these are the things that I hate, saith
the Lord.

18 And the word of the Lord of hostes came
vnto me saying,

19 Thus saith the Lord of hostes, The fast of
the fourth month, and the fast of the fifth, and
the fast of the seventh, and the fast of the tenth, shall
be to the house of Iudah: joy and gladnesse, and
prosperous high feasts: therefore loue the truth
and peace.

20 Thus saith the Lord of hostes, That there
shall yet come, I people; and the inhabitants of
Ierusalem shall say, I have sinned, and I have
not kept the commandments of the Lord my God.

21 And they that dwell in one city shall goe to
another, saying, Vp, let vs go & pray before the
Lord, and let vs keepe the Lord of hostes: I will goe also.

22 Yea, great people and mighty nations shall
come to seeke the Lord of hostes in Ierusalem,
and to pray before the Lord.

23 Thus saith the Lord of hostes, In those
dayes shall men take holde out of all langua-
ges of the nations, even take holde of the skirt of
him that is a Jew, and say, We will goe with you:
for we haue heard that God is with you.

CHAP. IX.

The children of the word of the Lord in the
land of Hadrach: and Damascus shall be his
rest: when the eyes of man, vnto all the
tribes of Israel shall be toward the Lord.

And Hamath also shall border thereby:

a Wherby he
meaneth Syria.
b Gods anger shall
abide vpon their
chiefe cities, & not
scape so much as
that.
c When the Jewes shall
confesse and repent, then
God will destroy their
enemies.
d There is a Damascus
in Mesopotamia, & another
in Arabia, which should
be vnder the same rule
and plague.

Tyrus also and Zidon, though they be very wise.
3 For Tyrus did build her selfe a strong hold,
and heaped vp silver as the dust, and golde as the
mire of the streetes.

4 Behold, the Lord wil spoile her, and he will
smite her power in the sea, and shee shall be de-
moured with fire.

5 Ashkelon shall see it, and feare, and Azzah
also shall be very sorrowfull, and Ekron: for her
countenance shall be ashamed: and the king shall
perish from Azzah, and Ashkelon shall not be in-
habited.

6 And the stranger shall dwell in Ashdod,
and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his
mouth, and his abominations from between his
teeth: but he that remaineth, even he shall be for
our God, and he shall be as a prince in Iudah, but
Ekron shall be as a Iebusite.

8 And I will campe about mine House a-
gainst the armie, against him that passeth by, and
against him that returneth, and no oppositor
shall come vpon them any more: for now I haue
I sene with mine eyes.

9 Reioyce greatly, O daughter Zion: show
for ioy, O daughter Ierusalem: behold, thy King
cometh vnto thee: he is iust, and faued him-
selfe, poore and riding vpon an asse, and vpon
a colt the foale of an asse.

10 And I will cut off the charres from E-
phraim, and the horse from Ierusalem: the bowe
of the battell shall be broken, and he shall speake
peace vnto the heathen, and his dominion shall be
from sea vnto sea, and from the River to the
end of the land.

11 Thou also shalt be saved through the blood
of thy covenant. I haue loosed thy prisoners
out of the pit wherein is no water.

12 Turne you to the strong hold, ye prisoners
of hope: euen to day doe I declare, that I
will render the double vnto thee.

13 For Iudah haue I bent as a y bowe for me:
Ephraims hand haue I filled, and I haue raised vp
thy sonnes, O Zion, against thy sonnes, O Grecia,
and haue made thee as a giants sword.

14 And the Lord shall be sene ouer them, and
his arrow shall go forth as the lightning: and the
Lord God shall blow the trumpet, and shall come
forth with the whirlwinds of the South.

15 The Lord of hostes shall defend them, and
they shall deuoure them, and subdue them with
sling stones, and they shall drinke, and make a
noise as through wine, and they shall be filled like
bowles, and as the hornes of the altar.

16 And the Lord their God shall deliver them
in that day as the flocke of his people: for they

shall be able to let this kingdome of Christ, and he shall peaceably gouerne them by
his word. p That is, from the red sea, to the sea called Syriacus: and by these pla-
ces which the Jewes knew, he meant an infinite space and compass ouer the whole
world: q That is, from Damascus. r Meaning Ierusalem, or the Church, which
is sined by the blood of Christ, whereof the blood of the sacrifices was a figure, and
is heere called the expiation of the Church, because God made it with his Church,
and left it with them for the one that he bare vnto them. f God sheweth that he
will deliver his Church out of all dangers, sence they neuer so great. t That is,
into the holy land where the cite and the Temple are, where God wil defend you.
u Meaning the Church, which seemed to be in danger of their enemies on euery
side, and yet liued in hope that God would restore them to libertie. x That is,
double benefite and prosperitie, in respect of that which your fathers enioyed from
Dauids time to the present. y I will make Iudah and Ephraim, that is, my
whole Church victorious against all enemies, which hee here meaneth by the Gre-
cians. z He promitteth that the Jewes shall destroy their enemies, and haue abun-
dant and excess of all things, as there is abundance on the altar when the sacrifice
is offered: Which things are not to moue them to intemperance, but to sobriety,
and a thankfull remembrance of Gods great liberality.

e Hee secretly
sheweth the cause
of their destruc-
tion, because they
deceiued all other
by their craft and
subtiltie, which
they cloyed with
thineame of wise-
dome.

f Though they of
Tyrus think them-
selues inuincible
by reason of the
sea that compasseth
them round about,
yet they shall not
escape Gods iudg-
ments.

g Meaning that
all should be de-
stroyed, sence a very
few, that should re-
maine as strangers.

h He promitteth to
deliuer the Jewes
when he shall take
vengeance on their
enemies for their
cruelty & wronge
done to them.

i As the Iebusites
had bin destroyed,
so should Ekron &
all the Philistims.

k He sheweth that
Gods power onely
shall be sufficient to
defend his Church
against all aduersa-
ries, be they neuer
so cruel, or affe-
mble their power
neuer so often.

l That is, God
hath now sene
the great iniuries
and afflictions
wherewith they
haue bene afflicted
by their enemies.

m That is, he hath
righteousnesse, and
saluation in him-
selfe for the vie
and commoditie
of his Church.

n Which decla-
reth that they
should not looe
for such a king as
should be glorified
in the eyes of man,
but should bee
poore, and yet in
himselfe haue all
power to deliuer
his: and this is
meant of Christ,

as Mat. 23. 12.
o No power of
man or creature

shall be able to let
this kingdome of Christ,
and he shall peaceably gouerne them by
his word.

p That is, from the red sea, to the sea called Syriacus: and by these pla-
ces which the Jewes knew, he meant an infinite space and compass ouer the whole
world: q That is, from Damascus. r Meaning Ierusalem, or the Church, which
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dant and excess of all things, as there is abundance on the altar when the sacrifice
is offered: Which things are not to moue them to intemperance, but to sobriety,
and a thankfull remembrance of Gods great liberality.

^a The faithfull shall be preferred, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great when hee met Iadi the high Priest.

(shalbe as the stones of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! come shall make the young men cheerefull, and new wine the maides.

CHAP. X.

¹ The visitation of Iudas. ² The Lord promiseth to visite and comfort the house of Israel.

^a The prophet reproeth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so faulseth them by Gods iust iudgement: therefore to auoid this plague he willett them to turne to God, and to pray in faith to him, and so he will giue them abundance.

^b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and force: who euer de- cerned them.

^c That is, the Iewes went into captiuitie.

^d Meaning, the cruel gouernours which did oppress the poore sheepe, Ezek. 34. 16, 17. ^e He will be merciful to his Church and cherishe them as a king or prince doth his best horse which shalbe for his owne vse in the warre.

^f Out of Iudah shall the chiefe gouernour proceed, who shall be as a corner to vphold the building, and as a nayle to fasten it together ^g Over their enemies.

^h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

ⁱ Whereby he declareth the power of God who needeth no great preparation when he will de- liver his: for with a becke or hisse hee can call them from all places suddenly.

^k Though they shall yet be scattered and seeme to be lost, yet it shalbe profitable to them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached. ^l Not that they should returne into their country, but be gathered and ioyned in one faith by the doctrine of the Gospel. ^m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers,

^a Sake you of the Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and giue you shoures of raine, and to euery one graffe in the field.

² Surely the idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepherd.

³ My wrath was kindled against the shepheards, and I did visite the goates: but the Lord of hosts will visite his flocke the house of Iudah, and will make them as his beautifull horse in the battell.

⁴ Out of him shall the corner come fourth: out of him the nayle, out of him the bow of battell, and out of him euery appointer of tribute also.

⁵ And they shalbe as the mightie men, which treade downe their enemies in the myre of the streetes in the battell, and they shall fight because the Lord is with them, and the riders on horses shalbe confounded.

⁶ And I will strengthen the house of Iudah, and I will preferue the house of Ioseph, & I will bring them againe, for I pitie them: and they shalbe as though I had not cast them off: for I am the Lord their God, and will heare them.

⁷ And they of Ephraim shall bee as a gyant: and their heart shall reioyce as through wine: yea their children shall see it, and bee glad: and their heart shall reioyce in the Lord.

⁸ I will hysse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

⁹ And I will sowe them among the people, and they shall remember me in farre countreyes: and they shall liue with their children and turne againe.

¹⁰ I will bring them againe also out of the land of Egypt, & gather them out of Assthur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

¹¹ And hee shall goe into the sea with affliction, and shall smite the waves in the sea, and all the depeths of the riuer shall drie vp: and the pride of Assthur shalbe cast downe, and the scepter of Egypt shall depart away.

¹² And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

¹³ And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord. ¹⁴ Though they shall yet be scattered and seeme to be lost, yet it shalbe profitable to them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached. ¹⁵ Not that they should returne into their country, but be gathered and ioyned in one faith by the doctrine of the Gospel. ¹⁶ Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers,

CHAP. XI.

¹ The destruction of the Temple. ² The care of the faithfull is committed to Christ. ³ A grieuous vision against Ierusalem and Iudah.

¹ Open thy doores, O Lebanon, and the fire shall deuoure thy cedars.

² Howle, firre trees: for the cedar is fallen, because all the mightie are destroyed: howle yee Ookes of Bashan, for the defenced Forrest is cut downe.

³ There is the voyce of the howling of the shepheards: for their glory is destroyed: the voyce of the roaring of Lyons whelpes: for the pride of Iorden is destroyed.

⁴ Thus sayth the Lord my God, Feede the sheepe of the slaughter.

⁵ They that possesse them, slay them and sinne not: and they that sell them, say, Blessed bee the Lord: for I am rich, & their owne shepheards spare them not.

⁶ Surely I will no more spare those that dwell in the land, sayth the Lord: but loe, I will deliuer the men euery one into his neighbours hand, and into the hand of his king: and they shall smite the land, and out of their hands I will not deliuer them.

⁷ For I fed the sheepe of slaughter, euen the poore of the flocke, and I tooke vnto me two flauies: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

⁸ Three shepheards also I cut off in one moneth, and my soule lothed them, and their soule abhorred me.

⁹ Then said I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

¹⁰ And I tooke my staffe, euen Beautie, and brake it, that I might disanul my couenant, which I had made with all people.

¹¹ And it was broken in that day: and so the poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

¹² And I said vnto them, If ye thinke it good, giue me my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.

¹³ And the Lord said vnto me, Cast it vnto the potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

¹⁴ Then brake I mine other staffe, euen the Bands, that I might dissolue the brotherhood betwene Iudah and Israel.

¹⁵ And the Lord sayd vnto me, Take to thee yet the instruments of a foolish shepard.

¹⁶ For loe, I will raise vp a shepard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth vp, but he shall eate flesh of the fat, and teare their clawes in pieces.

¹⁷ O idle shepard that leaueth the flocke: the sword shalbe vpon his arme, & vpon his right

^a Because I Iewes thought them- selves so strong by reason of this mountaine, that no enemy could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shall shew it selfe ready to receive them.

^b Shewing, that if the strong men were destroyed, the weaker were not able to resist.

^c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.

^d That is, the remnant of Iudah and Israel should perish.

^e Which being now destitute to be slain, were deliuered as out of the Lyons mouth.

^f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.

^g He noteth the hypocrites, which euer haue the Name of God in their monthes, though in their life & doings they deny God, attributing their paine to Gods blessings, which cometh of the people of their brethren.

^h I will cause one to destroy another.

ⁱ Their gouernours shall execute crueltie one on them.

^k That is, the small remnant, whom he thought worthe to shew mercie vnto.

^l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which cometh of the people of their brethren.

^m Whereby hee sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue.

ⁿ Meaning, the people, because they would not acknowledge these great benefites of God. ^o He sheweth that the least part euer profit by Gods iudgements.

^p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefites, but esteemed them as things of noight. ^q Shewing that it was too little to pay his wages, which could scarce suffice to make a few tyles for to couer the Temple.

^r Signifying that they should haue a certaine kind of regiment and outward shewe of gouernement: but in effect it should be nothing: for they should be weaker, & denouncing death in head of shepheards. ^s And is in health and sound. ^t By the armes he signifieth strength, as he doth wisdom and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

eye.

eye. His Arme shall bee cleane dried vp, and his right eye shall be vnterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the word of the Lord vpon Israel, saith the Lord, which spread the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a b cup of poison vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne; though all the people of the earth be gathered together against it.

4 In that day saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes vpon the house of Iudah, and will smite every horse of the people with blindness.

5 And the Princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hostes their God.

6 In that day will I make the princes of Iudah like coales of fire among the woode, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, *even in Ierusalem.*

7 The Lord also shall preferre the ^d tenes of Iudah, as aforetime: therefore the glorie of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid; and the house of Dauid shall be as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the Spirit of grace and of compassion, and they shall looke vpon me, whom they haue pierced, and they shall lament for him as one mourneth for his onely sonne, and bee sorie for him as one is sorie for his first borne.

11 In that day shall there be a great mourning in Ierusalem, as the ^b mourning of Hadadrimmon in the valley of Megiddon.

12 And the ^k land shall bewaile every family apart, the family of the ^m house of Dauid apart, and their wives apart: the family of the house of Nathan apart, and their wives apart.

13 The family of the house of Levi apart, and their wives apart: the family of ⁿ Shemei apart, and their wives apart.

14 All the families that ^o remaine, every family apart, and their wives apart.

¹ Which was the name of a stone and place nere to Megiddo where Iosiah was slaine, 1. Chron. 35. 22. ^k That is, in all places where the Iewes shall remaine. ^l Signifying, that this mourning of repentance should not bee a vaine ceremonie: but every one touched with his owne griefe, shall lament. ^m Vnder these certaine families hee containeth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ. ⁿ Called also Simon. ^o To wit, which were elect by grace, and preferred from the common destruction.

CHAP. XIII.

Of the fountaine of grace, and of the cleane washing of Ierusalem.
8. The scale of Ierusalem against Ierusalem.

In that day there shall bee a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleanness.

2 And in that day, saith the Lord of hostes, I will cut off the ^b names of the idoles out of the land: and they shall no more be remembered: and I will cause the ^c prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet ^d prophesie, his father & his mother that begate him shall say vnto him, Thou shalt not liue: for thou speakest lyes in the name of the Lord: and his father and his mother that begate him, shall thrust him through, when he prophesieth.

4 And in that day shall the prophets ^e bee ashamed every one of his vision, when he hath prophesied: neither shall they weare a rough garment to deceiue.

5 But hee shall say, I am no ^f Prophet: I am an husbandman: for man taught mee to bee an heardman from my youth vp.

6 And one shall say vnto him, What are these ^g wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

7 Arise, O sword, vpon my ^h shepherd, and vpon the man, that a ray fellow, saith the Lord of hostes: smite the shepherd, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, sayeth the Lord, ⁱ two parts therein shall be cut off and die: but the third shall be left therein.

9 And I will bring that third part through the fire, and will fine them as the siluer is fined, and will trie them as gold is tried: they shall call on my name, and I will heare them: I will say, It is my people, & they shall say, The Lord is my God.

¹ They shall confesse their former ignorance and be content to labour for their liuing. ^h Hereby he sheweth that though their parents and friends dealt more gently with them, & put them not to death, yet they would so punish their children, that became false Prophets, that the markes and signes should remaine for euer. ⁱ The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible distiguation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Evangelist applyeth this to Christ, because he was the head of all Pastours, Math. 26. 31. ^k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shall be tried with great afflictions, so that it shall be knowne that onely Gods power and his mercies doe preserve them.

CHAP. XIII.

8. Of the doctrine that shall preceide out of the Church, and of the restoration thereof.

Behold, the day of the Lord commeth, and they spoyle shall bee ^a diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shall go into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then the Lord shall goe forth, and fight against those nations, as when he ^b fought in the day of battell.

4 And his feet shall stand in that day vpon the ^c mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the middes thereof toward the East and toward the West there shall be a very great ^d valley, & halfe

speech the Prophet sheweth Gods power and care ouer his Church, and how hee will as it were by miracle fine it. ^d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church.

^a Hee sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continual running fountaine, & purge them from all vncleanness. ^b Hee promisseth that God will also purge them from all superstition, & that their religion shall be pure. ^c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits. ^d That is, when they shall prophesie lyes, and make God, who is the author of truth, a cloake therunto. ^e Hee sheweth what zeale Godly shall haue vnder the Kingdome of Christ, Deut. 32. 6. 9.

^f God shall make them ashamed of their errors and lyes, & bring them to repentance, and they shall no more weare Prophets appaell to make their doctrine seeme more holy. ^g They shall confesse their former ignorance and be content to labour for their liuing. ^h Hereby he sheweth that though their parents and friends dealt more gently with them, & put them not to death, yet they would so punish their children, that became false Prophets, that the markes and signes should remaine for euer. ⁱ The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible distiguation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Evangelist applyeth this to Christ, because he was the head of all Pastours, Math. 26. 31. ^k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shall be tried with great afflictions, so that it shall be knowne that onely Gods power and his mercies doe preserve them.

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He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountains. f. Reade Amos 1. 1. g. Because they did not credit the Prophets words, he turneth to God, and comforteth himselfe in that that he knew that these things should come, and sayth, Thoe, O God, with thine Angels wilt come to performe this great thing, h. Signifying, that there should bee great troubles in the Church, & that the time herof is in y^e Lords hands, yet at length (which is here meant by the evening) God would send comfort. i. That is, the spiritual graces of God, which if could ever continue in most abundance. k. All idolatry and superstition shall be abolished, and there shall be one God, one faith, and one religion. 1. This new Jerusalem shall be seene through all the world, and shall excell the first in excellency, wealth and greatnesse.

of the mountaine shall remoue toward the North, and halfe of the mountaine toward the South.
 5 And yee shall flee vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, yee shall flee like as yee fled from the earthquake, in the dayes of Vzziah king of Iudah: & the Lord my God shall come, and all the Saints with thee.
 6 And in that day shall there be no cleare light, but darke.
 7 And there shall be a day (it is knowne to the Lord) neither day nor night, but about the evening time it shall be light.
 8 And in that day shall there be waters of life go out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermoost sea, and shall be, both in summer and winter.
 9 And the Lord shall bee King ouer all the earth: in that day shall there be one Lord, and his name shall be one.
 10 All the land shall bee turned as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the towre of Hamanial vnto the kings winepresses.
 11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall be safely inhabited.
 12 And this shall be the plague wherewith the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day a great tumult of the Lord shall be among them, and every one shall take in the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.
 14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall be gathered round about, with golde and silver, and great abundance of appaile.
 15 Yet this shall be the plague of the horse, of the mule, of the camell and of the asse, and of all the beastes that be in these tents as this plague.
 16 But it shall come to passe that every one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.
 17 And who so wil not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, even vpon them shall come no raine.
 18 And if the familie of Egypt goe not vp, and come not, it shall not raine vpon them. This shall be the plague wherewith the Lord will smite all the heathen, that come not vp to keepe the feast of Tabernacles.
 19 This shall be the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.
 20 In that day shall there be written vpon the bridles of the horses, The holiness vnto the Lord, and the pots in the Lorders house shall be like the bowles before the altar.
 21 Yea, every pot in Ierusalem and Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hostes.

m God will not onely raise vp warre without, but sedition at home to try them. n To hurt and oppress him. o The enemies are rich, and therefore shall not come for a praye, but to destroy and shed blood. p As the men should be destroyed, verse 12. q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles. r Signifying, that to what seruice they were put now (whether to labour, or to seruice in warre) they were now holy, because the Lord had sanctified them. s As precious the one as the other, because they shall be sanctified. t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

This Prophet was one of the three, which God raised up for the comfort of his Church after the captiuitie, and after him there was no more untill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more frequent desires looke for the comming of Messiah. Hee confirmeth the same doctrine, that the two former doe, but chiefly hee reproofeth the Priests for their comotousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wines, murmuring against Gods patience, and such like. Notwithstanding for the comfort of the godly, hee declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy to the godly.

CHAP. I.

Complains against Israel, and churthy the Priests.

a Reade Isa. 23. 1.

b Whith decia-
 reth their great
 ingratitude that
 did not acknow-
 ledge this lone,
 which was so col-
 dent, in that hee
 made Abraham
 comon of all the
 world, and next
 choise Iacob the
 younger brother of
 whom they came, and
 lest Esau the elder.
 c. For beside that the
 signes of mine hatred
 appeared euen when he
 was made seruant
 vnto his younger
 brother, being yet in
 his mothers belly, and
 also afterward in
 that he was put from
 his birthright, yet euen
 now before your eyes
 the signes here-
 of are euident, in that
 that his country lieth
 waste, and he shall
 neuer returne to in-
 habite it: whereas yee
 my people, whom the
 enemye haue more
 then them are by
 grace and lone toward
 you deliuered. Reade Rom. 9. 13.



He a burden of the worde of the Lord to Israel by the ministry of Malachi.
 2 I haue loued you, sayeth the Lord: yet yee say, Wherein hast thou loued vs? Was not Esau Iacob's brother, saith the Lord? yet I loued Iacob.
 3 And I hated Esau, & made his mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, We are impouerished, but we wil recurrence and build the desolate places, yet sayth the Lord of hostes, They shall build, but I wil destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for euer.

5 And your eyes shall see it, and yee shall say, The Lord will be magnified vpon the border of Israel.

6 A soune honoureth his father, and a seruant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priests that despise my Name? and yee say, Wherein haue we despised thy Name?

g Hee noteth their grosse hypocrisie, which would not see their fault, but most impudently couer it, and so were blind guides.

7: Yes

2. If ye offer any
more offerings for
your own greediness,
and do not
rejoice whether
they be according
to my Law, or no.

3. Nor that they
did this, but by
their doing they
declared so.

4. You make it no
sin: whereby he
condemned them,
that think it ful-
fillment to serve God
partly as he hath
commanded, and
partly after man's
tradition, & to come
not to a parene-
se of religion, which
he requirerh, and
sheweth in re-
proch be shewing
them that a mor-
tall man would
not be content to
be so served.

5. He declared the
Priests who have
the people in hand
that they prayed
for them, and
sheweth that they
were the occasion
that their souls
came upon this
people.

6. Will God con-
sider your office
and their feeling
you are to con-
sider and wicked?
I declare the Le-
vites who kept
the doors did not
take whether the sacrifices that came in, were according to the Law, God willeth
that they would rather that the doors, then to receive such as were not perfect,
in God by which that their ingratitude, and neglect of his true choice shall be the
cause of the calling of the Gentiles: and here the Prophet that was under the Law,
declared his wisdom to the capacity of the people, and by the altar and sacrifice bee
manner the spiritual service of God, which should be under the Gospel, when
an altar should be made to all these legal ceremonies by Christ's only sacrifice.

7. Back the Priests and the people were infected with this error, that they per-
fected not what was offered: for they thought that God was as well content with
the same, as with others: but as the manner for they showed not that obedi-
ence to God, which he required, and so continued both impiety, and also shew-
ed their contempt of God, and contempt of his law.

8. The Priests and people were
both weary with serving God, and pulled out what manner of sacrifice and service
they gave to God for that which was least profitable, was thought good
enough for the Lord.

9. That is, such ability to serve the Lord according to his
word, and yet will serve him according to his customs made.

10. The Priests and people were
both weary with serving God, and pulled out what manner of sacrifice and service
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they gave to God for that which was least profitable, was thought good
enough for the Lord.

23. That is, such ability to serve the Lord according to his
word, and yet will serve him according to his customs made.

7. Ye offer ^avoluntaries upon mine altar,
and you say, Wherein have we polluted thee? In
that ye say, The table of the Lord is not ^ato be
regarded.

8. And if ye offer the blinde for sacrifice, it is
not euill: and if ye offer the lame and sicke, it is
not euill: offer it now vnto thy prince: will he be
content with thee, or accept thy person, saith the
Lord of hostes?

9. And now I pray you, pray before God,
that he may haue mercy vpon vs: this hath bene
by your meanes: will he regard ^ayour persons,
saith the Lord of hostes?

10. Who is there euil among you, that would
shut the doores, and kindle not ^afire on mine altar
in vaine? I haue no pleasure in you, saith the Lord
of hostes, neither will I accept an offering at your
hand.

11. For from the rising of the sunne vnto the
going downe of the same, my Name is ^agreat a-
mong the Gentiles, and in euery place incense
shall be offered vnto my Name, and a pure offering:
for my Name is great among the heathen, sayth
the Lord of hostes.

12. But ye haue polluted it in that ye say, The
table of the Lord is ^apolluted, and the fruit there-
of, ^aown his meate is not to be regarded.

13. Ye said also, Behold, it is ^aa wearisome, and
ye haue fasted at it, saith the Lord of hostes, and
ye offered that which was torne, and the lame, and
the sicke: thus ye offered an offering: should I ac-
cept this of your hand, saith the Lord?

14. But cursed bee the deuiuer, which hath in
his flocke ^aa male, and voweth, and sacrificeth
vnto the Lord a corrupt thing: for I am a great
King, sayth the Lord of hostes, and my Name is
terrible among the heathen.

15. And this haue ye done againe, and ^acon-
tered the altar of the Lord with teares, with wee-
ping and with mourning: because the offering is
no more regarded, neither receiued acceptably at
your hands.

16. Yet ye say, Wherein? Because the Lord
hath bene witness betwene thee and the wife of
thy youth, against whom thou hast transgressed:
yet is ^athe thy companion, and the wife of thy
covenant.

17. And did not ^ahe make one? yet had he ^aa
bondance of spirit: and wherefore one? because
he sought a godly ^aseede: therefore keepe your
selues in your ^aspirit, & let none trespasse against
the wife of his youth.

18. If thou hatest ^aher, put her away, saith the
Lord God of Israel, yet he couereth ^athe iniurie
vnder his garment, saith the Lord of hostes: there-
fore keepe your selues in your spirit, and trans-
gresse not.

19. Ye haue ^awearied the Lord with your
words: yet ye say, Wherein haue we wearied him?
When ye say, Every one that doeth ^aeuill, is good
in the sight of the Lord, and he delighteth in them.
Or where is the God of ^aiudgement?

20. Because that God doeth not regard their sacrifices, so that they seeme to sacrifice in
vaine. ^aThis is another fault, whereof he accuseth them, that is, that they brake
the lawes of marriage. ^aAs the one halfe of thy selfe: ^aShe that was joy-
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Lord of hostes.

5. My ^acovenant was with him of life and
peace, and I ^agave him feare, and he feared me,
and was afraid before ^amy Name.

6. The law of ^atruth was in his mouth, and
there was no iniquity found in his lips: he wal-
ked with me in peace and equity, and did turne
many away from iniquity.

7. For the Priests ^alippen should preferre
knowledge, and they should seeke the Law at his
mouth: for hee is the ^amessenger of the Lord of
hostes.

8. But yet are gone out of the way: yet
haue caused many to fall by the Law: yet haue
broken the covenant of Levi, sayth the Lord of
hostes.

9. Therefore haue I also made you to bee de-
spised, and vile before all the people, because yet
kept not my wayes, but haue bene partiall in the
Law.

10. Haue we not all one ^afather? hath not one
God made vs? why doe we transgresse euery one
against his brother, and breake the covenant of
our fathers?

11. Iudah hath transgressed, and an abomina-
tion is committed in Israel and in Ierusalem: for
Iudah hath defiled the holines of the Lord, which
hee loued, and hath married the ^adaughter of a
strange god.

12. The Lord will cut off the man that doeth
this: both the master and the seruant out of the
Tabernacle of Iakob, and him that ^aoffereth an
offering vnto the Lord of hostes.

13. And this haue ye done againe, and ^acon-
tered the altar of the Lord with teares, with wee-
ping and with mourning: because the offering is
no more regarded, neither receiued acceptably at
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g. Hee sheweth
what were the two
conditions of the
covenant made
with the tribe of
Leui on Gods part,
that hee would
giue them long
life and felicity,
and on their part,
that they should
faithfully serue
him according to
his word.

h. I prescribed
Leui a certaine
law to serue me.
i. Hee serued me
and set forth my
glory with all hu-
mility and sub-
mission.

k. Hee sheweth
that the Priests
ought to haue
knowledge to in-
struct other in
the worde of the
Lord.

l. Hee is as the
treasure house of
Gods word, and
ought to giue to
euery one accord-
ing to their ne-
cessitie, and not
to refuse it for
himselfe.

m. Shewing that
whoever doeth
not declare Gods
will, is not his
messenger, and
Priest.

n. The Prophet
accuseth the in-
gratitude of the
Iewes toward
God and man: for
seeing they were
all borne of one
father Abraham,
and God had
elected them to
be his holy peo-
ple, they ought
neither to offend
God nor their
brethren.

o. Whereby they
had bound them-
selves to God to
be as holy peo-
ple.

p. They haue joy-
ned themselves
in marriage with
them that are of
another reli-
gion.

q. That is, the
Priest.

r. Ye cause the
people to lament,
because that God doeth not regard their sacrifices, so that they seeme to sacrifice in
vaine. ^aThis is another fault, whereof he accuseth them, that is, that they brake
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ned to thee by a solemn covenant, and by the inuocation of Gods Name. ^aDid
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God fauoured the wicked, and had no respect to them that serue him. ^aThus
they blasphemed God in condemning his power and iustice, because hee iudged not
according to their fantasies.

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because that God doeth not regard their sacrifices, so that they seeme to sacrifice in
vaine. ^aThis is another fault, whereof he accuseth them, that is, that they brake
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ae. Ye cause the
people to lament,
because that God doeth not regard their sacrifices, so that they seeme to sacrifice in
vaine. ^aThis is another fault, whereof he accuseth them

CHAP. III.

^a This is meant of Iohn Baptist, as Christ expoundeth in Luke 7. 27.

^b Meaning, Meſſial. as Phil. 27. 1. Dan. 9. 25.

^c That is, Christ by whom the covenant was made and ratified, who is called the Angel or messenger of the covenant because he reuoluntarily vs to his Father, and is Lord of kings, because he hath the gouernment of his Church.

^d He sheweth that the hypocrites which with so much for the Lords comming will not abide when hee sheweth neere: for he will consume them, and purge his land and make them cleane.

^e He beginneth at the Priests that they might be light, and shine vnto others.

^f They murmured against God, because they saw not his helpe: and therefore hee scuteth them of ingratitude, and sheweth that in that they thought they were to be defended, and so his mercy toward them neuer changeth.

^g Reade Zech. 1. 3. There are none of the heathen so barbarous, that will defend their gods of their honour or deale deceitfully with them.

^h Whereby the seruice of God should haue bene maintained, and the Priests and the poore relieved.

ⁱ Not hauing respect how much ye neede, but I will giue you in all abundance: so that ye shal lacke place to put my blessings in.

^k Meaning, the caterpillar, and whatsoever destroyeth come and fruities.

^m The Prophet condemneth them of double blasphemie against God: first, in that they sayd that God had no respect to them that serued him, and next, that the wicked were more in his fauour than the godly.

Behold, I will send my ^a messenger, and he shall prepare the way before mee: and the ^b Lord whom ye seeke, shall speedily come to his Temple: euen the ^c messenger of the Covenant, whom ye desire: behold, hee shall come, saith the Lord of hostes.

² But who ^d may abide the day of his coming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

³ And he shall sit downe to trie and fine the siluer: he shall euen fine the sonnes of ^e Levi and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousness.

⁴ Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time and in the yeeeres afore.

⁵ And I will come neere to you to iudgment, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widow, and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

⁶ For I am the Lord: I change not, and ye sonnes of Iakob ⁱ are not consumed.

⁷ From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: ⁸ returne vnto me, and I will returne vnto you, saith the Lord of hostes: but ye said, Wherein shal we returne?

⁸ Will a ^h man spoile his gods? yet haue yee spoiled me: but ye say, Wherein haue we spoyled thee? In ⁱ tithes and offerings.

⁹ Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

¹⁰ Bring ye all the tithes into the storehouse, that there may be meate in my house, and proue me now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing ^k without measure.

¹¹ And I will rebuke the ^l deuourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.

¹² And all nations shall call you blessed: for ye shal be a pleasant land, saith the Lord of hostes.

¹³ Your words haue bene stout ^m against me, saith the Lord: yet ye say, What haue wee spoken against thee?

¹⁴ Ye haue said, It is in vaine to serue God: and what profit is it that we haue kept his commandement, and that wee walked humbly before

the Lord of hostes?

¹⁵ Therefore we count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are ⁿ deliuered.

¹⁶ ^o Then spake they that feared the Lord, eueny one to his neighbour, and the Lord hearkened and heard it, and a ^p booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

¹⁷ And they shall be to mee, saith the Lord of hostes, in that day that I shal do ^q this, for a flocke, and I will spare them, as a man spareth his owne sonne that serueth him.

¹⁸ Then shall you returne, and discern betwene the righteous and wicked, betwene him that serueth God, and him that serueth him not.

tion, and also that this might be an example of Gods mercies to all penitent sinners. ^q When I shall restore my Church according to my promise they shall bee as mine owne proper goods. ^r That is, forgive their finnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord before the which Eliash should come.

For behold, the day commeth that shall burne as an ouen, and all the proud, yea, and all that doe wickedly, shall bee stubble, and the day that commeth, shall burne them vp, saith the Lord of hostes, and shall leaue them neither roote nor branch.

² But vnto you that feare my Name, shall the ^b sunne of righteousness arise, and health shall be vnder his wings, and ye shall go forth, and grow vp vs fat calves.

³ And yee shall tread downe the wicked: for they shall bee dust vnder the soles of your feete in the day that I shal doe ^c this, saith the Lord of hostes.

⁴ Remember the Law of Moses my seruant, which I commaunded vnto him in Horeb for all Israel with the statutes and iudgements.

⁵ Beholde, I will send you ^e Eliash the Prophet before the comming of the great and fearefull day of the Lord.

⁶ And he shall sturne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and ^h smite the earth with cursing.

image of God. ^c Yee shall bee set at libertie, and increase in the ioy of the Spirit. ^d Cor. 3. 17. ^e Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruente mindes desire his comming, the Prophet exhorted them to exercise themselves diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also bee armed against all temptation.

^f This Christ expoundeth of Iohn Baptist. Math. 11. 14. who both for his zeale, and restoring of religion, is aptly compared to Eliash. ^g Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance.

^h He sheweth wherein Iohas office should stand: in the turning of men to God, and ioyning the father & children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the same shal embrace the faith of the true fathers Abraham, Izhak, and Iakob. ⁱ The second point of his office was to denounce Gods iudgements against them that would not receive Christ.

^a They are not only preferred to honour, but also deliuered from dangers.

^b After this admonition, of the Prophet, some were lively touched, and encouraged others to feare God.

^c Both because the thing was strange that some turned to God in that great and vniuersall corrup-

^d He propheseth of Gods iudgements against the wicked, who would not receive Christ, when as God should send him for the reformation of his Church.

^e Meaning Christ, who with his wrings or beams of his grace should lighten and comfort his Church.

^f Ephel. 5. 14. and he is called the sunne of righteousness, because in himselfe he hath all perfection and also the iustice of the Father dwelling in him: whereby he regenerateth vs into righteousness, cleanseth vs from the filth of this world, and reformeth vs to the

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ⁱ The second point of his office was to denounce Gods iudgements against them that would not receive Christ.

¶ The end of the Prophets.



[illegible]

THE ARGUMENT.

I. ESDRAS.

CHAP. I.

with long garments in the Temple of the Lord,

4 And said, Yee shall no more beare the Arke
vpon your shoulders: now therefore serue the
Lord your God, and take the charge of his people
of Israel, and prepare according to your families
and tribes.

6 Offer in order the Passover, and make ready the sacrifices for your brethren, and keep the Passover after the Lord's commandment given to Moses.

17 And Iofias gaue to the people that was pre-

3 There were given of the Kings possessions according to the promise to the people, and to the Priests, and to the Levites. Then gave Helkias and Zacharias and Jisaias the governors of the Temple, to the Priests for the Passover, two thousand six hundred sheep and three hundred calves.

9 Furthermore, Tethonias, and Sarnaias, and Nathanael his brother, and Sabias, and Chielus, and Toram captaines gaue to the Levites for the Pascheouer five thousand sheepe, and seven hundred calves.

10 And when these things were done, the Priests and the Lewites stood in order, hauing unleauered bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people, to offer to the Lord, as it is written in the bookes of Moyſes: and thus they did in the morning.

12 And they roasted the Pasfeouer with fire, as
*appertained; and they sodde their offerings with
perfumes in caldrons and pots,

13 And let it befoꝛe all them that were of the people, and afterward they prepared for themselves, and foꝛ the Priests their brethren the sons of Aaron.

14 For the Priests offered the fat vnto the euening, and the Leuites did make ready for themselves, and for the Priests their brethren the sons of Aaron.

13 And the holy fingers, the Connes of Alaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Alaph, & Azarias, and Eddinus, which was of the Kings appointment.

10r, Jebel.

Or, Hefabian.
Or, Iebiel.
Or, Choral.

*Exod. 12.8.

[On, Indubious]

16 And the portage at every gate, & the
it was not lawful that any should be an ordi-
nary watch: for their brethren the Levites made
ready for them.

17 And on that day that things which were as-
signed to the Levites of the Lord were accom-
plished, that they might offer the Passover.

18 And offer sacrifices upon the Altar of the
Lord according to the commandment of King
Josias.

19 So the children of Israel, which were pre-
sent at that time, kept the Passover and the feast
of unleavened bread seven days.

20 And there was not such a Passover kept
in Israel since the time of Samuel the Prophet.

21 And all the kings of Israel did not offer
such a Passover, as did Josias, and the Priests, and
the Levites, and the Jews, and all Israel, which
were found to remain in Jerusalem.

22 In the eighteenth yeere of the reigne of Jo-
sias was this Passover kept.

23 The workes of Josias were vpright before
his Lord with a heart full of godlinesse.

24 And concerning the things which came to
pass in his time, they are written before, to wit, of
those that sinned and did wickedly against the
Lord, about every nation and kingdome, & grie-
ued him with their sinfull things, so that the wordes
of the Lord stood up against Israel.

25 ¶ Now after all these actes of Josias, it
came to passe that when Pharaoh king of Egypt
came to moove warre at Carchamis vpon Eu-
phrates, Josias went out against him.

26 But the king of Egypt spake to him, saying,
What haue I to doe with thee, O King of Iudea?

27 I am not sent of the Lord God against
thee: but my warre is vpon Euphrates, and now
the Lord is with me, and the Lord hath sent me
forward, depart from me, and be not against the
Lord.

28 But Josias would not turne backe, but cha-
rged him, but prepared himselfe to fight with
him, not regarding the wordes of Ieremias the
Prophet by the mouth of the Lord.

29 But hee set himselfe in battell array against
him in the field of Megiddo, and the princes came
down to King Josias.

30 And the King said to his servants, Conuey
mee out of the battell, for I am very weake. And
by and by his servants brought him out of the
battell.

31 So hee gat vp on his second chariot, and
being come againe to Jerusalem, hee changed his
life, and was buried in his fathers grave.

32 And in all Iudea was Josias bewailed, yea,
Jeremias the Prophet did lament for Josias, and
the gouernours, and then wines did lament him
unto this day: and this was ordeined in all the
kinred of Israel, to be done continually.

33 But these things are written in the booke
of the stories of the kings of Iudea, and every one
of the actes that Josias did in his glory, and his
knowledge in the Law of the Lord, & the things
which hee did before, and the things now rehear-
sed are registred in the booke of the Kings of Is-
rael and Iudea.

34 Then they of the nation tooke Ioaquaz
the sonne of Josias, and made him king in stead
of his father Josias, when he was three and twentie
yeere old.

35 And hee reigned in Iudea and in Ierusalem
three yeeres: and the king of Egypt deploied him
from reigning in Ierusalem.

36 Ioaquaz also the people of an hundred sa-
lars of filver, and one talent of gold.

37 And the King of Egypt made Ioaquaz his
brother king of Iudea and Ierusalem.

38 And he bound Ioaquaz and his gouernours:
but when hee had taken Zarahs his brother, hee
led him away into Egypt.

39 Twentie and six yeere old was Ioaquaz,
when hee reigned in Iudea and Ierusalem, and hee
did euill in the sight of the Lord.

40 Wherefore against him came vp Nabucho-
donosor King of Babylon, who when hee had
found him with a chaine of brass, led him away
into Babylon.

41 Then Nabuchodonosor tooke of the holy
vessels of the Lord, and caried them away, and set
them in his temple at Babylon.

42 But all his actes, and his prophanation, and
his reproch are written in the booke of the Chro-
nicles of the Kings.

43 And Ioaquaz his sonne reigned for him: and
when he was made King, hee was eight yere
old.

44 And hee reigned three moneths and tenn
dayes in Ierusalem, and hee did euill in the sight of
the Lord.

45 ¶ So a yeere after Nabuchodonosor sent
and brought him to Babylon with the holy ves-
sels of the Lord.

46 And hee made Sedecias King of Iudea and
Ierusalem, when hee was one and twentie yeere
old, and he reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord,
neither did hee feare the wordes spoken by Iere-
mias the Prophet from the mouth of the Lord.

48 But after that hee was sworn to King Na-
buchodonosor, hee forswore himselfe by the Name
of the Lord, and fell away, and hardened his necke
and his heart: and transgressed the Lawes of the
Lord God of Israel.

49 Also the gouernours of the people, and the
Priests committed many things against the Lawes,
and passed all the pollutions of all nations, and
polluted the Temple of the Lord, which was san-
ctified in Ierusalem.

50 Neuertheless, the God of their fathers sent
his messenger to call them backe, because hee spa-
red them and his owne Tabernacle.

51 But they derided his messengers, and in the
day that the Lord spake *was* them, they mocked
his Prophets.

52 So that hee being moued to anger against
his people for their great wickednes, commanded
the kings of the Chaldeans to invade them.

53 These killed their yong men with the sword
round about their holy Temple, neither did they
spare yong man nor maiden, neither old man, nor
child among them.

54 But hee deliuered them all into their hands,
and all the holy vessels of the Lord, both great
and small, with the vessels of the Arke of God:
and they tooke, and caried away the Kings trea-
sures into Babylon.

55 And they set fire in the house of the Lord,
and brake downe the walles of Ierusalem, and
burnt their towres with fire.

56 They consumed also all the precious things
which were in the house of the Lord, and in the
treasure house of the Kings of Iudea.

For by worshipping
false creatures.
2 Chron. 35.20.

1 King 23.30.
2 Chron 36.2.

thereof, and brought them to nought, and those that were left by the sword, he caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of ^{Jer. 1. 10.} Jeremias.

58 And that the lande might enioy her Sabbaths all the time that it was desolate, till seuentye yeeres were accomplished.

CHAP. II.

^{1. Chron. 3. 6. 38.} ^{2. Chron. 3. 1.} 1 Cyrus gaue leaue to the Iewes to returne. 2. Hee sent the holy vessels. 3. The names of them that returned. 4. Their adventures did let their building, and the kings letters for the same.

1 ^{IN} the first yere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Jeremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and he made proclamation thoroughout all his kingdome, euen by expresse letters,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel, euen the most high Lord, hath made me king ouer the whole world,

4 And he hath commanded me to build him an house in Ierusalem, which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord bee with him, and let him go vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: hee is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and siluer,

7 With gifts, with horses, and cattell, and other things, which shalbe brought according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, & the Priests and Leuites, and all whose minde the Lord had moued to go vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and golde, horses, and cattell, and with diuers vowes of many whose mindes were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to ^{Dr. Shabbazar, or Sanabassar.} Abassar the gouernour of Iudea.

13 Whereof this was the number: A thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twenty viols, of gold thirtie, & of siluer two thousand, foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and siluer, which they caried away, were fise thousand, foure hundred threescore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

16 ¶ But ^{Exe. 1. 6.} in the time of Artaxerxes king of the Persians, ^{Dr. Bichlerius.} Belemius, and Mithridates, & Tabelius, and Rathumus, & Beeltechmus, and ^{Dr. Schimfi.} Semellius the secretary, & others which were ioyned to these, dwelling in Samaria and in other places

wrote vnto him this Epistle heere following against them that dwelt in Iudea and Ierusalem, **TO THE KING ARTAXERXES OUR LORD.**

17 Thy seruantes, Rathumus the writer of things that come to passe, and Semellius the secretary, and the rest of their counsell and the Iudges which are in Coelosyria and Phenice.

18 Be it now therefore known to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked city, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this city be built, & the walles be finished, they will not onely not indure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple, goe forward, wee thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the king, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, & shalt know that this city did alwayes rebell, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this city was made desolate.

24 Now therefore, O lord the king, we declare it, that if this citie be built and the walles thereof repaired, you shal haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltechmus, and to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria, and Phenice, these things that follow.

26 I haue read the Epistle, which you sent to mee: therefore I commaunded, that it should be sought out, and it was found, that this citie hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mighty kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, and that it be taken heede that no more be done,

29 And that those wicked things, which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the secretary and the rest, which were ioyned with them, had read the things, which king Artaxerxes had written, they moued their tents with speede to Ierusalem, with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yere of the reigne of Darius king of the Persians.

CHAP. III.

^{1. The first of Darius.} ^{16. The three wise sentences.}

NOW when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours & captaines and lieutenants that were with him, from India vnto Ethiopia

Ethiopia of an hundred and four and twenty prouinces.

3 And when they had eaten and drunke, and were satisfied, they departed, & king Darius went into his chamber, & slept till he wakened againe.

4 In the meane time three yong men of the gard, keepers of the kings body, said one to another,

5 Let every one of vs speake a sentence, and he that shall overcome, and whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifts, and great things in token of victory,

6 As to weare purple, and to drinke in gold, and to sleepe in gold, and a chariot with bridles of golde, and an head tirc of fine linnen, and a chaine about his necke,

7 And he shall sit next to Darius for his wisdom, and shalbe called Darius cousin.

8 Then euery man wrote his sentence, & sealed it, and put it vnder the pillow of king Darius,

9 And said, when the king rose, they would giue him the writing, and whose sentence the king and the three Princes of Persia should iudge to bee wisest, to him should the victory bee giuen as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but Truth ouercometh all things.

13 ¶ And when the king rose, they tooke the writings, & gaue them to him, and he read them,

14 And sent, and called all the noble men of Persia and of Media, and the gouernours, and the capitaines, and lieutenants, and the counsell,

15 And fate him downe in the counsell, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,

18 And sayd on this maner, O yee men, how strong is wine! it deceiueth al men that drinke it.

19 It maketh the mind of the king and of the fatherlesse both one, of the bondman and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorow, nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernour, and causeth to speake all things by flatteries.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a litle after they draw out swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O yee men, is not wine strongest, which compelleth to doe such things? and he held his peace, when he had thus spoken.

CHAP. IIII.

Of the strength of a king. 13 Of the strength of women. 34 Of the strength of truth, which sentence is approved, 47 and his promise granted.

Then the second, which had spoken of the strength of the king, began to say,

2 O yee men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater for he ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if he send them out against the enemies, they goe and breake downe mountaynes, and walles, and towers.

5 They kill and are killed, and doe not passe the commandement of the king: if they overcome, they bring all to the king, aswel the spoile as all other things.

6 And those also which goe not to warre and battel, but til the earth: for when they haue sowne it againe, they reape it, & bring it to the king, and compell one another to pay tribute to the king.

7 Yet hee is but one man: if hee bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if he bid them, Make desolate, they make desolate: if hee bid, Build, they build.

9 If hee bid, Cut off, they cut off: if hee bid, Plant, they plant.

10 So all his people and all his armies obey one man: in the meane while he sitteth downe, he eateth and drinketh, and sleepeeth.

11 For these keepe him round about: neither can any one goe and doe his owne businesse: neither are they disobedient vnto him.

12 O yee men, how should not the King bee strongest, seeing he is thus obeyed! so he held his tongue.

13 ¶ Then the third which had spoken of women and of the Truth (this was Zorobabel) began to speake,

14 O yee men, neither I mighty king, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the king and all the people, which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments and make men honourable, neither can men bee without women.

18 And if they haue gathered together golde and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Doe they not leaue all those things, and giue themselves wholly vnto her, and gape, and gaze vpon her, and all men desire her more then gold, or siluer, or any precious thing?

20 A man leaueth his owne father, which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman he isopardeth his life, and neither remembreth father nor mother, nor countrey.

22 Therefore by this yee may know that the women beare rule ouer you: doe yee not labour and trauel, and giue and bring all to the women?

23 Yea, a man taketh his sword, & goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And hee seeth a lion, and goeth in darkenesse, & when he hath stollen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue run mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleue mee? is not the King great in his power? do not all regions feare to touch him?

29 Yet I saw him and Apame, the Kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the king with her left hand,

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, hee laughed: and if she were angry with him, hee did flatter her that hee might be reconciled with her.

32 How then, O ye men, are not women more strong, seeing they doe thus?

33 ¶ Then the king & the princes looked one vpon another, & hee began to speake of the truth

34 O ye men, are not women stronger? great is the earth, and the heauen is hie, and the Sunne is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the truth is greater & stronger then all.

36 All the earth calleth for truth, and the heauen blesteth it: and all things are shaken & tremble, neither is there any vniust thing with it.

37 The wise are wicked, the King is wicked; women are wicked, and all the children of men are wicked, and all their wicked workes are such, and there is no truth in them, & they perish in their iniquitie.

38 But truth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but shee doeth the things which are iust, and abstaineth from vniust, and wicked things, and all men fauour her workes.

40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdom and the power, and the maiestie of all ages. Blessed be the God of truth.

41 So he ceased to speake, & then all the people cried, and sayd, Truth is great and strongest.

42 Then the King said vnto him, Aske what thou wilt beside that which is appointed, and we wil giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the King, Remember the vow that thou hast vowed to build Ierusalem, in the day that thou tookest the kingdom.

44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart when he made a vowe to cut off Babylon, and vowed to send them thither.

45 Thou hast also vowed to build the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And now, O lord the King, this is that which I desire and require of thee, and this is the magnificence which I require of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to the king of heauen.

47 Then king Darius rising vp, kissed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they should bring on the way both him, and all that

were with him, which went vp to build Ierusalem.

48 And he wrote letters to all the lieutenants in Cœlosyria and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the city with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdom vnto Iudea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward should enter into their doores.

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held,

51 And that euery yere there should be giuen for the building of the Temple twentie talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a comendement to offer seenteene) other ten talents euery yere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priests that went away.

54 He wrote also touching the charges & the Priests garment, wherein they should minister.

55 And hee wrote that they should giue the Lewites their charges vntill the house were finished, and Ierusalem built.

56 Also he wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoever Cyrus had commanded to doe, he also commanded to doe it, and to send to Ierusalem.

58 And when the young man was gone forth, he lift vp his face to heauen toward Ierusalem, and gaue thanks to the King of heauen,

59 Saying, Of thee is the victorie, & of thee is wisdom, & of thee is glory, and I am thy seruant.

60 Blessed be thou which hast giuen me wisdom: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So he tooke the letters & went out, and came to Babylon, and told all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedom and liberty.

63 To goe vp and to build Ierusalem, and the Temple, where his Name is renowned, and they reioiced with instruments of musick and ioy, seven dayes.

CHAP. V.

1 The number of them that returned from the captiuitie. 42 Their vowe to sacrifice. 54 The Temple is begun to be built. 66 Their enemies would easily ioyne with them.

A Fear these things, the chiefe of the house of their fathers were chosen after their tribes, and their wiues, and their sonnes, & their daughter, and their seruants, and their maydes, and their cartell.

2 And Darius sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musickall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priests, The sons of Phinees, the sonne of

10r, Zorobabel.

10r, Samia.

10r, Arab.

10r, Bilai.

10r, Agad.

10r, Arabicia.

10r, the sonnes of
Anania an hun-
dredth, the sonnes of
Arom one, the
sonnes of Bafai
three hundredth,
twentie and three.
10r, Bethlehem.
10r, Nesophab.

10r, Anaboth.

10r, Xarith-inim.

10r, Phab.

10r, Arabad.

10r, Macaron.

10r, Beibel.

10r, Nelu.

10r, Sanaab.

10r, Phabar.

10r, Charim.

of Aaron, Iesus sonne of Iosabab, sonne of Baraias,
and Iosabab the sonne of Zorobabel, the sonne of
Salathiel of the house of David, of the kindred of
Phares, of the tribe of Iuda.

5 Who spake wise words to Darius the king
of the Persians in the second yere of his reigne, in
the moneth Nisan, which is the first moneth.

7 And these are they of Iudea, which came
out of the captivitie where they dwelt, whome
Nabuchodonosor king of Babylon had caried a-
way into Babylon.

8 And returned vnto Ierusalem, and to the
rest of Iudea every one into his owne citie, which
came with Zorobabel, and Iesus, Nehemias, [Za-
charias, Reelias, Eneius, Mardocheus, Beel-
sarus, Aspharatus, Reelius, Roimus and Baana their
guides.

9 The number of them of the nation and their
governours: the sonnes of Phares two thousand
an hundredth, seuentie and two; the sonnes of Sa-
phat four hundredth, seuentie and two.

10 The sonnes of Arom seven hundredth, fiftie
and sixe.

11 The sonnes of Phath Moab, two thou-
sand, eight hundredth and twelue.

12 The sonnes of Elam, a thousand, two hun-
dredth, fiftie and foure; the sonnes of Zathui nine
hundredth, fourtie and five; the sonnes of Corbe
seven hundredth and five; the sonnes of Baui sixe
hundredth, fourtie and eight.

13 The sonnes of Bube sixe hundredth, twen-
tie and three; the sonnes of Sadas three thou-
sand, two hundredth, twentie and two.

14 The sonnes of Adonikam, sixe hundredth,
sixtie and seven; the sonnes of Bagoi, two thou-
sand, sixtie and sixe; the sonnes of Adinu, four
hundredth fiftie and foure.

15 The sonnes of Aterias, ninety and two:
the sonnes of Ceilan & Axotus, sixtie and seven; the
sonnes of Azucan foure hundredth thirtie and two.

16 The sonnes of Ananias, an hundredth and
one; the sonnes of Arom, and the sonnes of Bafai,
three hundredth, twentie and three; the sonnes of
Asiphurith, an hundredth and two.

17 The sonnes of Meterus, three thousand and
five; the sonnes of Bethlomon, an hundredth
twentie and three.

18 They of Netophas, fiftie and five: they
of Anaboth, an hundredth fiftie and eight; they
of Bethanos fourtie and two.

19 They of Cariatharius twentie and five:
they of Capthiras and Beroth, seven hundredth
fourtie and three; they of Piras, seven hundredth.

20 They of Chadias and Ammidioi, five hun-
dredth, twentie and two; they of Cirama and
Gabbes, sixe hundredth twentie and one.

21 They of Macalon, an hundredth, twentie
and two; they of Retolius, fiftie and two; the
sonnes of Nephis, an hundredth fiftie and sixe.

22 The sonnes of Calamolalus and Orus, se-
uen hundredth, twentie and two; the sonnes of Ie-
rechus, three hundredth, fourty and five.

23 The sonnes of Annaas, three thousand,
three hundredth and thirtie.

24 The Priests, the sonnes of Ieddu, the sonne
of Iesus which are counted among the sonnes of
Sanath, nine hundredth, seuentie and two; the
sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of Phatharon, a thousand, four-
tie and seven; the sonnes of Carme, a thousand
and seuentie.

26 The Levites, the sonnes of Iessas, Cad-
miel, Bannu and Suu, seuentie and foure.

27 The sonnes which were holy singers. The
sonnes of Alaph, an hundredth, fourtie and eight.

28 The porters, the sonnes of Salum, the sons
of Iatal, the sonnes of Tolman, the sons of Da-
cobi, the sonnes of Teta, the sonnes of Sami: all
were an hundredth thirtie and nine.

29 The ministers of the Temple, the sonnes of
Eliu, the sonnes of Afipha, the sons of Tabaoth,
the sons of Ceras, the sonnes of Sud, the sonnes
of Phaleu, the sonnes of Labana, the sonnes of
Agraba.

30 The sonnes of Acrua, the sons of Quta,
the sonnes of Cetab, the sonnes of Agaba: the
sonnes of Subai, the sonnes of Anan, the sonnes
of Cathua, the sonnes of Geddur.

31 The sonnes of Airus, the sonnes of Dazian,
the sonnes of Noeba, the sonnes of Chafab, the
sonnes of Gatera, the sonnes of Anias, the sons
of Phipera, the sonnes of Asara, the sons of Bal-
hai, the sonnes of Adana, the sonnes of Meani,
the sonnes of Naphisi, the sonnes of Acub, the
sonnes of Acipha, the sonnes of Afary, the sons
of Phatacim, the sonnes of Rafaloth.

32 The sonnes of Meeda, the sonnes of Cou-
tha, the sonnes of Corea, the sons of Charcus,
the sonnes of Aferar, the sons of Thomoi, the
sonnes of Nafeth, the sonnes of Atipha.

33 The sonnes of the seruants of Salomon.
The sonnes of Asaphion, the sonnes of Phari-
ta, the sonnes of Ieli, the sonnes of Lozon, the
sonnes of Hidael, the sonnes of Sapheth.

34 The sonnes of Agia, the sonnes of Phach-
threth, the sonnes of Sabie, the sonnes of Sa-
rothie, the sonnes of Mafius, the sonnes of Gar,
the sonnes of Addus, the sonnes of Subas, the
sonnes of Apherra, the sonnes of Barodis, the
sonnes of Sabar, the sonnes of Allom.

35 All the ministers of the Temple, and the
sonnes of the seruants of Salomon were three
hundredth, seuentie and two.

36 These came vp from Thertmeleth, & The-
lerias: Caraathalar and Aalar leading them.

37 Neither could they shew their families nor
their stocke how they were of Israel, the sonnes
of Ladan, the sonne of Ban, the sonnes of Ne-
codan, sixe hundredth fiftie and two.

38 And of the Priests those which exercised
the office of Priests, and were not found, the sons
of Obdia, the sonnes of Accos, the sonnes of
Addus, which had taken for wife Angia, one of
the daughters of Berzelaius.

39 And was called after his name: and when
the description of the kindred of these men had
been sought in the register, & could not be found,
they were set apart from the office of Priests.

40 For Necemias and Atcharias said to them,
that they should not be partakers of the holy
things, till there arose an eie Priest clothed with
doctrine and truth.

41 So all they of Israel from them of twelue
yeere old and little children, were fourtie thou-
sand, besides men seruants and women seruants,
two thousand, three hundredth and sixtie.

42 Their seruants and handmaids were seuen
thousand, three hundredth, fourtie and seven: the
singing men and women, two hundredth, fourtie
and five.

43 Camels, foure hundredth thirtie and five;
and horses, seven hundredth thirtie and sixe; mules,

10r, Talmon.

10r, Ceras.

10r, Suia.

10r, Hagaba.

10r, Acub.

10r, Phia.

10r, Agab.

10r, Siba.

10r, Cedar.

10r, Reia.

10r, Aeroda.

10r, Gazerma.

10r, Balle.

10r, Meunim.

10r, Naphtim.

10r, Bacubub.

10r, Acupha.

10r, Afar.

10r, Baraloth.

10r, Meida.

10r, Charejcha.

10r, Barcus.

10r, Thomoi.

10r, Nafeth.

10r, Harophereth.

10r, Pharada.

10r, Iesab.

10r, Scaphelia.

10r, Phacath.

10r, Sabm.

10r, Sparris.

10r, Addus.

10r, Subab.

10r, Thelmalab, and
Thelbarja, Cara-
thalar and Aalar.

10r, Dalaim.

10r, Tuba.

10r, Necoda.

10r, Nabia.

10r, Hamy.

10r, Barzelaius.

10r, Nehemias,
and Atcharias.

10r, fourtie and
two thousand,
three hundredth
and sixtie.

¶ On this,

two hundred, fourie and five: beasts that bare the yoke, five thousand, five hundred, twenty and five.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to build the house in his owne place according to their power,

¶ Or, of golde 10. thousand pounds and of silver five, &c.

45 And to give to the treasure of the worke, a thousand pound in golde, and five thousand pound in silver, & a thousand Pricelly garments.

¶ Or, quarters. 2. Eze. 3. 1.

46 And the Priestes and the Leuites and the people dwelt in Ierusalem and in the countrey, and the holy fingers and the porters and all Israel in their villages.

47 ¶ But when the seventh moneth was nere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priests, with Zorobabel the son of Salathiel and his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening:

¶ Leuit. 23. 34.

51 They kept also the feast of Tabernacles, as it is ordained in the Lawe, and offered sacrifices euery day, as was requisite,

52 And afterward, the continuall oblations and offerings of the Sabbaths and of the newe moneths and of all holy feasts.

¶ Eze. 3. 6.

53 ¶ And all they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seventh moneth, although the Temple of God was not yet built.

54 They gaue also money to the masons and to the workemen, and meat & drinke with gladnesse,

55 And charrets to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which should be brought by flotes to the haven of Ioppe according to the commandement given vnto them by Cyrus king of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the son of Iosedec, and their brethren, and the Priests, and Leuites, and all they that came out of captiuitie into Ierusalem,

¶ Eccles. 49. 12.

57 And laid the foundation of the house of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem.

58 And they appointed the Leuites from twentie yere old ouer the works of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Iuda, the sonne of Heliadun, with their sonnes, and brethren, even all the Leuites with one accord did followe after the worke, calling vpon the works in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priestes stood clothed with their

long garments with muscalle instruments, and trumpets, and the Leuites the sonnes of Asaph with cymbals,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with loude voyce songs to the praise of the Lord, because his mercie and glory is for euer in all Israel.

62 Then all the people blew trumpets, and cried with loud voyce, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancients which had scene the former house,

64 Came to see the building of this with weeping and great crying, and many with trumpets, and they cried with loud voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Beniamin heard it, they came to know what noise of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Iesus, and the chiefe of the families, said vnto them, Let vs build also with you.

69 For wee obey your Lord, as you doe, and sacrifice vnto him since the dayes of Asbafareth king of the Assyrians, which brought vs hither.

¶ Or, Asbafareth. ¶ Or, Asbafaden.

70 Then Zorobabel, and Iesus, and the chiefe of the families of Israel said to them, It doth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone wil build it to the Lord God of Israel, as it becommeth vs, and as Cyrus the king of the Persians bade vs.

¶ Eze. 4. 3. 4.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the building,

73 All the time of king Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Six times would let them. 7 His Epistle to Darius. 23 The kings answer to the contrary.

¶ At in the second yere of the reigne of Darius, Aggeus and Zacharias the sonne of Ado the Prophets prophced to the Iewes, even vnto them that were in Iudea and Ierusalem, in the name of the Lord God of Israel, which they called vpon.

¶ Eze. 5. 1. 2. 3. 4.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stood vp, and beganne to build the house of the Lord, which is in Ierusalem, the Prophets of the Lorde being with them, and helping them.

¶ Greets vpon them

3 ¶ In that time Sifinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And said vnto them, By whose commandement build you this house, and this building, and enterprife all these other things? and who are the builders that enterprife such things?

Rr 3 5 But

5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie.

6 That they were not letted to build, until it was signified vnto Darius of the Iewes, and an answer was receiued.

7 The copy of the Epistle, which hee did write and send to Darius: 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dement of the Lord God of Israel, and with the consent of Cyrus, and Darius & Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the three and twentieth day of the moneth Adar, in the sixt yeere of Darius king of the Persians.

6 And the children of Israel & the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyſes.

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rammes, foure hundred lammes,

8 And twelue goats for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests and the Leuites stood according to their kinreds, clothed with long robes in the works of the Lord God of Israel, according to the booke of Moyſes, and also the porters in euery gate.

10 And the children of Israel offered the Pasſeouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie, were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Pasſeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

13 Then all the children of Israel which were of the captiuitie did eate, *even* all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven dayes, reioycing before the Lord.

15 Because he had turned the counsell of the king of the Assyrians towards them to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

Eſdras cometh from Babylon to Ierusalem. 1. The copie of the commission given by Artaxerxes. 2. Eſdras giueth thanks to the Lord. 3. The number of the heads of the people that came with him. 4. His prayer and confession.

And after these things, when Artaxerxes king of the Persians reigned, Eſdras the sonne of Saraias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

1 The sonne of Sador, the sonne of Achitob, the sonne of Amarias, the sonne of Ezerias, the sonne of Memeroth, the sonne of Zariaas, the sonne of Sauias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleasar, the sonne of Aaron was the high Priest.

2 This Eſdras went out of Babylon, and was a scribe well taught in the law of Moyſes, giuen by the Lord God of Israel.

3 Also the king gaue him great honour, and he found grace in his sight in all his requests.

4 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem.

5 In the seventh yere of the reigne of Artaxerxes, & in the fifth moneth: this was the seventh yeere of the King (for they went out of Babylon in the first day of the first moneth.

6 And came to Ierusalem according as the Lord gaue them speed in their journey.)

7 For Eſdras had gotten great knowledge, so that he would let nothing passe that was in the law of the Lord, and in the commandements, and he taught all Israel all the ordinances and judgments.

8 So the commission written by king Artaxerxes was giuen Eſdras the Priest and reader of the law of the Lord: the copie thereof followeth.

9 King Artaxerxes to Eſdras the Priest, and reader of the Law of the Lord, Salutation.

10 Forasmuch as I consider things with pitie, I haue commanded that they that will and desire of the nation of the Iewes, and of the Priests and Leuites which are in our kingdome, should goe with thee vnto Israel.

11 Therefore as many as be willing, let them depart together, as it hath seemed good to me & my seuen friends the counsellors.

12 That they may visite the things that are in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord.

13 And carie the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and silver, which shall be found in the country of Babylon appertaining to the Lord in Ierusalem.

14 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as wel silver as gold, for buls, and rammes, and lammes, and things thereunto pertaining.

15 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

16 And whatsoever thou and thy brethren will doe with the gold or silver, accomplish it according to the will of thy God.

17 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

18 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

19 And I also King Artaxerxes haue commanded the treasurers of Syria and Phenice, that whatsoever Eſdras, the Priest and Reader of the Law of the highest God, shall send for, they should giue it him with all speede, *even to the summe of an hundred talents of silver.*

20 And likewise vnto an hundred cores of corne, and an hundred pieces of wine, and other things in abundance.

21 Let all things be done to the highest God according to the law of God with diligence, that wrath come not vpon the kingdome of the king and of his sonnes.

22 Also to you it is commanded, that of none of the Priests or Leuites, or holy singers, or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor tax be taken, nor that any haue power to taxe them in any thing.

23 Thou also Eſdras, according to the wisdom of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Law of thy God, and teach those which are not instructed.

24 And let all those which shall transgresse the Law of God and the King, be diligently punished, either with death, or other punishment, either with penitie of money, or banishment.

RT 4 25 ¶ Then

Or, Ezerias.

Or, Acheria.
Or, Meraiob.
Or, Sama.
Or, Aq.

24 And there were some of the sons of the house of the Lord God of Israel which hath dwelt in the house of the king to glorify his house which is in Jerusalem.

27 And hath honored me before the king and the councilors and all his friends and governors.

Exa 8.2.

28 Therefore I was encouraged by the help of the Lord my God, and gathered such of Israel to goe up with me.

29 These are the guides after their families and order of dignities, which came up with me out of Babylon in the reign of Artaxerxes the king.

On, Hattus.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Iehaman, Gemel, of the sonnes of Dauid, Letrus.

Or, Pahash Meah, Eliana.

31 Of the sonnes of Secherias, of the sonnes of Phinees, Zacharias, and with him were counted an hundred and sixty men.

Or, Irziel.

Or, Obed.

32 Of the sonnes of Salomon, Abielathias the sonne of Zacharias, and with him two hundred men.

Or, Iefaias.

33 Of the sonnes of Zachoe, Secherias the sonne of Iezubus, and with him three hundred men of the sonnes of Adin, Obeth the sonne of Ionathas, and with him two hundred and fifty men.

Or, Michael.
Or, Obadiah, sonne of Iabiel.

34 Of the sonnes of Elam, Iabiel the sonne of Obadiah, and with him fiftie men.

Or, Michael.
Or, Obadiah, sonne of Iabiel.

35 Of the sonnes of Sapharias, Elias the sonne of Machab, and with him fiftie men.

Or, Algad, Ioban sonne of Ezer.

36 Of the sonnes of Iosab, Badias the sonne of Iezelus, and with him two hundred and twenty men.

Or, Iobiel.
Or, Semaias.
Or, Egeus, Pri. sonne of Iffacur.

37 Of the sonnes of Baile, Assamoth the sonne of Iofaphas, and with him an hundred and fiftie men.

Exa 8.3.

38 Of the sonne of Bab, Zacharias the sonne of Bebai, and with him twenty and eight men.

Or, Masma, Alusban.
Or, Iosab, Elusban, Zacharie, and Masellam.

39 Of the sonnes of Alab, Iohannes the sonne of Acatan, and with him an hundred and ten.

40 Of the sonnes of Aluboniam the Iaffi, and these are the names of them, Aluboniam, and El Maias, & with them seutite men of the sonnes of Iezubus, and with him fiftie men.

41 And I gathered them together to the flood called Theras, and pitched our tents there three daies, and numbered them.

42 But when I had found there none of the Priests nor Leuites.

43 I went to Eleazar, and behold there came Maasman and Alusban, and Saman, and Iordan, and Nathan, Ennatan, Zacharian, and Mossellamon the chiefe, and best learned.

44 And I had them to go to Daddus the captain, which was in the place of the treasure.

45 With charge to bid Daddus and his brethren and the treasurers that were there, to send to us them which should offer sacrifice in the house of our Lord.

Or, Seradus.

46 And they brought unto us by the mighty hand of our Lord, learned men of the sonnes of Molli the sonne of Leui, the sonne of Israel, Iezub, Eliehebran and his sonnes, and his brethren being eighteen.

Or, Anon, Iefan.
Or, Canasius.

47 And Asaia, and Annon, and Oran his brethren of the sonnes of Canasius with their families, twenty persons.

48 And of the ministers of the Temple, which David gave, and those which were rulers over the worke of the Leuites, to wit, ministers of the Temple, two hundred and twenty of whom all the names were registered.

And there I proclaimed a fast for the young men before the Lord to seek of him a good journey both for us, and for them that were with us, for our children, and for our cattell.

40 For I was ashamed to aske the king fourmen, or horsemen, or conduct for safeguard against our enemies.

41 Because we had said to the king, that the power of our Lord should bee with them, that Iough be him, to direct him in all things.

42 Wherefore we prayed our Lord again, according to these things, who we found fauourable.

Or, Serabim.

43 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men; to wit, Elibrias and Affinias, and with them ten of their brethren.

44 And I weighed them the silver & the gold, and the holy vessels of the house of our Lord, which the king and his countellers, and the princes and all Israel had given.

45 And I weighed them five hundred and fiftie talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold.

46 And twentie golden basins, and twentie vessels of brasse, of fine brasse shining like gold.

47 And bloud to them. You are all holy to the Lord, and the vessels are holy, and the gold, and the silver is a vow to the Lord of our fathers.

48 Watch & keepe them, til that you giue them to the heads of the families of the Priests and Leuites, and captains of the families of Israel in Jerusalem in the chambers of the house of our God.

49 So the Priests and Leuites rooke the silver and the gold, and the vessels, and carried them to Jerusalem to the Temple of the Lord.

50 And we departed from the flood Theras, in the twelfth day of the first moneth, and came to Jerusalem, according to the mighty power of our Lord with us, and the Lord deliuered vs from the beginning of our Iourney from all enemies.

51 So we came to Jerusalem.

52 And three daies being past there, in the fourth day the silver that was weighed, and the gold was deliuered in the house of our Lord to Maremoth the Priest, the sonne of Iouri.

Or, Marimoth, the sonne of Ieri.

Or, Nordia, sonne of Iouri.

53 And there were with them, Iosab the sonne of Iezus, and Iosab the sonne of Sapharias, Leuites: all was deliuered to them by number, and weight.

54 And all the weight of them was written, that same houre.

55 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, twelve bulles for all Israel, rammes foure score, and fiftie.

56 Lambs threescore and twelue, twelue goats for fiftie, and in sacrifice to the Lord.

57 And they presented the commandments of the king to the kings stewards, and to the gouernours of Coelosyria and Phenice, who honoured the people, and the Temple of God.

Exa 8.4.

58 When these things were done, the gouernours came to me, saying, The people of Israel, the Priests, and the Leuites, and the Leuites haue not leparated from thine the strange people of the land.

59 Nor the pollutions of the Gentiles, to wit, of the Canaanites, & Cherites, & Phereites, & Jebusites, and Moabites, and Egyptians, and Idumeans.

60 For they haue dwelt with their daughters, both they and their sonnes, and the holy feed is mixed.

mixed with the strange people of the land, & the governors and rulers have bene partakers of the wickednesse from the beginning of the thing.

70 And assoone as I had heard these things, I rent my clothes, & the holy garment, and I pulled the haire off my head, and off my beard, & fate me downe sorrowfull and very sad.

71 Then also they that were moued with the word of y Lord God of Israel, came to me whiles I wept for the iniquitie, but I fate very sad till the evening sacrifice.

72 Then I arose from the fast with my clothes torne, and the holy garment, and bowed my knees and stretched forth mine hands to the Lord,

73 And said, O Lord, I am ashamed, and confounded before thy face.

74 For our sins are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, even from the time of our fathers wee are in great sinne vnto this day.

76 For our sins therefore, and our fathers wee with our brethren, with our kings & Priests haue benee giuen vp to the kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercy been, O Lord, that *these* should be left vs a roote, and name in the place of thine holinesse!

78 And that thou shouldst reuile to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when wee were in bondage, we were not left of our God, but he gaue vs labour before the kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall wee say, hauing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 *Because the land which ye go to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore nowe yee shall not ioyn *their* daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that yee may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: *but yee againe haue turned backe to transgresse the lawe, and to mixe vs with the vncleannesse of the people of the land.*

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldst neither leaue vs roote, nor seed, nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left *men* vnto this day.

89 Behold, wee are now before thee with our iniquities, neither can we endure before thee for these things.

90 And as Efdras praied and confessed, and wept, & lay vpon the ground before the Temple, a very great multitude was gathered vnto him

out of Ierusalem of men and women, and young children: for there was a great lamentation among the multitude.

91 Then Iechonias the sonne of || Ieel of the sonnes of Israel crying out, said, O Efdras, we haue sinned against the Lord God: wee haue taken in marriage strange women of the nations of the land

92 And now all Israel is doubtfull: therefore let vs make an oth concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seem good to thee, & to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doth it appertaine, and we are with thee to make thee strong.

85 Then Efdras arose, & made all the chiefe of the families of the Priests & Leuits of all Israel to swear, that they would do thus: and they sware.

CHAP. IX.

7 After Efdras had read the Law for the strange wiues, 10 They promise to put them away.

Then *Efdras rose from the court of the Temple, and went to the chamber of Ioannan the sonne of Eliafib,

2 And being lodged there, he did eat no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meete there within two or three dayes according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, & he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Beniamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.

6 And all the multitude fate in the broad place of the Temple shaking, because of thy extreme winter.

7 Then Efdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out, and sayd with a loud voice, We wil do so as thou hast said,

11 But because the multitude is great, and the time is winter, so that we cannot stand without, and the work is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chieftemen of the multitude, and all they which haue strange wiues of our families, tarie:

13 And let the Priests and iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter:

14 Then Ionathas Asaels sonne, and || Ezeccias sonne || of Thecan were appointed concerning these things, and Mosollam and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

36 Efdras:

*Efd. 9. 6.

Or, Ieiel.

*Efd. 10. 6.

*Deut. 7. 1.

Or, Labetians.
Or, Thecan.

*Efd. 10. 6.

5 Goe,



5 God, and thou my people their sinnes, and their children their wickedness, which they have committed against mee, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, & haue offered vnto strange gods.

7 Haue not I brought them out of the lande of Egypt from the house of bondage? but they haue prouoked mee vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.

9 How long shall I forbear them, vnto who I haue done so much good?

10 Many Kings haue I destroyed for their sakes: Pharaoh with his seruants and al his army haue I smitten downe.

11 All the nations hate I destroyed before thee: I haue destroyed the East, the people of the two countreyes Tyrus and Sidon, and haue slaine all their enemies.

12 Speake thou therefore vnto them, saying, Thus saith the Lord,

13 I haue led you thorow the Sea, and haue giuen you a sure way since the beginning: I gaue you Moyses for a guide, and Aaron for a Priest.

14 I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quailles were a token vnto you: I gaue you tents for safeguard, wherein ye murmured.

16 And yet triumphed not in my Name, for the destruction of your enemies, but yee yet murmur still.

17 Where are the benefits, that I haue done for you? when ye were hungry in the wildernes, did ye not cry vnto me,

18 Saying, Why hast thou brought vs into this wilderness, to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wilderness.

19 I had pity vpon your mournings, and gaue you Manna to eat: so ye did eate Angels food.

20 When yee were thirstie, did I not cleane the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you far countries: I cast out the Canaanites, the Phereites, and Philistims before you: what shall I doe more for you, saith the Lord?

22 Thus saith the Almighty Lord, When ye were in the wilderness at the bitter waters, being athirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the riuer sweeter.

24 What shall I do vnto thee, O Iacob? thou Iuda wouldst not obey: I will turne me to other nations, and vnto those wil I giue my Name, that they may keepe my Lawes.

25 Seeing ye haue forsaken me, I will also forsake you: when yee aske mercy of mee, I will not haue pity vpon you.

26 When ye call vpon mee, I will not heare you: for ye haue defiled your hands with blood, and your feet are swift to commit murder.

27 Although ye haue not forsaken me, but your

owne selues, saith the Lord.

28 Thus saith the Almighty Lord, Haue I not praied you as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That yee would bee my people, as I am your God, and that ye would be my children, as I am your Father?

30 I gathered you together as a henne gathereth her chickens vnder her wings: but now what shall I doe vnto you? I will cast you out from my sight.

31 When you bring gifts vnto mee, I will turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom ye haue taken and slaine, and torne their bodies in pieces, whose blood I wil reuenge, saith the Lord.

33 Thus saith the Almighty Lord, Your house shall be desolate: I will cast you out as the wind doeth the stubble.

34 Your children shall not haue generation: for they haue despised my commandment, and done the thing that I hate, before mee.

35 Your houses will I giue vnto a people: to come, who shal beleue me though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the things that I command them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 I will declare the grace that I will doe for the people to come, whole children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Joel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the messenger of the Lord.)

CHAP. II.

The Synagogue smiteth faults with her owne children, 18 The Consiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commandments by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them saith vnto the, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: go ye, O my children, and aske mercy of the Lord.

5 And thee, O father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoyle, that their kintred be not continued.

7 Let their names be scattered among the heathen: let them bee put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest thy virginitous

*Exod. 14. 28.

*Num. 31. 24.
Isa. 5. 12.

*Exod. 14. 49.
for freere.
*Exod. 3. 10.
and 4. 14.
*Exod. 13. 21.

*Exod. 16. 13.
Jud. 14. 40.

*Num. 14. 3.

*Wisd. 16. 20.
*Num. 20. 11.
*Wisd. 11. 4.

*Isa. 54.

*Exod. 15. 23.

*Exod. 32. 3.

*Isa. 1. 15.

vnrighuous in thee: O wicked people, remember
 * what I did vnto Sodom and Gomorrah,
 9 Whose land is mixed with clouds of pitch
 and heapes of asbes: so will I do vnto them, that
 heare me not, saith the Almighty Lord.
 10 ¶ Thus saith the Lord vnto Esdras, Tel my
 people, that I will giue them the kingdome of Ie-
 rusalem, which I would haue giuen vnto Israel.
 11 And I will get me glory by them, and giue
 them the euertlasting tabernacles, which I had
 prepared for those.
 12 They shall haue at will the tree of life, smel-
 ling of ointment: they shall neither labour nor
 be weary.
 13 Go ye, and ye shall receiue it: pray that the
 time, which is long may be shortened: the king-
 dome is already prepared for you: watch.
 14 Take heauen and earth to witnesse: for I
 haue abolished the euill, and created the good: for
 I liue, saith the Lord.
 15 Mother, embrace thy children, and bring
 them vp with gladnesse: make their feet as fast as
 a pillar: for I haue chosen thee, saith the Lord.
 16 And those that be dead, will I raise vp from
 their places, and bring them out of the graues: for
 I haue knowen my Name in Israel.
 17 Feare not, thou mother of the children: for
 I haue chosen thee, saith the Lord.
 18 I will send thee my seruant Esay and Iere-
 mio to helpe thee, by whose counsell I haue san-
 ctified and prepared for thee tweluetrees laden
 with diuers fruits,
 19 And as many fountaines, flowing with
 milke and hony, and seuen mighty mountaines,
 whereupon there grow roses and lilies, whereby
 I will fill thy children with ioy.
 20 Execute iustice for the widowe: iudge the
 cause of the fatherlesse: giue to the poore: defend
 the fatherlesse: clothe the naked.
 21 Heale the wounded and sicke: saugh not a
 lame man to scorne: defend the creeple, and let the
 blind come into the light of my cleerenesse.
 22 Keepe the old and the young, that are with-
 in thy walles.
 23 ¶ Whereſoeuer thou findeſt the dead, take
 them and bury them, and I will giue thee the first
 place in my resurrection.
 24 Abide still: O my people, and rest: for thy
 quietnesse shall come.
 25 Nourish thy children: O thou good nurse:
 stablish their feet.
 26 None of the seruants that I haue giuen thee,
 shall perish: for I will seeke them from among thy
 number.
 27 Be not weary: for when the day of trou-
 ble and heauynesse cometh, other shall weepe and
 be sorrowfull, but thou shalt be merry and haue a-
 bundance.
 28 The heauen shall entyre thee, and shall doe
 nothing against thee, saith the Lord.
 29 Mine handes shall couer thee, so that thy
 children shall not see hell.
 30 Be ioyfull, O thou mother, with thy chil-
 dren: for I will deliuer thee, saith the Lord.
 31 Remember thy children that sleepe: for I
 will bring them out of the sides of the earth, and
 will shew mercy vnto them: for I am mercifull,
 saith the Lord Almighty.
 32 Embrace thy children, vntill I come and
 shew mercy vnto them: for my fountaines runne
 ouer, and my grace shall not faile.

33 I Esdras receiued a charged of the Lord vpon
 the mount Horeb, that I should go vnto them
 of Israel, but when I came to them, they cast mee
 off, and despised the commandment of the Lord.
 34 And therefore I say vnto you, O yee hea-
 then, that heare and vnderstand, Waite for your
 shepheard, who shall giue you euertlasting rest: for
 he is neere at hand, that shall come in the end of
 the world.
 35 Be ready to the reward of the kingdome:
 for the euertlasting light shall shine vpon you for
 euermore.
 36 Flee the shadow of this world: receiue the
 ioy of your glory: I tellise my Sauour openly.
 37 Receiue the gift that is giuen you, and bee
 glad, giuing thanks vnto him, that hath called
 you to the heauenly kingdome.
 38 Arise, and stand vp, and behold the number
 of those that are sealed for the feast of the Lord,
 39 Which are departed from the shadowe of
 the world, and haue receiued glorious garments
 of the Lord.
 40 Take thy number, O Sion, and shut vp them
 that are clothed in white, which haue fulfilled
 the Law of the Lord.
 41 The number of thy children whome thou
 longest for, is fulfilled: beseech the power of the
 Lord, that thy people which haue ben called from
 the beginning, may be sanctified.
 42 ¶ I Esdras saue vpon mount Sion a great
 people whom I could not number, and they all
 prayed the Lord with songs.
 43 And in the mids of them there was a yong
 man higher in stature then them all, & vpon every
 one of their heads he set crownes, and was high-
 er then the others, which I much marueiled at.
 44 So I asked the Angel, and sayd, Who art
 these, my Lord?
 45 Wo answered, and sayd vnto me, These be
 they, that haue put off the mortall clothing, and
 haue put on the immortal, and haue confessed the
 Name of God: now are they crowned, and receiue
 the palmes.
 46 Then said I vnto the Angel, What yong
 man is it, that setteth crowns on them, and giueth
 them the palmes in their hands?
 47 And hee answered and sayd vnto me, It is
 the Sonne of God, whom they haue confessed in
 the world. Then beganne I greatly to commend
 them, that had stand so strongly for the Name of
 the Lord.
 48 Then the Angel said vnto me, Go thy way
 and tel my people, what, and how great wonders
 of the Lord God thou hast seene.

CHAP. III.

4 The wonderful works which God did for the people, are recited.
 31 Esdras marueileth that God should refresh the Babylonians so
 haue rule over his people, which yet are sinners also.

I N the thirtieth yeere after the fall of the citie as
 I was at Babylon, I lay troubled vpon my bed,
 and my thoughts came vp to my heart,
 2 Because I sawe the desolation of Sion, and
 the wealth of them that dwell at Babylon.
 3 So my spirit was sore moued, so that I be-
 gan to speake fearefull wordes to the most High,
 and sayd,
 4 O Lord, Lord, thou spakest at the beginning
 when thou alone plantedst the earth, and gauest
 commandment vnto the people,
 5 ¶ And a body vnto Adam; without soule, * Gen. 1. 9.
 who

who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liueth before thee,

for, went forward.
6 And leddest him into Paradise, which thy right hand had planted, or euer the earth brought forth.

7 Euen then thou gauest him commandement to loue thy way: but hee transgressed it, and immediately thou appointedst death to him and his generation, of whom came nations, tribes, people and kinreds out of number.

* Gen. 6.13.
8 * And euerie people walked after their own will, and did wonderfull things before thee, and despised thy commandements.

* Gen. 7.10.
9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood that came to euerie one of them, which came by death vnto Adam,

* 1. Pet. 3.20.
11 Yet thou ledest one, euen * Noe, with his household, of whom came all righteous men.

12 And when they that dwelt vpon the earth began to multiplie, and the number of the children, people and many nations were increased, they began to be more vngodly then the first.

* Gen. 12.1.
* Gen. 17.5.
13 Nowe when they liued wickedly before thee, * thou didst choose thee a man from among them, whose name was * Abraham.

14 Whom thou louedst, and to whom onely thou shewedst thy will,

15 And madest an euerlasting Couenant with him, promising him that thou wouldest neuer forsake his seed.

* Gen. 22.13.
* Gen. 25.27, 28.
* Mala. 1.2, 3.
rom. 9.13.
16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Jacob and Esau, * and didst choose Jacob, and cast off Esau, and so Jacob became a great multitude.

* Exod. 15.1.
dent. 4.10.
17 And when thou ledst his seed out of Egypt, * thou broughtest them vp to mount Sina,

18 And enclinedst the heavens, and bowedst downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Law vnto the seede of Jacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring forth fruit in them.

* Gen. 1.6.
21 For * Adam first hauing a wicked heart, was overcome and vanquished, and all they that are borne of him.

22 Thus remained weaknesse ioyned with the Law in the hearts of the people, with the wickednes of the root: so that the good departed away, and the euill abode still.

* 1. Sam. 16.13.
23 So the times passed away, and the yeeeres were brought to an ende, * till thou didst raise thee vp a seruant called Dauid,

* 2. Sam. 5.7.
and 7.5, 13.
24 * Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon any

better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preferred thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this commeth to passe. Are the deeds of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleued thy testimonies as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorowout the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes now in the balance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy Commandements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

C H A P. IIII.

1 The Angel reprooueth Iddra, because hee seemed to enter into the profound iudgements of God.

And the Angel that was sent vnto mee, whose name was Vriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shewe thee three wayes, and to set forth three similitudes before thee.

4 Whereof if thou canst declare me one, I will shew thee also the way, that thou desirest to see, and I will shewe thee from whence the wicked heart commeth.

5 And I said, Tell on my Lord. Then said hee vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and sayd, What man is borne that can doe that, which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heaven, or which are the borders of Paradise,

8 Peradventure thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 But now haue I asked thee but of fire and wind, & of the day, whereby thou hast passed, and fro the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He sayd moreover vnto mee, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 Howe should then thy vessell bee able to comprehend the wayes of the Highest, and now our wardi in the corrupt world, to vnderstand the corruption.

corruption, that is evident in my sight?

12 Then sayd I vnto him, It were better that we were not at all, then I we should liue in wickednes, and to suffer, and not to know wherefore.

13 And he answered mee, and said, *I came to a forrest in the plaine where the trees held a counsell,

14 And said, Come, let vs see fight against the sea: that it may giue place to vs, and that wee may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and said, Come, let vs go vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou wilt iudge betwene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, and said, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine hid things, but of such as we daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loved, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect.

24 Why we are tossed to and fro through the world as the grasshoppers, and our life is a very feare, and we are not thought worthy to obtaine mercy.

25 But what will hee doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and said, The more thou searchest, the more shalt thou marueile: for the world hasteth fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for the world is full of vnrighteousnes and weaknesse.

28 But to declare thee the things whereof thou askest, the euill is sown, but the destruction thereof is not yet come.

29 If the euill now that is sown bee not turned vp side downe, and if the place where the euill is sown, passe not away, then cannot the thing come that is sown with good.

30 For the corne of euill seed hath bene sown in the heart of Adam from the beginning, & how much vngodlinesse hath he brought vp vnto this time? and how much shall he bring forth vntill the harvest come?

31 Ponder with thy selfe, how much fruite of wickednes the corne of euill seed bringeth forth.

32 And when the stalkes shall be cut downe,

which are without number, how great an harvest must be prepared.

33 Then I answered, and said, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And he answered me, saying, Hastenot to bee aboute the most High: for thou labourst in vaine to be aboute him, though thou endeavour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when cometh the fruit of my barne and our wages?

36 And vpon this Ieremiel the Archangel answered, and said, When the number of the feedes is filled in you: for hee hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peradventure the harvest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and said, Goe, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birch any longer within her.

41 Then said I, No, Lord, she cannot. And hee said vnto me, In the graue the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the necessitie of the travell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meet therefore,

45 Shew mee whether there be more to come, then is past, or more things past then are to come.

46 What is past, I know, but what is to come I know not.

47 And hee said vnto mee, Stand on the right side, and I will expound thee this by example.

48 So I stood, & behold, a hote burning ouen passed before me: & when I flame was gone by, I looked, & behold, the smoke had the vpper hand.

49 After this there passed before mee a watric cloud, and sent downe much raine with a storme: and when the storme raine was past, the drops came after.

50 Then said he vnto mee, Consider with thy selfe, as the raine is more then the droppes, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the drops, and the smoke were much.

51 Then I prayed, and said, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 He answered mee, and said, Of the tokens whereof thou askedst me, I can tell thee a part: but I am not sent to shewe thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times vnith shall be bid. 10 Unrighteousnesse and all wickednesse shall raigne in the world. 23 Israel is reuelled and God deliuereth them. 33 God doeth all things in season.

Neuer-

* Job. 9. 8.
23. 12.

* Job. 9. 8.
Job. 2. 1.
2. 12. 13. 14.

N But the least concerning the tokens, behold, the time shall come, that they which dwell vpon earth, shall be taken in a great number, and the way of the truth shall bee hid, and the lande shall be barren from faith.

2 And iniquitie shall be increased more then thou hast seene now, or hast heard in time past.

3 And it shall come to passe, that one shall set in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third trumpet, that the sunne shall suddenly shine againe in the night, and the moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall rule, of whom they hope not that dwell vpon earth, and the fowles shall change place.

7 And the sea of Sodom shall cast out fish, make a noise in the night, which many shall not know, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall oft breake forth, and the wilde beastes shall change their places, and menstruous women shall beare monsters,

9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit hide it selfe, and vnderstanding depart into his secret chamber.

10 It shall be sought of many, and yet not bee found: then shall vnrighteousnesse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorowe thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow al my body, and my mind was feeble and fainted.

15 But the Angel that was come to talke with mee, held me, comforted me, and set me vp vpon my feete.

16 And in the second night, Salathiel the capitaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauy?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forsake vs not, as the shepherd that leaueth his flocke in the hands of the cruell wolues.

19 Then said I vnto him, Go thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I fasted seuen dayes, mourning & weeping, as Vriel the Angel had commanded me.

21 And after seuen dayes the thoughts of mine heart were very grievous vnto me againe.

22 And I had a desire to reason againe, and I began to talke with the most High againe.

23 And said, O Lord, Lord: of euery forest of the earth, and of al trees therof thou hast chosen

thee one onely vineyard.

24 And of all landes of the world thou hast chosen thee one pit, and of all the floures of the ground thou hast chosen thee one lily.

25 And of all the depths of the sea thou hast filled thee one river, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of al the fowles that are created, thou hast named thee one doue, & of al the cattell that are made, thou hast appoynted thee one sheepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whom thou louedst, thou gauest a Law that is proued of all.

28 And now, O Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, and hast scattered thine only people among many.

29 They tread them downe, which haue withstood thy promises, and beleue not thy testimonies.

30 And if thou didst so much hate thy people, they should haue bene punished with thine owne hands.

31 ¶ Now when I had spoken these words, the Angel that came to me the night afore, was sent vnto me,

32 And said vnto me, Heare me, and I wil teach thee, and hearken that I may instruct thee further.

33 And I said, Speak on, my Lord. Then said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better then he doth that made them?

34 And I said, No, Lord: but of very sorow haue I spoken: for my reines pain me euery houre, while I labor to comprehend the way of the most High, and to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And I said, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iacob, and the griefe of the stocke of Israel.

36 And he said vnto me, Number vnto me the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flowers greene againe.

37 Open me the places that are closed, & bring mee forth the windes, that are shut vp therein: shew me the image of a voice, and then will I declare thee the thing that thou askest, and labourdest to know.

38 And I said, O Lord, Lord, who can knowe these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things whereof thou askest me?

40 Then said he vnto me, Like as thou canst do none of these things that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefit that I haue promised vnto my people.

41 Then I said, Behold, O Lord, the last things are present vnto thee, and what shall they do that haue bene before me, or we that be now, or they that shall come after vs?

42 And he said vnto mee, I will compare my iudgement vnto a ring; as there is no slacknes of the last, so there is no swiftnesse of the first.

43 Then I answered, and said, Coudest thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then

44 Then answered he me, The creature that he can not prevent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I sayde, As thou hast taught thy servant that thou which givest strength to all, hast given life at once to all the work created by thee, and hast sustained it, so might it now also contain all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth ten at once.

47 And I sayd, Surely shee cannot, but by distance of time.

48 Then sayd he vnto me, So haue I diuided the number of the earth by times, when seede is sown vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordained the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceed to speake before thee: for our mother, whome thou hast told me is yong, draweth she neere vnto age?

51 He answered me, and said, Aske a woman that trauellet, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And shee shall answer thee, Some were borne in the flower of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that yee are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then ye, as the creatures which now begin to be old, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy servant, by whom dost thou gouerne thy workmanship?

CHAP. VI.

God hath foretold all things in his secret counsell, and it hath now becomen, and hath created them for his children. 25 The felicity of this age is come.

And he sayd vnto me, In the beginning when the round world was made, and before the borders of the world were set, and before the windes blew one against another:

Before the noyse of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were layd:

Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneys in Sion were hote:

Before the present yeeeres were fought out, and before the afflictions of them that now sinne, were turned away, and they that haue laid vp the treasure of faith, were sealed,

6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shall be ended, and by none other.

7 Then answered I, and sayd, What shall be the diuision of times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said vnto me, From Abraham vnto Isaac, when Jacob and Esau were borne of him,

Jacob had sold first the birthright of Esau.

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing, Esau aske thou not.

11 ¶ I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shewe thy servant thy tokens, whereof thou shewedst mee part the last night.

13 So he answered me, and said, Stand vp vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest, shall not be moued.

15 And therefore when he speaketh, bee not afraid: for of the end shall be the worde, and of the foundation of the earth shall it bee vnderflood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth that it must be changed at the end.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, and beheld, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it said, Behold, the dayes come, that I will come and enquire of them that dwell vpon the earth.

19 And when I begin to inquire of them, who by their vniuersitie haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world, that shall vanish away, shall be sealed, then wil I shew these signes: the books shall be opened before the heauen, and they shall see all it together.

21 And the children of a yere old shall speake with their voices: the women with childe shall bring forth vntimely children of three or foure moneths old, and they shall liue that are raised vp.

22 Then suddenly shall the sowne places appeare as the vnsowne, and the full store houses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friends fight with friends as with enemies, and the earth shall feare with them: the springs of the wells shall stand still, and in three houres they shall not run.

25 Whosoever remaineth from all these things that I haue told thee, shall be saued, and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall be changed and turned to another meaning.

27 For euill shall be put out, and deceit shall be quenched.

28 But faith shall flourish: corruption shall be overcome, and the trueth which hath ben so long without fruit, shall come forth.

29 ¶ And when he talked with me, behold, I looked a litle vpon him before whom I stood.

30 And these words said hee vnto me, I am come to shew thee the time of the night to come,

31 If thou wilt pray againe, and fast seven daies more, I wil tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mighty hath seene thy righteous dealing: he hath seene also thy chastity, which thou hast kept since thy youth.

And he will give us works, which
of him come, wealth, and the people
thou hast chosen.

55 All this haue I spoken before thee, O Lord,
because thou hast created the worlde for our
sakes,

36 (As for the other people) which also come
of Adam, thou hast declared them that they are
nothing before thee, but be like unto spittle, and

57 And now, O Lord, beholde, these heathen,
which have bene reputed as nothing, have bene

which haue bene reputed as nothing, haue begun
to be lords ouer vs, and to deuoure vs.

59: If the world then be created for our sakes, why have we not the inheritance thereof in pos-

possession? or how long shall we suffer these things?

5 Without tribulation none can come to felicity, 12 God adju-
tish all in time. 18 The coming and death of Christ. 32 The
resurrection and last judgement, 43 after the which all Chris-
tians shall come. 45 All fell in Adam. 59 The true life.

And when I had made an end of these words,
there was sent vnto me an Angel, which had

And he said vnto me, Vp Elias, and heare the words that I am come to tell thee.

4 But presuppose that the entrance thereof

5 Who could go into the sea to looke vpon
it, and to rule it? if he went not thorow the nar-
row, how could he come into the broad?

6 There is also another thing: a citie is builded and set vpon a broad field, and is full of all goods things:

7 The entrance thereof is narrowe and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

And there is but one path betwixt them, even betwixt the fire and the water, so that there could but one man go there.

heritance, if he neuer went thorow the perill be-
fore it. Now could he receiue his inheritance?
yo And I said, It is so Lord. Then said he, So
is the perill of vs. God

17 Surely for their sakes have I made the world:
and when Adam transgressed my statutes, then
came this thing to pass.

12 Then were the entrances of the world
made narrow, full of sorow and trauell: they are
but few, and euill, and full of perils, and very

13 For the entrances of the fore-world were
wide and fure, and brought immortall fruit.

enter by these straight & brittle things, they can
not attaine to those things that are hid.

16 And why hast thou not considered in thy

are presents. Sf 17 Then

14. Then he said vnto me, These things shall be
ordained in thy Law, that the righteous should
inherit these things, & that the wickedly should
perish.

15. Should the righteous suffer chastitie in
hoping for large things? yet they that have lived
vngodly & filthy straitly, shall not see the large
things.

16. Then he said vnto me, There is no iudge
more iust then God, and there is none more wise
then the most High.

17. For many perils in this life, because they
despise the law of God that is appointed.

18. For God hath diligently admonished such
as come so oft as they came, what they should do
to helpe life, and what they should obfer, to a-
void punishment.

19. Nevertheless, they were not obedient vnto
him, but spake against him, & imagined vaine
things.

20. And deceived themselves by their wicked
deeds, & denied the power of the most High, and
regarded not his wayes.

21. But they despised his Law, and refused his
promises; they haue vnfairfully broken his ordi-
nances, and haue not performed his works.

22. And therefore, Eldras, vnto the empty are
empty things, and to the full, full things.

23. Behold, the time shall come, that these to-
kens which I haue told thee, shall come to passe,
and the bride shall appeare, and thee shall come
forth, and be seene that now is vnder the earth.

24. And whoeuer shall escape these evils, he
shall see my wonders.

25. For my sonne Iesus shall appeare with those
that be with him, and they that remaine, shall re-
ioyce within foure hundred yeres.

26. After these same yeres, shall my sonne
Christ die, and all men that haue life.

27. And the world shall be turned into the old
silence for seven dayes, as in the first iudgements,
so that no man shall remaine.

28. But after seven dayes, the world that is yet
vncorrupt, shall be raised vp; and that shall die that
is corrupt.

29. Then the earth shall restore those that
haue slept in her, and so shall the dust those
that dwell therein in silence, and the secret places
shall deliuer the foules that were committed into
them.

30. And the most High shall appeare vpon the
seat of iudgement, and mysteries shall vanish away,
and long suffering shall haue an end.

31. Justice only shall continue: the truth shall
remaine, and faith shall be strong.

32. The works shall follow, & the reward shall
be shewed: the good deeds shall be of force, and
vntighteousnesse shall beare no more rule.

33. Then said I, * Abraham prayed first for the
Sodomites, and * Moyses for the fathers that sin-
ned in the wilderness.

34. And they that came after him, for Israel in
the time of Acherz and Samuel.

35. And * David for the destruction, and Sa-
lomon for them that came into the Sanctuary.

36. And Elias for those that receiued raine,
and for the dead that he might liue.

37. And Ezechias for the people in the time
of sackebite, and diuers for many.

38. Even to now, seeing vices are increased, and
wickednesse abounded, and the righteous haue

some shall follow also now.

39. Then he answered me, and said, This pre-
sent life is not } end, oft times honour is retained
in it: therefore haue they prayed for the weak.

40. But the day of iudgement shall be the end of
this world, and the beginning of abhimmortality
to come, wherein all corruption shall cease.

41. Intemperancie shall passe away: infidelitie
shall be cut off: righteousness shall grow vp, and
the verity shall spring vp.

42. Then shall no man be able to saue him that
is destroyed, nor oppresse him that hath gotten
the victory.

43. I answered then, and said, This is my first
& last saying, that it had bene better not to haue
giuen the earth vnto Adam, or when it was giuen
him, to haue kept him that he should not haue
sinned.

44. For what profit is it for men in this present
life to be in heauinesse, and after death to feare
punishment?

45. O Adam, what hast thou done? For in that
that thou hast sinned, thou art not fallen alone,
but the fall also is redounded vnto vs, that come of
thee.

46. For what profit is it vnto vs, if there bee
promised an immortall life, when wee doe the
workes that bring death?

47. And that an euertlasting hope should bee
promised vs, seeing that we beide our selues to
deadly vanitie.

48. And that there should be appointed vs
dwellings of health and safety, if we haue lived
wickedly?

49. And that the glory of the most High should
be kept to defend them which haue led a pious
life, if we haue walked in the wicked wayes?

50. And that an euertlasting Paradise should be
shewed, whose fruit remaineth inescapable,
wherein is safety and health, if we will not enter
into it?

51. (For we haue bene conuersant in vnplea-
sant places)

52. And that the faces of them which liue ab-
stained, should shine more then sunne, if our
faces be blacker then darkenesse.

53. For while we liued, we did not remember
when we did vnrighately, that we should suffer
after death.

54. Then answered he me, and said, This is the
manner of the battell, which man that is borne in
the earth, shall fight.

55. That if he be overcome, he should suffer as
thou hast said: but if he get the victory, he should
receiue the thing that I haue said.

56. For this is a life, wherof Moyses spake
vnto the people, while he liued, saying, * Chuse
this life that thou mayest liue.

57. Nevertheless, they beleued him not, nei-
ther the Prophets after him, nor we also which
haue sayd vnto them.

58. Thus he himselfe should not forsee to their
destruction, as they should come vnto them, to
whom salvation is perswaded.

59. I answered cher, & said, I know Lord, that
the most High is called mercifull, in that he hath
mercy vpon them, which are not yet come out of
the world.

60. And that he hath pity on those that walke
in his Law.

* Gen. 12. 13.
* Gen. 22. 16.

* Gen. 22. 17.
* Gen. 22. 18.

* Gen. 22. 19.
* Gen. 22. 20.

And thus he is patient for he long suffereth those that have sinned in his times.

65 And that he is liberrall: for he will giue as much as needeth.

66 And that he is of great mercie: for he overcommeth in mercy those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse, that they which haue done euill, might be relieved from their wickednesse, the ten thousand part of men should not remaine aliue.

69 And if he, being Iudge, forgave not those that be healed with his worde, and tooke away the multitude of sinnes,

70 There should peraduenture be very few left in an innumerable multitude.

CHAP. VIII.

1 The number of the gods is small. 2 The works of God are excellent. 3 A prayer for him & for his people. 4 The promise of salvation to the just. 5 The destruction of the unjust.

And he answered me, saying, The most High made this world for many, but the world to come, for few.

1 I will tell thee a similitude, O Esdras. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pots, but little dust that gold commeth of, so is it with the worke of this world.

2 There be many created, but few shall be saved.

3 Then answered I, & said, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

4 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

5 O Lord, if thou suffer not thy seruant, that we may increase thee, that thou mayest giue seed vnto our heart, and prepare our vnderstanding, that there may come fruite of it, whereby every one which is corrupt, may liue, who can let himselfe for man?

6 For thou art alone, & we all are one workmanship of thine hands as thou hast said.

7 For when the body is fashioned now in the wombe, & thou hast giuen it members, the creature is preserved by fire and water, and the worke created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

8 But the thing that containeth, and that which is contained, shall both be preserved, and when time is come, the wombe, being preserved, deliuereth the things that grew in it.

9 For thou hast commanded the members, even the breasts, to giue milke vnto the fruit appointed to the breasts,

10 That thing which is created, may be nourished for a time, til thou disposest it to thy mercy.

11 Thou bringest it vp with thy righteousness, nourishest it in thy law, and reformatest it with thy iudgement.

12 Thou slayest it as thy creature, and giuest it life as thy worke.

13 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy Commandement, that thing also which is made, might be preserved.

14 Now therefore, O Lord, I will speake (as touching men in generall thou shalt rather pro-

uide) but concerning thy people, I am sorry.

15 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am wofull, and for Iacob, for whose sake I am grieved.

16 For them will I pray before thee, as well for my selfe, as for them: for I see our faults that dwell in the land.

17 But I haue heard the sudden coming of the Iudge, which is so come.

18 Therefore heare my voyce, & vnderstand my words, which I wil speake before thee. The beginning of 3 words of Esdras, before he was take vp.

19 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

20 Whose throne is inestimable, and his glorie incomprehensible, before whom the hoste of the Angels stand with trembling,

21 Whose keeping is turned in winde & fire, whose word is true, and sayings stedfast: whose commandement is strong, & gouernement terrible,

22 Whose looke drieth vp the depths, and wrath maketh the mountaines to melt away, as the thing beareth witness,

23 Heare the prayer of thy seruant, and receive into thine eares the petition of thy creature.

24 For while I liue, I will speake, and so long as I haue vnderstanding, I will answer.

25 Look not vpon the sinnes of thy people, rather then thy faithfull seruants.

26 Haue not respect vnto the wicked deeds of men, rather then to them that haue thy testimonies in afflictions.

27 Think not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

28 Let it not bee thy will to destroy them, which haue liued like iustices, but looke vpon them that haue clearly taught thy Law.

29 Take not displeasure with them which appeare worse then beasts, but loue them that alway put their trust in thy righteousness and glory.

30 For we and our fathers haue all the same sickness: but because of vs that are sinners, thou shalt be called mercifull.

31 If therefore thou wilt haue mercie vpon vs, thou shalt bee called mercifull towards vs which haue no workes of righteousness.

32 For the righteous, which haue laid vp many good workes, let them receive the reward of their owne deeds.

33 But what is man, if thou shouldst take displeasure at him? or what is this mortal generation, that thou shouldst be so grieved towards it?

34 For verely there is no man among them that be borne, but he hath don wickedly, nor any that doth confesse thee, which hath not done amisse.

35 For in this, O Lord, thy righteousness, & thy goodnes shall be praised, if thou be mercifull vnto them, which haue not substance of good workes.

36 Then answered he me, and said, Some things hast thou spoken aright, and according vnto thy words it shall be.

37 For I wil not vely consider the workes of them, before the death, before the iudgement, before destruction:

38 But I wil reioice in the wayes of the righteous, and I will remember the pilgrimage, the saluation and the reward that they shall haue.

39 Like as I haue spoken now, so shal it come to passe.

of

of the field, and eat no flesh, nor drinke wine, but the flowers only,

25 And pray vnto the most High continually: then I will come, and talke with thee.

26 So I went my way, as hee had commanded me, into the field, which is called Ardath, & there I sate among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed with me, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lord, when thou wouldest shew thy selfe vnto vs, thou declaredst thy self vnto our fathers in wilderness, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my wordes, thou seed of Iacob.

31 For behold, I sowe my Lawe in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Lawe, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it for it was thine.

33 For they that receiued it, perished because they kept not the thing that was sowed in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sowed, or wherein anything is put,

35 Likewise the thing that is sowed, or is put therein, & the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in time, and our heart also which receiued it.

37 But the Law perished not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side I saw a woman which mourned fore, and lamented with a loud voyce, and was grieved in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And sayde vnto her, Wherefore weepest thou? why art thou so sory in mind?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorrow: for I am fore vexed in my mind, and brought very low.

42 Then I said vnto her, What aileth thee? tell me.

43 And she said vnto mee, I thy seruant haue bene barren, and haue had no child, hauing an husband thirty yeeres.

44 And euery houre, and euery day these thirtie yeeres, I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmaide, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also and all they of my country, and we gaue great honour vnto the Almighty.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X.
Ezraus and the women that appeared vnto him, vnto him together.

But when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had left all off to comfort me, that I should be quiet, the I rose vp by night, and seld, & am come into this field, as thou seest.

4 And am not purposed to return into the city, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast, vntill I die.

5 Then I left my purpose wherein I was, and spake to her angerly, and sayd,

6 Thou foolish woman above all other, seest thou not our heauines, & what cometh vnto vs?

7 For Sion our mother is all wofull, and is sore afflicted, and mourneth extremely.

8 Seeing wee be all now in heauinesse, and make our mone (for wee be all sorow full) art thou sorie for one sonne?

9 Demand the earth, and shee shall tell thee that it is shee that ought to mourne for the fall off so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and beholde, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my womb, which I brought forth with heauinesse and bare with sorowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauell, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt bee commended therein.

17 Go thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not go into the city, but here will I die.

19 So I continued to speake more with her, and sayd,

20 Do not so, but be counselled: for how many fallers hath Sion? Be of good comfort because of the sorow of Ierusalem.

21 For thou seest that our Sanctuary is layde waste: our altar is broken downe: our Temple is destroyed.

22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away, & the light of our candlestick is quenched, and the Arke of our couenant is taken away, and our holy things are defiled, & the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Laues are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men stroyed, and our children destroyed, and our yong men are brought into bondage, and our strong men are become weake,

27 And which is the ground? All the
scale hath lost her worshipping: for they are delivered
into the hands of them that hate vs.

28 And therefore shake off thy great heau-
sells, and put away the multitude of sorowes that
the Almighty may be mercifull vnto thee: and
that the most High may giue thee rest and ease
from thy labour.

29 And when I was talking with her, her face
and beauty shined suddenly, and her countenance
was bright, so that I was afraid of her, and muted
what it might be.

30 And behold immediately shee cast out a
great voice, very fearful, so that the earth shooke
at the noyse of the woman.

31 And I looked, and behold the woman ap-
peared vnto mee no more: but there was a citie
builded, and a place was shewed from the ground
and foundation. Then was I afraid, and eyed
with a loud voyce, and I sayd,

32 Where is Vriel the Angel, which came to
me at I first? for he hath caused me to come into
many and deepe considerations, and mine ende is
turned into corruption, and my prayer to rebuke.

33 And as I was speaking these wordes, be-
hold he came vnto me, and looked vpon me.

34 And loe, I lay as one dead, and mine vn-
derstanding was altered, and he tooke mee by the
right hand, and comforted me, and set mee vpon
my feet, and said vnto me,

35 What aileth thee? and why is thine vn-
derstanding vexed? and the understanding of
thine heart? and wherefore art thou sorry?

36 And I said, Because thou hast forsaken me,
and I haue done according vnto thy wordes: I
went into the field, and there haue I seen things,
and see that I am not able to expresse.

37 Then said he vnto me, Stand vp manly, and
I will giue thee exhortation.

38 Then said I, Spoke vnto me, my Lord, and
forsake me not, lest I die through riddnesse.

39 For I haue seene that I knew not, and heare
that I do not know.

40 Or is mine understanding deceived, or
doth my mind being haury, erre?

41 Nowe therefore I beseech thee that thou
wilt shew thy seruant of this wonder.

42 Then he answered me, and said, Heare me,
and I will informe thee, and tell thee wherefore
thou art afraid: for the most High hath reueiled
many secret things vnto thee.

43 He hath seene thy good purpose, that thou
art sorry continually for thy people, and makest
great lamentation for Sion.

44 This therefore is the understanding of the
vision, which appeared vnto thee a little while
agoe.

45 Thou sawest a woman mourning, and
thou beganest to comfort her:

46 But now seest thou the likenesse of the wo-
man no more, but there appeared vnto thee a ci-
ty builded.

47 And whereas shee told thee of the death of
her sonne, this is the solution.

48 This woman, which thou sawest, she is Si-
on: and whereas shee told thee (even she which
thou seest now as a city builded).

49 And as touching that shee sayd vnto thee,
that she was barren thirtie yeeres, this was con-
cerning that there was euen thirtie yeeres, that
there was no offering offered in her.

50 But thirtie yeeres, Salomon builded the
city, and offered offerings: then bare the barren
a sonne.

51 And whereas shee told thee, that shee nour-
ished him with labour, that was the inhabiting
of Ierusalem.

52 But whereas shee told thee that her sonne,
as his chance was, died when she came into her
chamber, that is the fall that is come to Ierusalem.

53 And when thou sawest her like one that
mourned for her sonne, thou beganest to com-
fort her of these things, which haue chanced these
are to be opened vnto thee.

54 For now the most High teach that thou art
sorry in thy mind, and because thou sufferest with
all thine heart for her, he shewed thee the cleare-
nesse of her glory, and the fauours of her beauty.

55 And therefore I bade thee remaine in the
field, where no house was builded.

56 For I knewe that the most High woulde
shew thee things vnto thee.

57 Therefore I commanded thee to goe into
the field, where no foundation nor building is.

58 For the worke of mans building, can not
stand in that place, where the citie of the most
High should be shewed.

59 And therefore feare not, neither let thine
heart be afraid, but goe in, and see the beauty and
greatnesse of the building, as much as thou art
able to see with thine eyes.

60 And after this shalt thou heare, as much as
thine eares may comprehend.

61 For thou art blessed above many, and art
called with the most High among the few.

62 But to morrow at night thou shalt remaine
here.

63 And the most High shall shew thee visions
of high things, which the most High will do vnto
them that dwell vpon earth, in the last dayes. So
I slept the same night, and another, as hee had
commanded me.

CHAP. XI.

1 The vision of an eagle, containing both of the first, and of the se-
cond. 2 Of a house, containing out of the house.

Then sawe I a dreame, and behold there came
vp from the sea an eagle, which had twelue
feathered wings, and three heads.

2 And I saw, and behold, shee spread her wings
ouer all the earth, and all the windes of the ayre
blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew
out other contrary feathers, and they became
little feathers and small.

4 But her heads remained still, and the head
in the middes was greater then the other heads,
yet rested it with them.

5 Moreover, I sawe that the Eagle flew with
his feathers, and reigned vpon earth, and ouer
them that dwell therein.

6 And I sawe that all things vnder heauen
were subiect vnto her, and no man spake against
her, no not one creature vpon earth.

7 I saw also that the eagle stood vp vpon her
clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in
his owne place, and watch by course.

9 But let the heads be preferred for the last.
10 Nevertheless, I saw that the voice went not
out of her heads, but from the mids of her body.

11 Then I numbred her contrary feathers, and
behold, there were eight of them.

12 And

13 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

14 And when it had reigned, the end of it came and the place thereof appeared no more. So the next flood vp, & reigned it continued a long time.

15 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

16 Then there came a voice vnto it, and said,

17 Heare thou that hast kept the earth so long: thus I say vnto thee, before thou beginnest to appeare no more,

18 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

19 Then arose the third, and reigned as the other afore, and it appeared no more also.

20 So came it to all the others: one after another, so that euery one reigned, and then appeared no more.

21 Then I looked, & behold, in proceffe of time the feathers that followed, stood vp on the right side, that they might rule also, & some of them ruled, but within a while they appeared no more.

22 For some of them were let vp, but ruled not.

23 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

24 And there was no more vpon the egles bodie, but two heads that rested, and fixe wings.

25 Then sawe I also that two wings diuided themselves from the fixe, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

26 So I looked, and behold, the vnder wings thought to set vp themselves, & to haue the rule.

27 Then was there one set vp, but shortly it appeared no more.

28 And the second were sooner gone then the first.

29 Then I beheld, and lo, the two that remained, thought also in themselves to reigne.

30 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then two.

31 And then I saw, that the two heads were ioyned therewith.

32 And behold, the head was turned with them, that were with it, and did eate vp the two vnder wings that would haue reigned.

33 But this head put the whole earth in feare & bare rule in it, ouer all those that dwelt vpon earth with much labor, & it had the gouernance of the world, more then all the wings that had beene.

34 After this I looked, and behold, the head that was in the mids, suddenly appeared no more, as did the wings.

35 But the two heads remained, which also ruled likewise vpon earth, & ouer those that dwelt therein.

36 And I beheld, and loe, the head vpon the right side deuoured it that was vpon the left side.

37 Then I heard a voice which said vnto mee, Look before thee, and consider the thing that thou seest.

38 So I saw, and behold, as it were a Lion that roareth, running hastily out of the wood: and I saw that he sent out a mans voice vnto the eagle, and spake, and said,

39 Heare thou, I will talke with thee, and the most High shall say vnto thee.

40 Art not thou that that of the foure beasts remainest whome I made to reigne in my world, that by them the end of times might come,

41 And the fourth is come, and hath ouercome all the beasts that were past, and hath power ouer the world with great fearefulness, and ouer the whole compasse of the earth with most wicked oppression, and that dwellest so long time in all the world with deceit?

42 For thou hast not iudged the world with truth.

43 Seeing thou hast troubled the people, thou hast hurt the peaceable, and thou hast loued liars, & destroyed the dwellings of them that brought forth fruit, and hast cast downe the wals of such as did thee no harme,

44 Therefore is thy wrongful dealing come vp vnto the most High, & thy pride vnto the mighty.

45 The most High also hath looked vpon the proud times, & behold, they are ended, and their abominations are fulfilled.

46 Therefore appeare no more, thou eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine bodie.

47 That all the earth may bee refreshed, and come againe as one deliuered from thy violence, and that thee may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former vision.

And when the Lion spake these wordes to the Eagle, I saw,

1 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselves to reigne, whose kingdome was small and full of vproares.

2 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble & trance of my mind, and from the great feare, and said vnto my spirit,

3 Loe, this hast thou done vnto mee in that thou fear chest out the wayes of the most High.

4 Loe, yet am I weary in my minde, and very weake in my spirit, and little strength is there in me, for the great feare that I received this night.

5 Therefore nowe I will beseech the most High that he will comfort me vnto the end.

6 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in doede be come vp before thy face,

7 Comfort me, and shew me thy seruant the interpretation & difference of this horrible sight, that thou mayest perfectly comfort my soule,

8 Seeing thou hast iudged me worthy to shew me the last times.

9 Then hee said vnto me, This is the interpretation of this vision,

10 The eagle, whom thou sawest come vp from the sea, is the kingdome which was seene in the vision of thy brother Daniel.

11 But it was not expounded vnto him: therefore now I declare it vnto thee.

12 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared about all kingdomes that were before it.

13 In it shall twelue kings reigne one after another.

14 Whereof the second shall begin to reigne, and shall haue no more time then the twelue.

15 And this doe the twelue wings signifie which thou sawest.

17 As for the vision that thou sawest, and that thou sawest not go down to the head, but from the middles of the bodies thereof, that is the interpretation.

18 That after the time of that kingdom there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be restored again to his beginning.

19 Concerning the eight vnder wings, which thou sawest hang vnto the wings, this is the interpretation.

20 In him shall arise eight Kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the middle time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation.

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the domination of the earth.

24 And of those that dwell therein with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle.

25 For they shall accomplish his wickednes, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last hee shall fall by the sword himselfe.

29 And whereas thou sawest two vnder wings, that went off toward the head, which was on the right side, this is the interpretation.

30 These are they whom the most High hath preferred for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood, and roaring, and speaking vnto the eagle, and rebuking her for her vngodlynesse with all the words that thou hast heard.

32 This is the wind which the most High hath kept for them, and for their wickednesse vnto the end, and hee shall reprove them, and call before them their spoiles.

33 For hee shall let them aloue in the iudgement, and shall rebuke them and correct them.

34 For he will deuener thereloue of my people by affliction, which are preferred vpon my borders, and hee shall make them ioyfull, vntill the coming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast been merke to know this secret of the most High.

37 Therefore write all these things that thou hast seene in a booke, and hide them.

38 And reach them the wife of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yettuen dayes moe, that it may be shewed thee whatsoeuer it pleaseth the most High to declare vnto thee, and with that he went his way.

40 And when all the people perceived, that the seven dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying.

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs and fittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an haue of ship preferred from the tempest.

43 Are not the euils which are come vnto vs sufficient?

44 If thou then forsake vs, how much better had it bene for vs, that we had bene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a lowd voice. Then answered I them, and said.

46 Be of good comfort, O Iherusalem, and be not heauie thou house of Iacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, I might keepe mercy for the low estate of your Sanctuary.

49 And now goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them.

51 But I remained still in the field seven dayes, as he had commanded me, and did eat onely of the flowers of the field, and had my meate of the herbes in those dayes.

CHAP. XIII.

The vision of a man, concerning Ierusalem, which became a man. 5 His properties and power against his enemies. 21 The declaration of the vision.

And after the seven dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it moved all the waues thereof.

3 And I looked, and beholde, there was a mighty man, with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voice went out of his mouth, all they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After these things I saw, and beholde, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and beholde, he graued himselfe a great mountaine, and flew vpon it.

7 But I would haue sent I countrey or place whereout the hill was grauen, and I could not.

8 I saw after these things, and beholde, all they which came to fight against him, were foreaid, and yet they durst fight.

9 Nevertheless when he saw the fiercenesse of the multitude that came, hee lifted not vp his hand: for hee held no sword nor any instrument of warre.

10 But onely, as I saw, he sent out of his mouth as it had bene a blast of fire, and out of his lips the winde of the flame, and out of his tongue hee cast out sparkes and stormes.

11 And

11 And they were all mixt together, *show* this blast of fire, the winde of the flame, and the great storme, & fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward, sawe I the same man come downe from the mountaine, & calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, & some brought of them that were offered: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew me therefore now the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall be left in those daies, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauynesse.

18 Now vnderstand I the things that are laid vp in the latter daies, which shall come both vnto them, and to those that be left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier that hee that is in danger should fall into these, and foresee the things to come hereafter, then to passe away as a cloud out of the world.

21 ¶ Then answered he me, and sayd, The interpretation of the vision will I shew thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation,

23 He that shall beare the danger in that time, hee shall keepe himselfe. They that be fallen into danger, are such as haue works and faith toward the most Mighrie.

24 Know therefore, that they which be left behinde, are more blessed than they that be dead.

25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,

26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shall order them that are left behinde.

27 ¶ And whereas thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that he neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude that came to fight against him, this is the interpretation,

29 Behold, the daies come that the most High will beginne to deliuer them that are vpon the earth:

30 And he shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, * and nation against nation, and realme against realme.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then

shall my sonne bee revealed, whom thou sawest goe vp as a man.

33 And when all the people heare his voice, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But he shall stand vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared and builded, as thou sawest the hill grauen forth without any hands.

37 And this my sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest.

38 And into torments like to flame, whereby they shall be tormented: and without any labour will he destroy them, euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried away captiues out of their owne land, * in the time of Oseas the King, whom Salmanasar the King of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land.

41 But they tooke this counsel to themselves, that they would leaue the multitude of the heathen, and go forth into a further countrey, where neuer mankind dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most High then shewed them signes, * and stayed the springs of the flood til they were passed ouer.

45 For thorow the countrey there was a great iourney, euen of a yeere and an halfe, & the same region is called || Arareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most High shall hold still the springs of the riuer againe, that they may goe thorow: therefore sawest thou the multitude peaceable.

48 But they that be left behind of thy people, are those that be found within my borders.

49 Now when hee destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine.

50 And then shall he shew great wonders vnto them.

51 Then said I, O Lord, Lord, shewe mee this, wherfore haue I seene the man comming vp from the mids of the sea?

52 And he said vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon the earth see my sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of the dreame which thou sawest, and whereby thou only art lightened.

54 For thou hast forsaken thine owne Lawe, and applyed thy diligence vnto mine, & sought it.

55 Thy life hast thou ordered in wisdom, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards with the most High: and after three other daies

I will

* 2 Kings 17:3.

* Exod. 14:21.
Isa. 3:15, 16.

|| Or, Arareth.

I will speake other things vnto thee, and wil declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praying the most High for the wonders which he did in time.

58 Which he gouerneth, and such things as come in their seasons: & there I sate three daies.

CHAP. XIII.

How God appeared to Moyses in the bush, to all things that were in the bush, to all things that were in the bush, to all things that were in the bush.

Vpon the third day I sate vnder an Oke, and behold there came forth a voice vnto me out of the bush, and said, Eldras, Eldras.

And I said, Here am I, Lord, and stood vp vpon my feet.

Then said hee vnto me, In the bush I redeemed my selfe, and spake vnto Moyses, when my people serued in Egypt.

And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season.

And I told him many wonders, and shewed him the secrets of the times and the end, and commanded him saying,

These words shalt thou declare, and these shalt thou hide.

And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, vntil the times be ended.

For the world hath lost his youth, and the times begin to waxe old.

For the world is diuided into twelue parts, and ten parts of it are gone alreadie, and halfe of the tenth part.

And there remaineth that which is after the halfe of the tenth part.

Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature.

And sit aside thy most grievous thoughts, and haste thee to depart from these times.

For greater evils than those which thou shalt see now, shall they commit.

For the weaker that the world is by reason of age, the more shall the evils be increased vpon them that dwell therein.

For the truth is fled farre away, and lyes are at hand: for now hasteth the vision to come, that thou hast seene.

Then answered I, and said before thee,

Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are pericent: but they that shall bee borne afterward, who shall admonish them?

Thus the world is set in darknes, and they that dwell therein are without light.

For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that shall be done.

But if I haue found grace before thee, send the holy Ghost into mee, and I will write all that shall be done in the world since the begin-

ning, which was written in thy Lawe, that men may finde the path, and that they which will liue in the latter daies may liue.

And he answered me, saying, Goe, and gather the people, and say vnto them, that they seeke thee not for fortie daies.

But prepare thee many box tables, and take with thee these five, Sarea, Dabria, Selemia, Ecanus and Afel, which are ready to write swiftly.

And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out till the things be performed, which thou shalt begin to write.

And then shalt thou declare some things openly vnto the perfit men, and some things shalt thou shew secretly vnto the wise: to morow this houre shalt thou begin to write.

Then went I forth, as he commanded me, and gathered all the people together, and said,

Heare these words, O Israel.

Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

And receiued the Law of life, which they kept not, which yee also haue transgressed after them.

Then was the land, even the land of Sion parted among you by lot: but your fathers and ye also haue done vnrighteously, and haue not kept the waies which the most High commanded you.

And forsomuch as he is a righteous Iudge, he tooke from you in time the thing that he had giuen you.

And now are ye heere, and your brethren among you.

Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, yee shall be kept aliue, and after death shall ye obtaine mercie.

For after death shall the iudgement come when we shall liue againe: & then shall the names of the righteous bee manifest, and the workes of the vngodly shall be declared.

Let no man therefore come now vnto me, nor seeke me these forty daies.

So I tooke the five men, as he commanded me, and we went into the field, & remained there.

The next day, behold, a voice called mee, saying, Eldras, open thy mouth, and drinke that I giue thee to drinke.

Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisdom grew in my breast: for my spirit was strengthened in memory.

And my mouth was opened, & shut no more.

The most High gaue vnderstanding vnto the five men, that they wrote the high things of the night, which they vnderstood not.

But in the night they did eate bread, but I spake by day, and held not my tongue by night.

In fourtie daies they wrote two hundred and foure bookes.

And when the fortie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may read it.

But keepe the sequenty last, that thou shalt giue them to the wise among the people:

For in them is the veint of vnderstanding and

And 3. 18.

Gen. 4. 4.

1st. 7. 53.

2nd. and 19.

Exod. 3. 2.

1st. 7. 53.

and the fountaine of wisdom, and the river of knowledge: and I did so.

CHAP. XV.

The prophesie of Elisha is certaine. 5 The earth shall come in the world. 9 The Lord will avenge the innocent blood. 13 Egypt shall lament. 16 Sedition. 20 And punishment upon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres upon the whole earth. 33 God is the revenger of his elect.

Behold, speake thou in the eares of my people the words of prophesie, which I will put in thy mouth, saith the Lord:

1 And cause them to bee written in a letter: for they are faithful and true.

2 Feare not the imaginations against thee: let not the vnfaithfulness of the speakers trouble thee, that spake against thee.

3 For every vnfaithful shall die in his vnfaithfulness.

4 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death, and destruction:

5 Because that iniquitie hath fully polluted all the earth, and their wicked works are fulfilled.

6 Therefore, saith the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

7 Behold, the innocent and righteous blood crieth vnto me, and the soules of the iust crie continually.

8 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

9 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

10 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, & will destroy all the land therof.

11 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

12 The plowmen that till the ground, shall mourne: for their seeds shall faile, through the blasting and haile, and by an horrible starre.

13 Woe to the world, and to them that dwell therein.

14 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

15 For there shall be sedition among men, & one shall inuade another: they shall not regard their king, and the princes shall measure their doings by their power.

16 A man shall desire to go into a city, and shall not be able.

17 Because of their pride the cities shall be troubled, the houses shall be afraid, men shall feare.

18 A man shall have no pity vpon his neighbor, but shall destroy their houses with the sword, and their goods shall be spoyle for lack of reed, and because of great trouble.

19 Behold, saith God, I call together all the kings of the earth, to reuerence me, which are from the East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

20 As they do yet this day vnto my chosen, so will I do also, and recompence them in their bosomes: thus saith the Lord God.

21 My right hand shall not spare the sinners,

neither shall the sword cease from them, that shed innocent blood vpon earth.

22 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw, that is kindled.

23 Wo to them that sinne, and keepe not my commandments, saith the Lord.

24 I will not spare them: depart, O children, from the power: defile not my Sanctuary.

25 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

26 For now are the plagues come vpon the world, & ye shall remain in them: for God will not deliuer you because ye haue sinned against him.

27 Behold, an horrible vision commeth from the East:

28 Where generations of dragons of Arabia shall come out with many chariots, and the multitude of them shall be caried as the wind vpon the earth, that all they which heare them, may feare and tremble.

29 Euen the Carmanians raging in wrath, shall go forth as the bores of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

30 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

31 Then these shall be troubled, and keepe silence by their power, and shall flee.

32 From the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be feare and dread, & strife among their kings.

33 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

34 They shall smite one vpon another: & they shall smite downe a great multitude of flauers vpon the earth, euen their owne starre, and the blood shall be from the sword vnto the belly.

35 And the dongue of man vnto the camels litter.

36 And there shall be great fearefulness and trembling vpon earth, and they that see the wrath shall be afraid, and a trembling shall come vpon them.

37 And then there shall come great stormes from the South, and from the North, & part from the West.

38 And from the East shall windes arise, and shall open it with the cloud, which he raised vp in wrath, and the starre, raised to feare the East and West windes, shall be destroyed.

39 And the great and mighty cloudes shall be lift vp full of wrath, and the starre, and they may make all the earth afraid, and them that dwell therein, and that they may powre out ouer euery hie place, and lifted vp, an horrible constellation.

40 As fire and haile, and flying swords, and many waters, that all fields may be full, and all riuers with the abundance of great waters.

41 And they shall breake down the cities and walles, and mountaines, and hills, and the trees of the wood, and the grasse of the medowes, and their corne.

42 And they shall goe with a straight course vnto Babylon, and make it a trayd.

43 They:

44 They that come to her, and beseege her, and shall powre forth the constellation, & at the wrack againt her: then shall the dust and smoke go vp vnto the heauen, & all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

47 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Wo vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her works, and in her intentions: therefore saith God,

49 I will send plagues vpon thee, widowhood, poverty, and famine, and the sword, & pestilence, to waste thine houses with destruction and death.
50 And the glory of thy power shall be dried vp as a flower when the heat riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued & beaten of women, so that the mighty and the louers shall not be able to reueue thee.

52 Would I thus hate thee, saith the Lord.
53 If thou hadst not alwaies slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drunken.

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God do vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountains shall die of hunger, and eat their owne flesh, & drink their owne blood for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come throw the sea, and receiue plagues againe.

60 In the passage they shall cast downe the flaine city, and shall root out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast down, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land and thy mountaines, all thy woods, and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carry away captiue, and shall spoile thy substance, and marre the beauty of thy face.

CHAP. XVI.

¶ Against Babylon, Asia, and Egypt, and Syria. 18. 38. Of the vnto that shall come vpon the world, with admonition how to gouerne themselves in affliction. 24. To acknowledge their sin, and to commit themselves to the Lord. 35. Whose might is prouidence and iustice is to be reuerenced.

VWo to thee, Babylon and Asia: wo to thee Egypt and Syria.

2 Gird your selues with sacke & hairecloth, and moune your children, and be sorry: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can

drive them away?

5 May any man drive away a hungry Lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can drive them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunder, & who shall not be afraid?

8 The Lord shall threaten, and who shall not vterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waves from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that he shooteth, are sharpe, and shall not misse, when they begin to bee shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

12 As an arrow which is shot of a mighty archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine and great death: the beginning of wars, and the powers shall feare: the beginning of euils, & all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, vittrails shall be so good cheape vpon earth, that they shall thinke themselves to be in good case: but then shall the euils bud forth vpon earth, even the sword, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be cast out as dongue, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, and to sowe it: the trees shall giue fruit, but who shall gather them?

21 The grapes shall be ripe, but who shall tread them? for all places shall be desolate, so y one man shall desire to see another, or to heare his voyce.

22 For of one city there shall be ten left, and two of the fields, which shall hide themselves in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure oliues in the place where oliues grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those daies there shall be three or foure left by them that search their houses with the sword.

26 And the earth shall be left waste, & the fields thereof

thereof shall waxe old, and her wayes and all her
pathes shall grow full of thornes, because no man
shall trauell therethrough.

47 The widows shall mourne, and the bridel-
gomes: the woman shall murther her husband,
having no husbands: their daughters shall mourne,
having no helpers.

48 In the wailes shall their bridegomes be
defoyed, and their husbands shall perish with
famine, and their wives shall be widows.

49 But ye servants of the Lord, heare these
things, and marke them.

50 Behold the word of the Lord, receive it:
believe not the gods of whome the Lord spea-
keth: behold the plagues draw nere, and are not
slacke.

51 As a travelling woman which in the ninth
month bringeth forth her sonne, when the hour
of birth is come, two or three hours afore the
paines come vpon her body, and when the childe
cometh to the birth, they cary not a whit.

52 So shall not the plagues be slacke to come
vpon the earth, and the world shall mourne, and
sorowes shall come vpon it on euery side.

53 O my people, heare my worde: shake you
ready to the battell, and in the troubles bee euen
as strangers vpon earth.

54 He that selleth, let him be as he hath seeth
his way: and he that buyeth, as one that wil lose.

55 Who to occupie the merchandise, as he that
winne thoro, and he that buildeth, as he that shall
not dwell therein.

56 He that soweth, as one that shall not reape,
he that cutteth the vine, as he that shall not gather
the grapes:

57 They that marry, as they that shall get no
children: and they that marrie not, so as the wi-
dowes.

58 Therefore, they that labour, labour in vaine:
for strangers shall reape their frutes, and
spile their toiles, and ouerthrow their houses,

and take their children captiue: for in temp-
erity and faimure shall they get their children.

59 And they that occupie their merchandise
with couetousnesse, the more they decke their ci-
ties, their houses, their possessions, and their owne
perions,

60 So much more wil I be angry against them
for their finnes, sayeth the Lord.

61 As a whore entereth an honest & veruous
woman,

62 So shall righteousness hate iniquity, when
she decketh her selfe, and shall accuse her openly,
when he shall come that shall bridle the autho-
rity of all sinners vpon earth.

63 And therefore be ye not like the heathen, nor
like the workers thereof: for they are being in i-
quietnes shall be taken away out of the earth, and
righteousnesse shall reigne among you.

64 Let not the finner say, that he hath not sin-
ned: for coales of fire shall burne vpon his head,
which sayeth: I have not sinned before the Lord.

65 God and his glory shall be knowne among the
workers of the Lord, knoweth all the workers
of men, their imaginations, their thoughts, and
their beuies.

66 For as looke as he sayd, Let the earth be
made, it was made: let the heauen be made, and it
was created.

67 By his word were the starres established,
and he knoweth the number of them.

68 He searcheth the depth, and the treasures
thereof: hee hath measured the sea, and what it
containeth.

69 He hath shut the sea in the mids of the wa-
ters, and with his word hath he hangd the earth
vpon the waters.

70 Hee spreadeth out the heauens like a table
vpon the waters, hath he founded it.

71 In the depth hath he made fountains of wa-
ter, and pooles vpon the top of the mountaynes,
to powre out floods from the high rockes to wa-
ter the earth.

72 He made man, & put his heart in the reins
of the body, and gaue him breath, life & vnder-
standing.

73 And the Spirit of the Almighty God, which
made all things, and hath searched out all the hidde
things in the secrets of the earth.

74 He knoweth your inventions, and what ye
imagine in your heart when ye sinne, and would
hide your finnes.

75 Therefore, hath the Lord searched, and
tought out all your workes, and will put you all
to shame, in your blood.

76 And when your sins are brought forth be-
fore men, ye shall be confounded, and your owne
finnes shall stand as your accusers in that day.

77 What wil ye doe, or how wil ye hide your
finnes before God and his Angels?

78 Behold, God himselfe is the iudge: feare
him, cease from your finnes, and forget your in-
iquities, and medle no more from thenceforth
with them, so shall God laide you forth, and de-
liver you from all trouble.

79 For behold, the heate of a great multitude
is kindled against you, and they shall take away
certaine of you, and shall say you for me: to the
idols.

80 And they that content vnto them, shall be
bad in derision and in reproch, and cride under
teeth.

81 For in every place and cities that are neere
there shall be great insurrection against those that
feare the Lord.

82 And they shall be like mad men: they shall spee-
ch none: they shall spoile, and waste, such as yet feare
the Lord.

83 For as they shall waste, and spoile their
goods, and cast them out of their houses.

84 Then shall the trial of my chosen appeare,
as the gold is tryed by the fire.

85 Heare, O ye my beloved, faith the Lord be-
hold, the dayes of trouble are at hand, but I will
deliuer you from them: by not ye afraid, doubt
not for God is your captaine.

86 Who so keepeth my Commandements and
precepts, faith the Lord God, let not your finnes
weigh you down, and let not your iniquities lift
themselves vpon you.

87 Woe vnto them that are bound with their
finnes, and couered with their iniquities, as a field
is hedged in with brydes, and the path thereof
couered with thornes, whereby no man may tra-
uell: it is shut vp, and is appointed to be deuor-
ed with fire.

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TOBIT

Tobacco, being cap-
tured among the
Assyrians, did not
leave the way of
growth.

Dr. Schenker.
Feb. 17, 1880.

**Tobiaswaser-
soll.**

42501.12.30.

He fled from idols

4 2492.13-29.
2492.13-5.

He marrieth to
wife Anna, which
beareth him To-
biase.

* Number 367.

Gene 42.1

He found grace in
the sight of Salma-
nazar.

Or, some.
Or, in Regis a
of Media.

§ Of Salmasius.
The charity of
Tobias.

2 King 19.35,36.
 24.37,38,39.
 25.40,41,42.
 26.43,44.
 27.45,46.



Who in the time of Sennacherib King of the Assyrians was led away captive out of this city, which is at the right hand of that city which is called properly Nephthalim in Galilee. Some have said that this was the city of

3. I Tobit have walked all my life long in the way of truth and justice, and I do many things liberally unto the brethren which were of my nation, and came with me to Ninus into the land of the Assyrians.

And when I was in mine own country in the land of Israel being but young, all the tribe of Benjamin my father had from the house of Jerusha, which was chosen out of all the tribes of Israel, all the tribes should sacrifice there where the Temple of the tabernacle of the most high was consecrated and built up for all ages.

5. Now all the tribes which fell from God,
you and my father Nephthalims house offered to
the heifer called Baal, and our god stood against

[illegible]

7 The first tenth part I gave to the Priests the
Sons of Aaron, which ministered in Jerusalem:
the other tenth part I sold, and came and bowed

8 The third task *pari passu* was that to whom it was met, as Debora my father's mother had commanded me, for my father left me as a small one, and I was not yet married.

Furthermore when I was come to the age of a man, I tried kind of mine own kind.

10 ¶ But when I was led captive to Ninene, and
my brethren, and those which were of my kindred

11 But I kept my self from eating,
12 Because I remembered God with all mine

1. The first is the fact that the government has a duty to protect its citizens from harm. This duty is not limited to physical harm, but extends to psychological and emotional harm as well. For example, the government has a duty to protect its citizens from the effects of terrorism, which can include both physical and psychological harm.

14 ¶ And I went into Medley and I delivered
rent along of silver to Gabriel the brother of Ga

15 But when Erasmus Dr was dead, Sonne Christ
16 he was buried in his Church in Oostrecht.

it was troubled, I could not go into Media.

to them which were hungry,
And my clothes to the naked: and if I Gave

any of my kinned dead, or cast about the walls
of Nineue, I buried him.

18 And when king Sennacherib had slain any
when he was come and fled from Iudea, I buried

The innocencie
of Tobit.
* Gen. 22. 1.

Job 5. 9.

Amos 2. 1.

17.

reck.

* Dan. 12. 15, 17.

1 Or, my indy.
merits are many
and true.

16. 10. 11. 12.

Sarra is checked
of her fathers
maide.

16. 10. 11. 12.

16. 10. 11. 12.

16. 10. 11. 12.

16. 10. 11. 12.

16. 10. 11. 12.

16. 10. 11. 12.

16. 10. 11. 12.

me dead, I said unto her, From whence is this kind
is it not flotten? render it to the owners? for it is
not lawfull to eat any thing that is flotten.
14 But she sayd, It was given for a gift more
then the wages: but I did not believe, and bade
her to render it to the owners, & I did blissh
cause of her. Furthermore she said, Where are
thine almes, and thy righteousness? Behold, they
all now appeare in thee.

CHAP. III.

1 The prayer of Tobit. 7 Sarra Raguel's daughter and her things
that came unto her. 11 Her prayer heard. 17 Tobit
Raguel's son.

Then I being sorrowfull, did wepe, and in my
sorrow prayed, saying,
O Lord, thou art iust, and all thy works, and
all thy wayes are mercy and truth, and thou ad-
gest truly and iustly for ever.

Remember me, & looke on me, neither pun-
nish me according to my finnes or mine ignoran-
ces or my fathers, which have sinned before thee.

For they have not obeyed thy commande-
ments, wherefore thou hast delivered us for a spoile
and unto captivity, & to death, & for a promise
of a reproch to all them among whom we are dis-
persed, and now thou hast many and iust causes.

To do with me according to my finnes, and
my fathers, because we have not kept thy com-
mandments, neither have walked in truth before thee.

Now therefore deale with me as thou wilt best
unto thee, & command my spirit to be taken, so
me that I may be dissolved, & become earth: for
it is better for me to die then to live, because I
have heard false reproches, & am very sorrowfull:
command therefore that I may be dissolved out of
this distress, and go into the everlasting place:
turne not thy face away from me.

It came to passe the same day that in Ec-
batana a city of Media, Sarra the daughter of Ra-
guel was also reproched by her father in law.

Because she had bene married to seven hus-
bands, whom Almodes the evil spirit had killed,
before that they had lien with her. Dead thou not
know, said they, that thou hast strangled thine
husbands? thou hast had now seven husbands,
neither wast thou a word after any of them.

Wherefore dost thou thus? For them if
they be dead, to thy widdowhood, that we
may never see of them either sonne or daughter.

When she heard these things, she was very
sorrowfull, so that shee thought to have strangled
her selfe. And she said, I am the onely daughter of
my father, and if I do this, I shall slander him, and
shall bring his age to the ground with sorrow.

Then she prayed toward the window, and
said, Blessed art thou, O Lord my God, and chie-
fely and gloriously thine is blessed and honoura-
ble for ever: let all thy workes praise thee for ever.

And now, O Lord, I see mine eyes, and my
face is toward thee.

And say, Take me out of the earth, that I
may have no more any reproches.

Thou knowest, O Lord, that I am pure
from all finnes with man, and world, I have not
any.

And that I have never polluted my name,
nor the name of my father, in the land of my cap-
tivity: I am the onely daughter of my father, nei-
ther have I any man child to be his heir, neither
any neere kinsman or child borne of him, to
whom I may keepe my selfe for a wife: my truth-
full husbands are now dead, and why should I live?

But if it please thee that I should die, com-
mand to looke on me, and to pitie me, that I do
no more have reproch.

So the prayers of them both were heard
before the Maiestie of the great God.

And Raphael was sent to heale them both,
that is, to take away the whiteness of Tobit's eyes,
and to give Sarra the daughter of Raguel for a
wife to Tobias the sonne of Tobit, and to blinde
Almodes the evil spirit, because shee belonged to
Tobias by right. The same time came Tobit
home, and entred into his house, and Sarra the
daughter of Raguel came down from her cham-
ber.

CHAP. IIII.

In that day Tobit remembered the vision which
he had delivered to Gabael in Rages a city of
Media.

And said with himselfe, I have wished for
death: wherefore do I not call for my sonne To-
bias, that I may admonish him before I die?

And while hee had called him, hee said, My son,
after that I am dead, bury me, and despise not thy
mother, but honour her all the daies of thy life,
& do that which shall please her, & anger her not.

Remember, my sonne, how many dangers
shee sustained when thou wast in her wombe.

And when she dieth, bury her by me in the
same grave.

My sonne, let our Lord God alwaies before
thine eyes, and let not thy will be set to sinne, or to
transgresse the commandments of God: Do vp-
rightly all thy life long, & follow not the wayes
of unrighteousnesse, for if thou deale truly, thy
doings shall prosperously succede to thee, and to
all them which live iustly.

Give almes of thy substance, and when
thou givest almes, let not thine eyes be envious,
neither turne thy face from any poore: Let that
God turne his face from thee.

Give almes according to thy substance: if thou
hast but a litle, be not afraid to give a litle almes.

For thou layest vp a good store for thy selfe
against the day of necessitie.

Because that almes doeth deliver from
death, and suffereth not to come into darknesse.

For almes is a good gift before the most
High to all them which visit.

Beware of all whoredome, my sonne, and
chiefly take a wife of the seed of thy fathers, and
take not a strange woman to wife, which is not of
thy fathers stocke: for we are the children of the
Prophets. Now Abraham, Isaac, and Jacob are our
fathers from the beginning. Remember my sonne,
that they married wives of their own kindred, and
were blessed in their children, and their seed shall
inherit the land.

Now therefore, my sonne, love thy brethren,
and despise not in thine heart thy brethren, the
sonnes & daughters of thy people, in not taking
a wife of them: for in pride is destruction, & much
trouble, and in sinners is fearfull, and great po-
verty: for the seed of sinners is the mother of famine.

Let not the wages of any man, which hath
wrought for thee, carry thee, but give him it out
of hand: for if thou serve God, he will also pay thee:
be circumspect my sonne, in all things that thou
doest, & be well instructed in all thy conversation.

Do that to no man which thou hast drunk
nor wine to make thee drunke, neither feed drun-

The prayers of
Tobit and Sarra
are heard both at
a time.

* Job 7. 14.

Tobias exhorted
on to his sonne,
when he thought
he should die.
The mother is to
be remembered.
* Exod. 20. 12.
Lev. 23. 7.

God must be
our comfort.

Almes.
* Prov. 3. 9, 10.
4. 1. and 14. 12.

* Luke 7. 13.
16. 10. 11. 12.

* Salom. 9. 13.

Adulterie.
* 1. Thes. 4. 3.

Pride.

1 Or, compen-
sation.
Wages of an-
hired servants.
* Levit. 19. 13.
Lev. 24. 23, 17.

* Mat. 7. 24.
Mat. 4. 24.

14 And

12 And I am the cause that thou art here, for if my father had not been so wicked, he would not have married her, which hath brought thee to this. Wherefore I also fear to die, and bring my father and my mother's life because of me to the grave with sorrow for they have no other son to bury them.

13 Then the Angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldst marry a wife of thine own kindred? wherefore hear me, O my brother: for the sake of thy wife, neither be thou careful of the evil spirit: for this same night shall she be given thee in marriage.

14 And when thou shalt go into the marriage chamber, thou shalt take of the hot coles for perfumes, and make a perfume of the heart, and of the liver of the fish.

15 Which if the spirit doe smell, he will flee away, and never come againe any more: but when thou shalt come to her, rise up both of you, & pray to God which is mercifull, who will haue pity on you, and save you: feare not, for she is appointed unto thee from the beginning, & thou shalt keep her, and she shall goe with thee: moreover I suspect that the fish beate three children: now when Tobias had heard these things, he loved her, and his heart was effectually ioynted to her.

CHAP. VII.

1 AND when they were come to Ecbatane, they came to the house of Raguel: & Sarra mette them, and after they had saluted one another, she brought them into the house.

2 Then saide Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they said, that they were of the tribe of Nephthali, and of the captives that dwelt at Ninive.

4 Then he said to them, Doe ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept.

7 And blessed him, and said vnto him, Thou art the son of an honest and good man: but when he had heard that Tobit was blind, hee was sorrowfull and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover they received them with a ready mind, and after that they had killed a ram of the flocke, they set much meate on the table.

9 Then said Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this busshelle may be dispatched.

10 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke, and make merry.

11 For it is meete that thou shouldst marrie my daughter: neuertheless, I will declare vnto thee the truth.

12 I haue given my daughter in marriage to seven men, who died that night which they came in vnto her: neuertheless be thou of a good courage and merry. But Tobias said, I will see nothing here, vntill ye bring her hither, and be with her to me.

13 Raguel said then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

14 Then he called his daughter Sarra, and she came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the lawe of Moyses, and leade her away to thy father: and he blessed them.

15 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

16 Then they began to eat.

17 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her thither.

18 Which when she had done, as he had bidden her, she brought her thither: then Sarra wept, & her mother wiped away her daughters teares.

19 And saide vnto her, Be of good comfort, my daughter: the Lord of heauen and earth gaue thee joy for this thy sorrow: be of good comfort my daughter.

CHAP. VIII.

1 Tobias then said vnto his wife, Let us goe to bed, for we have laboured hard today, and we are weary.

2 And when they had supped, they brought Tobias in vnto her.

3 And as he went, he remembered the words of Raphael, and tooke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

4 The which smell when the euill spirit had smelled, he fled into the utmost parts of Egypt, whom the Angel bound.

5 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pittie on vs.

6 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for ever: let the heauens bless thee, and all thy creatures.

7 Thou madest Adam, and gauest him Eua his wife for an helpe, & stay: of them came mankind: thou hast saide, It is not good, that a man should bee alone: let vs make vnto him an aide like vnto himselfe.

8 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore graunt me mercy, that we may become aged together.

9 And she said with him, Amen.

10 So they slept both that night, and Raguel arose, and went and made a grave, and made a grave for him.

11 Saying, Is not he dead?

12 But when Raguel was come into his house,

13 He said to his wife Edna, Send one of the maids, and let them see whether hee be alive: if not, that I may bury him, and none know it.

14 So the maid opened the doore, and went in, and found them both asleep, and went out.

15 And came forth, and tolde them that hee was alive.

16 Then Raguel prayed God, & said, O God, thou art worthy to be prayed with all pure and holy prayse: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels & thine elect praise thee for ever.

17 Thou art to be prayed, O Lord: for thou hast made me ioyfull, and thine is not cometo me which I hoped for: but thou hast dealt with vs according to great mercy.

Raguel giueth his daughter Sarra to Tobias.

Numb. 26. 6.

Tobias followed Raphaels Counsel, as Chap. 6. 7.

Tobias wept, as Chap. 6. 7.

Gen. 1. 7. 18. 22.

Raguel thinking Tobias was dead, made a grave for him.

Raguel praiseth God for Tobias.

22

Then Tobit called his sonne Tobias, and said vnto him, Provide, my sonne, wages for the wean, which went with thee, and thou must giue him more.

And he said vnto him, O father, it shall not grieve me to giue him halfe of those things which I haue brought.

For he hath brought me againe to thee in health, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

Then the old man said, It is due vnto him.

So he called the Angel, and said vnto him, Take halfe of all that ye haue brought, and goe away in safetie.

But he took them both apart, and said vnto them, Praise God, and confesse him, and giue him the glory, & praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not wearie to confesse him.

It is good to keep close the secrets of a King, but it is honorable to reueale the workes of God: do that which is good, & no evil shall touch you.

Prayer is good with fasting, and almes, and righteousness. A litle with righteousness, is better then much with vnrighteousnesse: it is better to giue almes then to lay vp gold.

For almes doeth deliuer from death, and doth purge all sinne. Those which exercise almes and righteousness, shall be filled with life.

But they that sinne, are enemies to their owne life.

Surely I will keep close nothing from you: neuertheless, I said it was good to keepe close the secret of a King, but that it was honorable to reueale the workes of God.

Now therefore when thou diddest pray, and Sarra thy daughter in law, I did bring to memory your prayer before the Holy one: and when thou diddest burie the dead, I was with thee likewise.

And when thou wast not grieved to rise vp and leaue thy dinner to bury the dead, thy good deed was not hid from me: but I was with thee.

And now God hath sent me to heale thee, and Sarra thy daughter in law.

I am Raphael one of the seven holy Angels, which present the prayers of the Saints, and which goe forth before his holy Maiestie.

Then they were both troubled, and fell vpon their face: for they feared.

But he said vnto them, Feare not, for it shal goe well with you: praise God therefore.

For I came not of mine owne pleasure, but by the good will of your God: wherefore prayse him in all ages.

All these daies did I appeare vnto you: but I did neither eat nor drink, but you saw it in vision.

Now therefore giue God thanks: for I goe vp to him that sent me: but write all things which are done, in a booke.

And when they rose, they saw him no more.

Then they confessed the great and wonderfull workes of God, & how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who subuerteth all to praise the Lord.

Then Tobit wrote a prayer of reioicing, and said, Blessed be God that liueth for ever, and blessed be his kingdom.

For he doeth scourge, and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can avoid his hand.

Confesse him before Gentiles, ye children of Israel: for he hath scattered you among them.

There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God, and our Father for ever.

He hath scourged vs for our iniquities, and will haue mercie againe, and wil gather vs out of all nations, among whom we are scattered.

If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will he turne vnto you, and will not hide his face from you, but ye shall see what he will doe with you: therefore confesse him with your whole mouth, and praise the Lord of righteousness, and extoll the euertlasting king: I will confesse him in the land of my captiuitie, & will declare his power and greatnesse to a sinfull nation. O ye sinners, turne and doe iustice before him: who can tell if he will receiue you to mercie, and haue pitie on you?

I will extoll my God, & my soule shal praise him of heauen, & shall reioyce in his greatnes.

Let all men speake, and let all praise him for his righteousness.

O Ierusalem the holy citie, he will scourge thee for thy childrens workes, but he will haue pitie againe on the sonnes of righteous men.

Giue praise to the Lord quely, and praise the euertlasting king, that his tabernacle may bee builded in thee againe with ioy: & let him make ioyfull there in thee those that are captiues, and loue in thee for ever those that be miserable.

Many nations shall come from farre to the Name of the Lord God, with gifts in their hands, and gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

Cursed are all they which hate thee: but blessed are they for ever which loue thee.

Reioyce, and bee glad for the children of the iust: for they shal be gathered, and shal blesse the Lord of the iust.

Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue bin sorowfull for all thy scourgings: for they shal reioyce for thee, when they shall see all thy glory, and shall reioyce for ever.

Let my soule blesse God the great King.

For Ierusalem shal be built vp with saphires, and emerauds, & thy walles with precious stones, and thy towres, & thy bulwarks with pure gold.

And the streets of Ierusalem shal be paved with berall, and carbuncle, & stones of Ophir.

And all her streetes shal say, Halleluiah, and they shal praise him, saying, Blessed be God which hath extolled him for ever.

CHAP. XIII.

Lesson of Tobit to his sonne. He prophesieth the destruction of Ninus, and the restoring of Ierusalem, and the Temple. The death of Tobit and his wife. Tobias age & death.

SO Tobit made an end of praising God.

And he was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.

And when he was very aged, he called his sonne, and sixe of his sonnes sonnes, and saide to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life)

He that will be acceptable to God, must be proued with temptation.

* Gen. 18. 8. and 19. 3. Iudg. 13. 16.

Or, Saphir.
Or, praise ye the Lord.
Tobit is, Ierusalem.

• Ezra 3. Land
6. 14.

14. One into Media my sonne: for I surely be-
lieve those things which I sawe the Prophet
Isaie of Nineue, that it shall be destroyed, and for
a time peace shall rather be in Media, and that
our brethren shall be scattered in the earth from
that good land, and Ierusalem shall be desolate,
and the House of God in it shall be burned, and
shall be desolate for a time.

15. Yet againe God will have mercy on them, &
bring them againe into the land where they shall
build a Temple, but not like to the first, untill the
times of that age be fulfilled, which being fin-
ished, they shall returne to every place out of cap-
tivity, and build up Ierusalem gloriously, and the
house of God shall be built in it for ever, a glori-
ous building, as the prophets have spoken thereof.

16. And all nations shall burne, and scare the
Lord God truly, and shall bury their idols.

17. So shall all nations praise the Lord, and his
people shall comend God, and the Lord shall exalt
his people, and all those which love the Lord in
truth and iustice, shall reioyce, and those also
which their mercies our brethren.

18. And now, my sonne, depart out of Nineue,
because the multitude which the Prophet I-
saie spake, shall surely come to passe.

19. But keepe thou the Law, and the comman-
dments, and shew thyselfe mercifull and iust,

that it may goe well with thee.

20. And bury mee honestly, and my mother
with me: but tarry no longer at Nineue. Remem-
ber, my sonne, how Aman handled Achitacharus:
I brought him vp, how out of light he brought
him into darkenesse, and how he rewarded him
again: yet Achitacharus was freed, but the other
had his reward: for he went downe into dark-
nesse. Manasse gave almes, and escaped the share
of death which they had for him, but Aman
fell into the snare and perished.

21. Wherefore now, my sonne, consider what
almes doeth, and how righteousness doth deliuer.
When he had said these things, I her gave up the
ghost in the bed, being an hundred and eight and
thire years old, and he buried him honourably.

22. And when Anna was dead, he buried her with
his father: but Tobias went with his wife & chil-
dren to Ecbatane to Raguel his father in law.

23. Where he became old with honour, and he
buried his father & mother in law honourably, &
he inherited their substance & Tobias his father.

24. And he died at Ecbatane in Media, being
an hundred and foure and twentie years old.

25. But before he died, he heard of the destru-
ction of Nineue, which was taken by Nabucho-
donosor and Alluimus, and before his death he re-
ioyed for Nineue.

Or his soule failed
him in the bed.

IV DE TH



NINEVE the twelfth yeere of the
reigne of Nabuchodonosor,
who reigned in Nineue the
great citie in the dayes of An-
phaxad, which reigned ouer
the Medes in Ecbatane.

2. And built in Ecbatane the walles round a-
bout of hewen stone, thre cubits broad and five
cubits long, and made the height of the wall se-
uenty cubits, and the breadth thereof nine cubits.

3. And made the towers thereof in the gates
of it of an hundred cubits, and the breadth there-
of in the foundation thre score cubits.

4. And made the gates thereof such gates that
were hight vp on his hundred cubits, & the breadth
of them fourtie cubits for the going forth of his
mighty armie, and for the setting in array of his
footmen.

5. Even in these dayes King Nabuchodonosor
made warre with King Arphaxad in the great
field, which is the field in the coasts of Ragau.

6. Then came vnto him all they dwell in the
mountains, & all that dwell by Euphrates & Ty-
gris, & Hydaspes, & the country of Arioch, King
of the Elymeans, & very many nations assembled
themselves to the battell of the sonnes of Chal-
oil.

7. And Nabuchodonosor King of the Assyrians
sent vnto all that dwell in Persia, and to all that
dwell in the West, and to those that dwell in Ci-
licia and Damascus, and Libanus, and Atrilba-
nus, and to all that dwell vpon the sea coast.

8. And to the people that are in Carmel, and
Galilee, and the higher Galilee, and the great field
of Eufhrates.

9. And to all that were in Samaria, & the cities
thereof, & beyond Iordan vnto Ierusalem, & Re-

tane, & Chellus, and Caphar, the King of Egypt,
and Taphnes, & Ramelle, & all the land of Geden.

10. Vntill one come to Tanis, and Memphis,
and to all the inhabitants of Egypt, and to one
come to the mountaines of Ethiopia.

11. But all the inhabitants of this country did
not passe for the commandement of Nabucho-
donosor King of the Assyrians, neither would
they come with him to the battell: for they did
not leave him: yea, hee was before them as one
man: wherefore they sent away his ambassadors
from them without effect, and with dishonour.

12. Therefore Nabuchodonosor was very an-
gry with all this country, & swore by his throphe
aid King some, that he would surely be auenged
vpon all those coasts of Cilicia & Damascus, and
Syria, & that he would slay with the sword all the
inhabitants of the land of Moab, & the children
of Ammon, and all Iudea, and all that were in E-
gypt, till one come to the borders of the two seas.

13. Then he marched in battell array with his
power against King Arphaxad in the fourteenth
yeere, and he prevailed in his battell: for he ouer-
threw all the power of Arphaxad, and all his
horsemen, and all his chariots.

14. And he wan his cities, & came vnto Ecbatane,
and took the towres, & spoiled the treasures
thereof, & turned the beautie thereof into shame.

15. He took also Arphaxad in the mountaines
of Ragau, and smote him thre with his darts,
and destroyed him vnto the day.

16. So he returned afterward to Nineue, both
he and all his company with a very great multi-
tude of men of warre, and there hee passed the
time, and banquetted, both hee and his armie an
hundred and twentie dayes.

CHAP. II

Nabuchodonosor commanded his servants that all people
should be brought in to Ierusalem, & that they should be dis-
posed in the preparation of the house of God, 23. The
conquest of Babilonia.

And

And in the eighteenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should avenge himselfe on all the earth, as he had spoken.

2 So hee called vnto him all his officers, and all his nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great king, the Lord of the whole earth, Behold, thou shalt go forth from my presence, & take with thee men that trust in their own strength, of footmen, an hundred and twenty thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West country, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land & the water: for I wil go forth in my wrath against them, & wil couer the whole face of the earth with the feete of mine army, and I will giue them as a spoyle vnto them,

8 So that their wounded shal fill their valles, and their rivers, and the flood shall ouerflow, being filled with their dead.

9 And I will bring their captiuitie to the utmost parts of all the earth.

10 Thou therefore shalt depart hence, & take vp for me all their country: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdom, whatesoeuer I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to do them.

14 ¶ Then Olofernes went forth from the presence of his lord, and called al the gouernors, and captaines, and officers of the army of Assur,

15 And hee mustred the chosen men for the battel, as his lord had commanded him, vnto an hundred and twenty thousand, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the manner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens a very great number, & sheepe, and oxen, and goats without number for their prouision,

18 And vitaille for euery man of the army, & very much gold & siluer out of the kings house.

19 Then he went forth and al his power to go before in the voyage of king Nabuchodonosor, & to couer all the face of the earth Westward, with their charrets, and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grasshoppers, & like the grauel of the earth: for the multitude was without number.

21 And they went forth of Nineue three daies journey toward the country of Beftileth, and pitched

from Beftileth neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then he tooke all his army, his footmen, and horsemen, and charrets, and went from thence into the mountaines.

23 And he destroyed Phud and Lud, and spoiled all the children of Rasles, and the children of Ismael, which were toward the wilderness at the South of the Chelians.

24 Then hee went ouer Euphrates, and went thorow Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.

26 He compaied also all the children of Madian, and burnt vp their tabernacles, and spoyle their lodges.

27 Then he went downe into the country of Damascus, in the time of wheat harvest, and burnt vp all their fields, and destroyed their flockes and the heards, hee robbed their cities, and spoyle their country, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, & them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, & Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods: soas Nabuchodonosor might only be worshipped.

So they sent ambassadours to him with messages of peace, sayin g,

2 Behold, we are the seruants of Nabuchodonosor the great king: wee lie downe before thee: vse vs as shalbe good in thy sight.

3 Behold, our houses and al our places, and al our fields of wheat, and our flockes, & our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities, and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this manner.

6 Then came he downe toward the sea coast, both he and his army, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the country round about receiued them with crownes, and dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy al the gods of the land, that al nations should worship Nabuchodonosor only, & that al tongues and tribes should call vpon him as God.

9 Also he came against Eldraelon, neere vnto Iudea, ouer against the great strait of Iudea.

10 And he pitched betweene Geba, & acity of the Scythians, and there he taried a moneth, that he might assemble all the baggage of his army.

CHAP. IIII.

The Israelites were afraide and defended their country. 6 Iosim the Priest writeth to Beftileth, that they should fortifie themselves. 9 They cryed to the Lord, and humbled themselves before him.

Now the childre of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine

of Nabuchodonosor king of the Assyrians had done to the nations, and how he had spoiled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captivity, and of late all the people was assembled in Iudea, and the vessels and the altar of the house had bene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethora, and Belmen, and Iericho, and to Choba, and Efora, and to the valley of Salem,

5 And toke all the toppes of the hie mountaines, and walled the villages that were in them, and put in victuals for the provision of warre: for their fields were of late reaped.

6 Also Ioachim the hie Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is euer against Beldraclon toward the open countrey neere to Dothaim,

7 Exhorting them to keep the passages of the mountaines: for by them there was an entry into Iudea, and it was easie to let them that woulde, come vp, because the passage was strait for two men at the most.

8 And the children of Israel did as Ioachim the hie Priest had comanded them with the Ancients of al people of Israel which dwelt at Ierusalem.

9 Then cried euery man of Israel to God with great seruency, & their soules with great affliction.

10 Both they and their wiues, and their children, and their cattel, and euery stranger, & hireling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinkled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel, al with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoile, and the cities of their inheritance to destruction, and the Sanctuary to pollution, and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Iudea and Ierusalem before the Sanctuary of the Lord Almighty.

14 And Ioachim the hie Priest, & al the Priests that stood before the Lord, and ministred vnto the Lord, had their ioines girt with sackcloth, and offered the continuall burnt offering, with prayers and the free gifts of the people,

15 And had ashes on their miters, and cried vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the manner of the Israelites.

Then was it declared to Olofernes the chiefe captaine of the army of Assur, that the children of Israel had prepared for war, and had shut the passages of the mountaines, and had walled all the toppes of the hie hilles, and had laid impediments in the champion countrey.

2 Wherewith hee was very angry, and called all the princes of Moab, and the captains of Am-

mon, and all the gouernours of the sea coast.

3 And he said vnto them, Shewe mee, O yee sons of Chanaan. Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is raised among them ouer their army?

4 And why haue they determined not to come to meett mee, more then all the inhabitants of the West?

5 Then said Achior the captaine of all the sons of Ammon, Let my lord heare the word of the mouth of his seruant, & I wil declare vnto thee the truth concerning this people, that dwell in these mountaines, neere where thou remainest: & there shal no lie come out of the mouth of thy seruant.

6 This people come of the stock of the Chaldeans.

7 And they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancessors and worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their gods, and they fledde into Mesopotamia, and sojourned there many dayes.

9 Then their God comanded them to depart from the place where they sojourned, and to goe into the land of Chanaan where they dwell, and were increased with golde and siluer, and with very much cattell.

10 But when a famine couered all the land of Chanaan, they went down into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues.

12 Then cried they vnto their God, & he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the red sea in their presence,

14 And brought them into mount Sina, and Cades barne, and call forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Elebon, and passing ouer Iordan, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites and the Pherezites, and the Iebusites, and them of Sichein, and all the Gergesites, and they dwelt in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquity, was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sort, and were led captiues into a land that was not theirs: and the Temple of their God was cast to the ground, and their cities weretaken by the enemies.

19 But now they are turned to their God, and are come vp from the scattering wher in they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and Gouernour, if there

* Chap. 11. 7. 9.

* Gen. 11. 31.

* Gen. 12. 1.

* Exod. 1. 8.

* Exod. 12. 37. 38.

* Exod. 14. 31.

* Exod. 19. 2.

* Job. 11. 2.

* Judg. 3. 11.

* 2. 3.

* 2. King. 25. 17.

* Ezr. 4. 1. 1. 3.

there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and wee shall ouercome them.

11 But if there bee none iniquitie in this people, let my lord passe by, least their Lord defend them, and their God be for them: and we become a reproch before all the world.

12 ¶ And when Achior had finished these sayings, all the people standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he should kill him.

13 For, say they, wee feare not to meet the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

14 Let vs therefore goe vp, O lord Olofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whom Achior confessed. 19 Achior is deliuered into the hands of them of Bethulia. 23 The Bethulians cry vnto the Lord.

And when the tumult of the men that were about the councell, was ceased, Olofernes, the chiefe captaine of the army of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

1 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, because their God will defend them: and who is God but Nabuchodonosor?

2 Hee will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but wee his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

3 For wee will treade them vnder feete with them, & their mountaines shall be drunken with their blood, and their fieldes shall be filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall vterly perish.

4 The King Nabuchodonosor, lord of all the earth hath said, euen hee hath said, None of my wordes shall be in vaine.

5 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntill I take vengeance of that people that is come out of Egypt.

6 And then shall the yron of mine army, and the multitude of them that serue me, passe thorow thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

7 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the high cities: but thou shalt not perish, till thou be destroyed with them.

8 And if thou perswade thy selfe in thy mind, that they shall not be taken, let not thy countenance fail: I haue spoken it, and none of my wordes shall be in vaine.

9 Then commanded Olofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

10 So his seruants tooke him, & brought him out of the campe into the plaine: & they went out from the midst of the plaine into the mountaines, & came vnto the fountains y were vnder Bethulia

11 And when the men of the city sawe them from the top of the mountaine, they tooke their armour, and went forth of the city vnto the top of the mountaine, euen all the throwers with slings, and kept them from coming vp, by casting stones against them.

12 But they went priuie vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

13 Then the Israelites came downe from their citie, and stood about him, and loosed him, and brought him into Bethulia, and presented him to the gouernours of their citie.

14 Which were in those dayes, Ozias the son of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniell, and Charmis the son of Melchiel.

15 And they called together all the Ancients of the citie, and all their youth ran together, and their women to the assembly: and they set Achior in the mids of all their people. Then Ozias asked him of that which was done.

16 And hee answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that hee had spoken in the mids of the princes of Assur, and whatsoever Olofernes had spoken proudly against the house of Israel.

17 Then the people fell downe and worshipped God, and cryed vnto God, saying,

18 O Lord God of heauen, behold their pride, and haue mercie on the basenesse of our people, & behold this day the face of those that are sanctified vnto thee.

19 Then they comforted Achior, and praised him greatly.

20 And Ozias took him out of the assembly into his house, & made a feast to the Elders, and they called on the God of Israel al that night for help.

CHAP. VII.

Olofernes doth besiege Bethulia. 8 The counsell of the Idumeans and others against the Israelites. 23 The Bethulians murmur against their gouernours, for lacke of water.

The next day Olofernes commanded all his armie and all his people, which were come to take his part, that they should remoue their camps against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

1 Then their strong men remoued their camps in that day, and the armie of the men of war was an hundred thousand and seuentie footemen, and twelue thousand horsemen, beside the baggage & other men that were afoote among them, a very great multitude.

2 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spred abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Eldraelom.

3 Now the children of Israel, when they sawe the multitude, were greatly troubled, and said euerie one to his neighbour, Now will they shut vp all the whole earth: for neither the high mountaines nor the valleys, nor the hills are able to abide their burden.

4 Then euery one tooke his weapons of war, and burning fires in their towers, they remained and watched all that night.

5 But in the second day, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their cite, and came to the fountaines of their waters, and took them, and set garisons of men of warre over them, and remooued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the Sea coast, and said,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie.

10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell array, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey, that cometh forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their city: and we and our people will goe vp to the tops of the mountaines that are nere, and will campe vpon them, and watch that none goe out of the cite.

14 So they and their wines, and their children shall be consumed with famine, & before the sword come against them, they shall be overthrowen in the streetes wherethey dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these words pleased Olofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, & with them five thousand of Assyrians, & they pitched in the valley, & took the waters, & the fountaine of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountains ouer against Dothaim, & they sent some of themselves towards the South, & toward the East, ouer against Rebel, which is nere vnto Chus, that is vpon the riuer Mochmur: and the rest of the army of the Assyrians camped in the field, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, & there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footemen, chariots and horsemen, foure and thirty dayes: so that euen all the places of their waters failed at the inhabitants of Bethulia.

21 And the cisternes were empty, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wives & yong men failed for thirst, & fell downe in the streetes of the cite, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the cite, both yong men and women, and children, and cryed with a lowd voice, and said before all the Elders.

24 The Lord iudge betweene vs and you: for

you haue done vs great iniurie, in that you haue not required peace of the children of Assur.

25 For now we haue no helper, but God hath solde vs into their handes, that wee should bee throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole cite for a spoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to be made a spoile vnto them, then to die for thirst: for wee will be his seruants that we may liue, & not see the death of our infants before our eyes, nor our wines, nor our children to die.

28 We take to witness against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs, according to our finnes, and the finnes of our fathers, that he lay not these things to our charge.

29 Then there was a great cry of all with one consent in the middes of the assembly, and they cried vnto the Lord God with a loud voyce.

30 Then Ozias said to them, Brethren, be of good courage: let vs wait yet fise dayes, in the which space the Lord our God may turn his mercie toward vs: for he will not forsake vs in the end.

31 And if these daies passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towers of their city, and sent thier wines and their children into their houses, and they were very low brought in the cite.

CHAP. VIII.

The purgation of the citie, & the rescue of the prisoners of the mountaine. 1. She rebuketh the sinners of the mountaine. 2. She sheweth that they should not tempt God, but wait upon him for succour. 3. Her intercession against the enemies.

Now at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Oz, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedem, the sonne of Raphaim, the sonne of Acito, the sonne of Elihu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasidai, the sonne of Israel.

2 And Manasses was her husband, of her stock and kindred, who died in the barly harvest.

3 For as he was diligent ouer them that bound sheaves in the field, the heat came vpon his head, and he fell vpon his bed, and died in the cite of Bethulia, and they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Iudeth was in her house a widow three yeeres and foure moneths.

5 And shee made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And shee fasted all the dayes of her widowhood, save the day before the Sabbath, & the Sabbath, and the day before the new moones, and in the feasts & solemne dayes of the house of Israel.

7 She was also of a goodly countenance, and very beautifull to behold: and her husband Manasses had left her golde and siluer, and men seruants, and maid seruants, and cattell, and possessions, where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when shee heard the euill words of the people against the gouernour, because they fainted for

for lacke of waters (for Iudeth hath heard all the words that Ozias had spoken vnto them, and that he had sworne vnto them to deliuer the city vnto the the Assyrians within five daies)

10 Then shee sent her mayd, that had the gouernment of all things that she had, to call Ozias and Chabris & Chaimis the ancients of the city.

11 And they came vnto her, and she said vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this oath which ye made and pronounced betwene God and you, and haue promised to deliuer the city to the enemies, vnlesse within these daies the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now you seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that he thinketh: then how can you search out God, that hath made all these things, & know his mind, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if hee wil not help vs within these five daies, he hath power to defend vs whē he wil, every day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: for God is not a man that he may be threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voice if it please him.

18 For there appeareth none in our age, neither is there any now in these daies, neither tribe, nor family, nor people, nor city among vs, which worship the gods made with hands, as hath been aforetime.

19 For the which cause our fathers were giuen to the sword, and for a spoile, and had a great fall before our enemies.

20 But we know none other God, therefore we trust he wil not despise vs, nor any of our linage.

21 Neither when we shalbe taken, shal Iudeth be so famous for our Sanctuary shalbe spoiled, & he wil require the profanation thereof at our mouth.

22 And the feare of our brethren, and the captiuitie of the country, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, where soeuer we shalbe in bondage, and we shalbe an offence and reproch to all them that possesse vs.

23 For our seruitude shal not be directed by fauour, but the Lord our God shal turne it to dishonor.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the altar rest vpon vs.

25 Moreover let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and al that he did to Jacob in Mesopotamia of Syria, when hee kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as he did them to the examination of their hearts, neither doth he take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisdom is knowne, but from the beginning of thy life al the people haue knowne thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirstie, and compelled vs to doe vnto them as wee haue spoken, and haue brought vs to an othe which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may sett vs raine to fill our cisternes, & that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I will doe a thing, which shall be declared in all generations to the children of our nation.

33 You shall stand this night in the gate, & I will go forth with mine handmaid: & within the daies that ye haue promised to deliuer the city to our enemies, the Lord will visite Israel by mine hand.

34 But inquire not you of mine act: for I will not declare it vnto you, till the thinges be finished that I doe.

35 Then said Ozias and the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbled her selfe before the Lord, & made her prayers for the deliuerance of her people. 2 Against the pride of the Assyrians. 3 God is the helpe of the humble.

¶ Then Iudeth fell vpon her face, and put ashes vpon her head, and put off the sackcloth wherewith she was clothed. And about the time that the incense of the evening was offered in Ierusalem in the house of the Lord, Iudeth cryed with a loud voice, and sayd,

2 O Lord God of my father Simeon, to whom thou gapest a sword to take vengeance of the strangers which opened the wombe of the mayd, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadst commanded that it should not so be,

3 Yet they did things for the which thou gapest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to be captiues, and al their spoiles for a booty to the children: thou loudest which were moued with thy zeale, & abhorrest the pollution of their blood, and called vpon thee for ayde, O God, my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shalbe after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose are present, and say, Behold, wee are here for all thy wayes are ready, and thy iudgements are foreknownen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glory in the strength of their footmen, they trust in shield, speare and bowe, and sling, and doe not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8. Breake thou their strength by thy power, & breake

breakethir force by thy wrath: for they have purposed to defile thy Sanctuary, and to pollute the tabernacle where thy glorious Name resteth, and to cast down with weapons the horns of the altar.

9 Behold their pride, and find thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceived.

10 Smite by the deceit of my lips the sruant with the prince, and the prince with the sruant: abate their height by the hand of a woman.

11 For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forsaken, and the Saviour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lord of heaven and earth, the creator of the waters, the King of all creatures: I heare thou my prayer.

13 And graunte words & craft, & a wound, and a stroke against them that enterprist cruell shings against thy covenant, and against thine holy House, and against the top of Zion, and against the house of the possession of thy children.

14 Shew euidently among all chy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1. Iudeth desired her life, and sought forth of the clau. 2. Iudeth desired of the watch of the Assyrians, and brought it to Olofernes.

Now after she had ceased to cry vnto God of Israel, & had made an end of all these words,

3. She arose where she had fallen downe, and called her maid, and went downe into the house, in the which she abode in the Sabbath dayes, and in the feast dayes.

4. And putting away the sackcloth wherewith she was clad, and putting off the garments of her widowhood, she washed her body with water, and anointed it with much ointment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith she was clad during the life of Manasses her husband.

5. And she put slippers on her feet, and put on bracelets, and sleaues, and rings, & earerings, and all her ornaments, and she decked her selfe brauely, to allure the eyes of al men that should see her.

6. Then she gaue her maid a bottle of wine, and a pot of oyle, & filled a scrip with flour, and with drie figs, and with fine bread: so she lapped vp all these things together, and laid them vpon her.

7. Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

8. And when they saw her that her face was changed, and that her garment was changed, they marvelled greatly at her wonderfull beautie, and said vnto her,

9. The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

10. And thee slide vnto them, Command the gates of the citie to be opened vnto mee, that I may goe fourth to accomplish the thing which you haue spoken to me. So they commanded the yong men to open vnto her, as she had spoken.

11. And when they had done so, Iudeth went out, she and her maid with her, and the men of the city looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

12. Thus they went straight forth in the valley, and the first watch of the Assyrians met her,

13. And tooke her, and asked her, Of what people art thou? & whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrewes, and am fled from them: for they shall be given you to be consumed.

14. And I come before Olofernes the chiefe captain of your armie, to declare him true things, and I will shew before him the way whereby hee shall goe and winne all the mountaines, without loosing the body or life of any of his men.

15. Now when the men heard her wordes, and beheld her countenance, they wondred greatly at her beautie, and said vnto her,

16. Thou hast sined thy life: in that thou hast halted to come downe to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

17. And when thou standest before him, be not afraid in thine heart, but shewe vnto him according as thou hast to say, & he will intreat thee wel.

18. Then they chose out of them an hundred men, and prepared a chaire for her and her maid, and brought her to the tent of Olofernes.

19. Then there was a running to and fro throughout the campe: for her coming was bruced among the tents: and they came and stood round about her: for she stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

20. And they marueled at her beautie, and wondered at the children of Israel because of her, and euery one slide vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

21. Then Olofernes gard went out, and all his seruants, and they brought her into the tent.

22. Now Olofernes rested vpon his bed vnder a canopie, which was woven with purple & gold and emeralds, and precious stones.

23. So they shewed him of her, and hee came forth vnto the entry of his tent, and they caried lamps of silver before him.

24. And when Iudeth was come before him and his seruants, they all maruelled at the beauty of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1. Olofernes consumed Iudeth, & And what the cause of her coming. 2. She deuoreth him by her faire words.

Then said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the king of all the earth.

2. Now therefore if chy people that dwelleth in the mountaines, had not despised me, I would not haue lifted vp my speare against them: but they haue procured these things to themselves.

3. But now tel me wherfore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from

* Judy 4. 27. and 5. 16.

* Judy 7. 1. 2. 3. 4. 5. 6. and 16. 8. 10. 11.

from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well, as they do the seruants of king Nabuchodonosor my lord.

5 Then Iudeth sayde vnto him, Receive the words of thy seruant, and suffer thine handmaid to speake in thy presence, and I will declare vnto thee my lord this night.

6 And if thou wilt follow the words of thy handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor king of all the earth Iudeth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beasts of the fields, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisdom and of thy prudent spirit, and it is declared thorow the whole earth, that thou only art excellent in all the kingdomes, and of a wonderful knowledge, and in feats of warre marueilous.

* Chap. 5.

9 Now * as concerning the matter which Achior did speak in thy council, we haue heard his words: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lord and gouernour, trust not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the word preuaile against them, except they sinne against their God.

11 Now therefore, lest my lord should be frustrate, and void of his purpose, and that death may fall vpon them, and that they may be taken in their sinnes whiles they prouoke their God to anger, which is so oft times as they do that which is not becoming.

12 (For because their victuals faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eat by his Lawes.

13 Yea, they haue purposed to consume the first fruits of the wheat, & the tithes of the wine, and of the oile which they had reserved and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawful for any of the people to touch with their hands,

14 Moreover they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate.)

15 Now when they shall bring them word, they will do it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, & God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruant seareth God, and worshippeth the God of heauen day and night, & now let me remaine with thee, my lord, and let thy seruant go out in the night into the valley, and I will pray vnto God, that he may reuise vnto me when they shall commit their sinnes.

18 And I will come and shew it vnto thee: then thou shalt go forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will lead thee thorow the mids of Iudoa, vntill thou come before Ierusalem, and I will set thy throne in the mids thereof, and thou shalt drive them as sheep that haue no shepherd, and a dog shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto mee according to my foreknowledge, I am sent to shew thee.

20 ¶ Then her words pleased Olofernes, and all his seruants, and they marueiled at her wisdom, and sayd,

21 There is not such a woman in all the world, both for beauty of face, and wisdom of words.

22 Likewise Olofernes sayd vnto her, God hath done this, to send thee before the people, *(Or, As it doth will,* that strength might be in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and witty in thy wordes: surely if thou doe as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowned thorowout the whole earth.

CHAP. XII.

1 Iudeth would not partake her selfe with the meat of the Gentiles.

2 She maketh request that three nightes go out by night in pray.

3 Olofernes causeth her to come to the banquet.

Then hee commanded to bring her in where his treasures were laide, and bade that they should prepare for her of his owne meates, and that shee should drinke of his owne wine.

2 Put Iudeth sayd, * I may not eate of them, ** Gen. 43. 16: deus. 1. 5. 10. 12.* lest there should bee an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes said vnto her, If the things that thou hast should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord work by mine hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and she slept vntill midnight, and rose at the morning watch.

6 And sent to Olofernes, saying, Let my lord command that thine handmaid may go forth vnto prayer.

7 Then Olofernes commanded his guard that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So shee returned, and remained pure in the tent, vntill she ate her meat at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants only, and called none of them to the banquet, that had the affaires in hand.

11 Then said herto Bagoas the eunuch, who had charge ouer all that he had, Go and perswade this Hebrew woman which is with thee, that shee come vnto vs, and eat and drinke with vs.

12 For it were a shame for vs, if we should see such a woman alone, and not talke with her, and if we do not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayd, Let not this faile

fair maid make difficulte to go in to my lord, and so be honoured in his presence, and to dwell with wine with veyfully, and to be increased as one of the daughters of the children of Assur, which remains in the house of Nabuchodonosor.

14 Then said Iudith vnto him, Who art thou, that I should gain say my lord? Surely whatsoeuer please him, I will do quickly, and it shall be my joy vnto the day of my death.

15 So shee strooke and mimed her with garments, and with all the ornaments of women, and her maid went, and fered forth her skynes on the ground euer against Olofernes, which she had receiued of Bagoas for her dayly vse, that she might sit and eat vpon them.

16 Now when Iudith came and lay downe, Olofernes heart was raiued with her, and his spirit was moued, and he desired greatly her company: for hee had waited for the time to desire her from the day that he had taken her.

17 Then said Olofernes vnto her, Drink now, and be merry with vs.

18 So Iudith said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then sheooke, and ate and dranke before him the things which her maid had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then he had drunke at any time in one day since he was borne.

CHAP. XIII.

Now when the evening was come, his seruants made haste to depart, and Bagoas shut his door without, and dismissed those that were present from the presence of his lord, and they went to their beds: for they were all weary, because the feast had bene long.

21 And Iudith was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with wine.

22 Now Iudith had commanded her mayd to stand without her chamber, and to waite for her coming forth as she did daily: for she said, she would go soorth to her prayers, and she spoke to Bagoas according to the same purpose.

23 So all went forth in her presence, and none was left in the chamber, neither little nor great: then Iudith standing by his bed said in her heart, O Lord God of all power, behold at this present the workes of mine hands for the exaltation of Ierusalem.

24 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

25 Then she came to the post of the bed which was at Olofernes head, and tooke downe his chain from thence.

26 And approached to the bed, and tooke hold of the haire of his head, and said, Strengthen me, O Lord God of Israel, this day.

27 And she smote vpon his necke, with all her might, and she tooke away his head from him.

28 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Olofernes head to her maid.

29 And she put it in her scrip of meat: so they

twaine went together according to their custome vnto prayer, and preassing throu the rente, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

30 Then said Iudith as she off to the watchmen at the gates, Open now the gates: God, euen our God is with vs, to shew his power yet in Ierusalem, and his force against his enemies, as hee hath euen done this day.

31 Now when the men of her city heard her voice, they made haste to go downe to the gate of their city, and they called the Elders of the city.

32 And they ranne all together both small and great: for it was about their expectation, that she should come. So they opened the gates, and receiued her, & made a fire for a light, and flood round about them twaine.

33 Then she sayd to them with a loud voyce, Praise God, praise God: for hee hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

34 So she tooke the head out of the scrip, and shewed it, and said vnto them, Behold the head of Olofernes, the chiefe captaine of the army of Assur, and behold the canopie wherein hee did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

35 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and he hath not committed shame with me by any pollution or villeny.

36 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and sayd with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

37 Then said Othias vnto her, O daughter, blessed art thou of the most high God above all the women of the earth, and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

38 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

39 And God turne these things to thee for a perpetuall praise, and visit thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

Iudith caught up the head of Olofernes, & Achist sought himselfe to the people of God, & the Israelites goe out against the Assyrians.

Then said Iudith vnto them, Hear me also, my brethren, and take this head, and hang it vpon the highest place of your walles.

2 And so soone as the morning shall appeare, and the sunne shall come soorth vpon the earth, take you every one his weapons, and goe soorth eury valiant man out of the cite, and ser you a captaine over them, as though you would goe downe into the field toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shal goe into their campe, and raise up the captaines of the armie of Assur, and they shall come to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before

fore

For your fire.

But before you do these things, call in-
vite the Ananimites, that is, the Jews, to
know that the faithful people of Israel, and their an-
cients, are no longer here to witness and marvel
at the things called Achievements of the hands
of Oaiat, and when he was eating of the bread
of Olostrom, and continuing hard in the af-
flictions of the people, they fell down on their
faces, and his spirit failed.

7. But when they had taken him, the following day he was crucified with two others. He died at about three o'clock in the afternoon, and his body was buried in a tomb which had been hewn out of the rock.

8 Now therefore tell us all the things that
 thou hast done in these days. They had their cla-
 im on him in the minds of the people till that
 he had done from the day that he came forth

of gladness with their little

10 And Achan, being called, sheweth that God had
done for Israel; Beleeueth in God with a true and
circumcised the foreskin of his flesh, and becom-
eth vnto the house of Israel vnto this day. | 103

For as **A**llanode at the morning arose, they hang-
ed the head of **D**ioferas out to the world for use:
He gave out his weapons, and they were forth-
by hands unto the fruits of the moon and the pond.

So they remove Olofin's ear and fold it

our lord : for the slaves have bowed head to come
downs of grief and bowed their thigh by de-
votion to the Lord in his hand to be laid to

15 But because none answered, he opened it.

16 Therefore he cried with a loud voice, with weeping and mourning, and he might cry and

17 After, he went into the tent of Inah, where he used to remain, and found her not: and when he looked out to the people and cried

the woman of the Hebrews hath brought (name) on the house of King Nabuchodonosor the bold Olofernes lie upon the ground without an

19 When the captains of the Assyrians army
heard these words they rent their coats and their
heart was wonderfully troubled & there would cry

WV RACH

And when they that were in the temple heard, they were affrighted at the thing that was said.

There was no man that durst abide in flight, nor

...off his trail, but all together, and they fled
in every way of their lives and of the mountains.
One of them also had a dog in the mountain
range, and he was with him.

then the children of Israel, every one that was a warrior, smote them, and cut off the wood from them:

things that were done. I wish that all should not
forget to enrich each other's lives.

They all fell upon their knees and said: Christ is
born! Christ is born! Christ is born! And
from all the mountains: for men had said their
word.

6 And there shall be a duke or a baron, all

7 And the children of Israel that pursued
Moses and Aaron

...the mine had a great boom: for the abundance of the mine was the cause of the great boom.

...of the children of Israel that dwell in Jeru-
salem came to confirm the blessing that God
had bestowed upon her, and to see the things that
she had done, and to hear the things that she had
said, and to see the things that she had done.

the exaltation of Jerusalem: thou art the great
city of Israel: thou art the great rejoicing of

and: thou hast done much good for Israel, and
thou hast done much good for the world.

11 And the people spoiled the camp the space
threedayes, and they gaue vnto Iudeth Olo-

has with, and all his filver and beads, and basins,
and all his stuffe, & she tooke it & laid it on her
sleeves, and made ready her charms, and laid them
on.

20. And all the women of Israel came together
to see her, & blessed her, & made a dance among
themselves for her, & she took branches in her hand,
& gave alms to the women that were with her.

They all crowned her with Olives, & her
husband with bay, & they went before the people
in the dance, leading all the women: and all the
men of Israel followed in their train, with

CHAP. XVI.

Then Iudah began this confession in all Isra-
 el, and all the people sang this song with a
 d voice,

And Iacob said unto me, I have seen thy God with
breath sing unto my Lord with cymbals, tune
to him a Psalm, and exalt his name, and call up-
on his Name.

... of the hand of the great God.

5-From

4. Affix came from the mountains fourth of the North: he came with the fowle in his army, whose multitude hath covered the rivers; and their hostmen have covered the valleys.

5. He said that he would burne up my borders and kill my young men with the sword, and dash the sucking children against the ground, & make mine infants an prey, and my virgins a spoyle.

6. But the Almighty Lord hath brought them to nought by the hand of a woman: thus againt

7. For the way they did not fall by the young men, neither did the fowles of Tien strike him, nor the high flying quade him; but Iudah the daughter of Merari did overcome him by the beauty of her countenance.

8. Forthwith all the garments of her widow hood, for the isolation of shee shee were oppressed in Israel, and having other face with ornament, she bound up her hair in a coile, and took a linnen garment to deceive him.

9. Her slippery tumbled his eyes, chee he mistooke his mude prisoner, and the fowling passed through his dect, to his shoulde.

10. The Persians were astonished at her beauty, and the Medes were troubled with her hardnesse, and they sought a way to kill her.

11. But mine afflicted rejoyced, and my little ones shouted when they sawed they lived up their voice, and turned backes to see into her face.

12. The children of mayde feared them, and wounded them as they fled, and they like children: they perished by the battell of the Lord, and I will sing unto the Lord a song and psalme.

13. O Lord, thou art great and glorious, and terrible, and insurmountable in power.

14. Let all thy creatures give thee praise, for thou hast spoken and they were made: thou hast sent thy spirit, and he made them, and there is none that can resist thy power.

15. For the mountains leaped up from their foundations, and the waters, the rocks, and at thy presence like waxe: yet thou art mercifull to

them that feare thee.

16. For all sacrifice is too little, for thy favour, favour, and altho thou art too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17. Woe to the nations that rise up against my kinde: the Lord Almighty will take vengeance of them in the day of judgement, in sending fire and wormes upon their flesh, and they shall feele this, and weep for ever.

18. Affix, when they went unto Jerusalem, they worshipped the Lord, as all those as the people were punished, they offered their burnt offerings, and their free offerings, and their gifts.

19. Iudah also offered all the fowle of Olofernes, which the people had given her, and gave the same which she had taken off his bed, for an oblation to the Lord.

20. So the people rejoyced in Jerusalem by the Sanctuary for the space of three months, and Iudah remained with them.

21. After this time, every one returned to his own inheritance, and Iudah went to Bethulia, and remained in her own possession, and was for her time honourable in all the country.

22. And she married her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to his people.

23. But she increased more and more in honor, and was able in her husbands house, being a hundred and fifty years old, and made her maid free, who shee died in Bethulia, and they buried her in the grave of her husband Manasses.

24. And the house of Israel lamented her seven dayes, and before shee died, shee did distribute her goods to all them that were neere of kinred to Manasses her husband, and to them that were the neere of other kinred.

25. And there was none that made the children of Israel any more afraid in the dayes of Iudah, for a long time after her death.

Gen. 1. 24. 2/2-330.

10r. her people.

Gen. 1. 10.

ESTHER.

Certaine portions of Esther, which are found in some Greeke and Latine translations.

Which follow the tenth Chapter.



Then Mardocheus said, God hath done these things.

For I remember a dream, which I sawe concerning these matters, and there was nothing that I could say.

6. All the fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married, and made Queene.

7. And the two dragons are I and Aman.

8. And the people are they that are assembled to destroy the name of the Jewes.

9. And my people is Israel, which cried to God, and are saved for the Lord hath saved his people, and the Lord hath delivered us from all these evils, and God hath wrought signes, & great wonders, which have not bene done among the Gentiles.

10. Therefore hath he made two lots, one for the people of God, & another for all the Gentiles

11. And these two lots came before God for all nations, at the houre and time appoynted, and in the day of judgement.

12. So God remembered his owne people, and justified his inheritance.

13. Therefore those dayes that be vnto them in the moneth of Adar, the fourteenth and fifteenth day of the same moneth, with an assembly and joy, and with gladnesse before God, according to the generations for ever among his people.

CHAP. XI.

IN the fourth yere of the reigne of Ptolemeus and Cleopatra Dositheus, who sayd hee was a Priest, and Leuite, and Ptolemeus his sonne, that brought the former letters of J Phurrai, which they saide Lysimachus, the sonne of Ptolemeus, which was at Jerusalem, interpreted.

2. In the second yere of the reigne of great Artaxerxes in the first day of 1 moneth Nisan, Mardocheus the son of Iarus, the sonne of Semei, the

10r. lxx.

sonne

son of Cis of the tribe of Benjamin had a dream.

A Jew dwelling in the city of Susa, a noble man, that bare office in the kings court.

He was also one of the captiues which Nabuchodonosor the king of Babylon brought fro Jerusalem with Iechonias.

And this was his dream. Behold a noise of tempest with thunders, and earthquakes, and uproare in the land.

Behold, two great dragons came forth ready to fight one against another.

Their cry was great whereby all the heathen were ready to fight against the righteous people.

And the same day was full of darkenes and obscuritie, and trouble, and anguish, yea, aduersitie, and great affliction was vpon the earth.

For then the righteous fearing their afflictions, were amazed, and being ready to dis, trayed vnto God.

And while they were crying, I little wel grew into a great river, & flowed ouer a great waters.

The light and the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

Now when Mardocheus had seene this dreame, he awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII

The same time dwelt Mardocheus in the kings court with Bagathas, and Thara, the kings eunuches, and keepers of the palace.

But when he had their purpose, and their imaginations, he perceived that they went about to slay him secretly, vpon the King Artaxerxes, and so he certified the king thereof.

Then caused the king to examine the two eunuches with torment, and when they had confessed it, they were put to death.

This speaking caused to be put in the Chronicles. Mardocheus also wrote the same thing.

So the king commanded that Mardocheus should remaine in the court, and for the aduersitiment, he gaue him a reward.

But Amen the sonne of Amadathus the Agagite, which was in great honor and reputation with the king, went about to hurt Mardocheus and his people, because of the two eunuches of the king that were put to death.

CHAP. XIII

The copy of the letters of Artaxerxes against the Jews.

The copy of the letters was this. The great King Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundred and seuen and twentie provinces.

When I was made lord ouer many people, and had subdued the whole earth vnto my domination, I would glorifie my selfe by the reason of my power, but purposed with equitie alway and gentleness to gouerne my subiects, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely goe, thence on euery side, and so I haue kept peace againe which all men desire.

Now when I asked my counsaillers howe these things might be brought to pass, one that was conuersant with vs, of excellent wisdom, and constant in good will, and shewed himselfe to be of true fidelitie, which had the second place in the kingdome, euen Aman.

Declared vnto vs, that in all nations there was feared abroad a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of kings, and so that this generall empire, that we haue begun, cannot be gouerned without offence.

Seeing now we perceiue, that this people alone are altogether contrary vnto euery man, vsing strange & other manner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate.

Therefore haue wee commaunded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shall all with their wives and children bee destroyed and rooted out with the sword of their enemies without al mercy, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yeere.

That they which of old, and now also haue ever bin rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles, and well gouerned in all points.

Then Mardocheus thought vpon all the works of the Lord, & made his prayer vnto him.

Saying, O Lord, Lord, I king almighty (for all things are in thy power) & if thou hast appointed to smite Israel, there is no man that can withstand thee.

For thou hast made heauen and earth, and all the wondrous things vnder the heauen.

Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

Thou knowest all things, & thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bowe downe to proud Aman.

For I would haue bene content with good will for the salvation of Israel, to haue lost the life of this life.

But I did it, because I would not preferre the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

And therefore, O Lord God and King, haue mercy vpon thy people, for they imagin how they may bring vs to nought, yet they would destroy inheritance that hath bin thine from beginning.

Defesse mee the portion which thou hast deliuered out of Egypt for thine owne selfe.

Heare my prayer, and be mercifull vnto thy portion: turne our sorow into ioy, that we may liue, O Lord, and prayse thy Name: But not the mouths of them that praise thee.

At Israel in like manner cried most earnestly, vnto the Lord, because death was before their eyes.

CHAP. XIII

The prayer of Esther for the deliuerance of her and her people.

Verene Esther also, being in danger of death, resorted vnto the Lord.

And I did away her glorious apparel, & put on the garments of sighing, and mourning. In the streete precious ointment, shee scattered aies, & dongue vpon his head: & she humbled her body greatly with fasting, and all the places of her ioy filled she with the haire that she plucked off.

And she prayed vnto the Lord God of Israel, saying, O my Lord, thou only art our king, helpe me desolate woman, which haue no helpe but thee.

For my danger is at hand.

From

10 For Aman, a ~~Macdonian~~ ~~the son of~~ ~~Ama~~ ~~dathus,~~

darhns being indeed a stranger from the Persians blood, & far fro our goodnes, was receiued of vs,

11 And hath proued the friendship that wee beare toward al nations, so that he was called our father, & was honoured of euery man, as the next person vnto the King.

12 But hee could not vse himselfe toberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifold deceit also hath hee desired to destroy Mardocheus our preseruer, which had done vs good in all things, & innocent. Ester the partaker of our kingdome, with all hernation.

14 For his mind was (when he had taken them out of the way) to lay wait for vs, and by this meane to translate the kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked man, that they might be destroyed) are no cuill doers, but vse most iust lawes.

16 And that they be the children of the most High and Almighty and euertuuing God, by who the kingdome hath bene preserued vnto vs, and our progenitours in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters, that Aman the son

of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Susis before the gates with all his fauour, and God (which hath allthings in his power) hath speedily rewarded him after his deserving.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And ye shall aid them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day wherein the chosen people should haue perished.

22 Moreouer, among other soleme dayes ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may be a remembrance of deliuerance for vs, and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be sedicious vnto vs.

24 Therefore all cities and countreyes that do not this, shall horribly be destroyed with sword and fire, and shall not onely not bee inhabited of men, but be abhorred also of the wild beastes and foules for euer.

THE WISEDOME OF SALOMON.

CHAP. I.

How we ought to knowe God, and to desire after him. 1 Who he is that sheweth him. 2 The holy Ghost. 3 We ought to flee from backbiting and murmuring. 4 Wherof death cometh. 5 Righteousnesse and chastitie counsaile.

Wise *righteousnesse, ye that bee Judges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

2 For hee will bee found of them: that tempt him not, & appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughtes separate from God: & his power when it is tried, reprooueth the vnwise.

4 Because wisdom cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from deceit, and withdraweth himselfe from the thoughtes that are without vnderstanding, and is rebuked when wickednesse cometh.

6 For the Spirit of wisdom * is louing, & will not absolue him, that blasphemeth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lorde filleth all the world: and the same that maintaineth all things, hath knowledge of the voyce.

8 Therefore hee that speaketh varighteous things cannot behid: neither shall the iudgement of reproch let him escape.

9 For inquisition shalbe made for the thoughtes of the vngodly, and the sound of his wordes shall come vnto God for correction of his iniquities.

10 For the eare of ielousie, heareth all things, and the noise of the grudgings shall not behid.

11 Therefore beware of murmuring, which profiteth nothing: and refrain your tongue from flander: for there is no word so secret, that shall goe for nought, & the mouth that speaketh lies,

slayeth the soule.

12 Seeke not death in the errour of your life: * destroy not your selues thorow the workes of your owne hands.

13 For God hath not made death, neither hath he pleasure in the destruction of the liuing:

14 For hee created all things, that they might haue their being: & the generations of the world are preserued, & there is no payson of destruction in them, & the kingdom of hel is not vpon earth.

15 For righteousness is immortall, but vnrighteousnesse bringeth death.

16 And the vngodly call * it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imagination and desires of the wicked, and their counsaile against the faithfull.

For the vngodly say, as they falsly imagine with themselves, * our life is short and tedious: and in the death of a man there is no recouerie, neither was any knownen that hath returned from the graue.

2 For we are borne at all aduenture, and wee shall be hereafter as though wee had neuer bene: for the breath is a smoke in our nostrils, and the words as a sparke raised out of our heart.

3 Which being extingished, the body is turned into ashes, & the Spirit vanisheth as the soft aire.

4 Our life shall passe away as the trace of a cloud, & come to nought as the miste that is driuen away with the beames of the sunne, and cast downe with the heat thereof. Our name also shall be forgotten in time, and no man shall haue our works in remembrance.

5 For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.

Vu

6 Come

* 1 King. 3. 3.
Ips. 56. 6.

* Psal. 4. 7. 9.
Actes. 1. 4.

* Job 4. 22.

* Galat. 5. 22.

* Deut. 4. 23.

* Eccl. 18. 23.
and 33. 11.

* To wit, death.

* Job 7. 1.
and 14. 1.
Mat. 22. 32.
1 Cor. 15. 55.

* 1. Chron. 29. 13.
chap. 1. 9.

2/2.11.13.
and 5.12.
1. cor. 15.32.

6 * Come therefore, and let vs enjoy the pleasures that are present, and let vs cheerfully vse the creature in youth.
7 Let vs sit our selues with costly wine & ointments, and let vs use the flower of life passe by vs.
8 Let vs crowne our selues with rose buds afore they be withered.
9 Let vs all be partakers of our wantonnesse: let vs leaue some token of our pleasure in every place: for that is our portion, and this is our lot.
10 Let vs oppress the poore that is righteous: let vs not spare the widow, nor reverence white haire of the aged, that haue many years.
11 Let our strength be as the Law of vnrighousnesse: for the thing that is feeble is reprooed as vnprofitable.
12 Therefore let vs defraud the righteous: for he is not for our profit, and he is contrary to our doings: he checketh vs for offending against the Law, and blameth vs as transgressors of discipline.
13 He maketh his boast to haue the knowledge of God, & he calleth himselfe the son of the Lord.
14 He is made to reprove our thoughts.
15 It grieveth vs also to looke vpon him: for his life is not like our manners: his wayes are of another fashion.
16 He counteth vs as bastards, and he withdraweth himselfe from our wayes as from filthinesse: hee commendeth greatly the latter end of the iust, and boasteth that God is his father.
17 Let vs see then if his wordes bee true: let vs prooue what end he shall haue.
18 For if the righteous man be the sonne of God, he will helpe him, and deliuer him from the hands of his enemies.
19 Let vs examine him with rebukes & torments, that we may know his weaknesse, and proue his patience.
20 Let vs condemne him vnto a shameful death: for he shall be preferred as he himselfe saith.
21 Such things do they imagine, & go allray: for their owne wickednesse hath blinded them.
22 And they do not vnderstand the mysteries of God: neither hope for the reward of righteousness, nor can they see the honour of the Soules that are faithful.
23 For God created man without corruption, & made him after the image of his owne iudgements.
24 * Nevertheless, thorow enuy of the deuill came death into the world: and they that hold of his side proue it.

CHAP. III.

1 The multitude and wisdom of the righteous, & the reward of the faithful.
2 Vnto the soules of the righteous are in the hand of God, and no torment shall touch them.
3 In the sight of the vnwise they appeared to die, and their end was thought grieuous.
4 And their departing from vs, destruction, but they are in peace.
5 And though they suffer paine before men, yet is their hope full of immortality.
6 They are punished, but in few things, yet in many things that they be well rewarded: for God proueth them, & findeth them more for himselfe.
7 He tryeth them as the gold in the furnace, and receiveth them as a perfect sacrifice.
8 And in the time of their affliction they shall shine, and runne thorow as the sparkes among the stubble.
9 They shall iudge the nations, and haue do-

minion ouer the people, and their Lord shall reigne for euer.
10 They that trust in him shall vnderstand the truth, and the faine shall remaine with him in foure: for grace and mercy is among his Saints, and he regardeth his elect.
11 But the vngodly shall be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord.
12 Who so despiseth wisdom & discipline is miserable, and their hope is vaine, & their labours are foolish, and their works vnprofitable.
13 Their wives are vndiscreet, & their children wicked: their offering is cursed.
14 Therefore the barren is blessed which is vndesired, and knoweth not the sinfull deed: she shall haue fruit in the visitation of the soules.
15 And the eunuch, which with his hands hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall bee giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.
16 For wisdom is the root of good labours, & the roote of wisdom shall neuer fade away.
17 But the children of aduersity shall not be partakers of the holy things, and the seede of the wicked shall be rooted out.
18 And though they liue long, yet shall they be nothing regarded, & their last age shall be without honour.
19 If they die hastily, they haue no hope, neither comfort in the day of death.
20 For horrible is the end of the wicked generation.
21 CHAP. IIII.
Of spirit and the commodity thereof, & the death of the righteous, and the resurrection of the vnjust.
1 Eternis bairnnesse with vertue: for the me-
moriall thereof is immortall: for it is known with God and with men.
2 When it is present, men take example there-
of, and if it go away, yet they desire it: it is alway
aroued and triumpheth and winneth the battell
and he vndefiled & rewarded.
3 But the multitude of the vngodly which is
bound in children is vnprofitable: and the ba-
stard plants shall take no deeper roote, nor lay any
fast foundation.
4 For though they bud forth in the branches
for a time, yet they shall be shaken with the wind,
for they stand not fast, and through the vehemen-
cie of the wind they shall be rooted out.
5 For the vnperfit branches shall be broken,
and their fruit shall be vnprofitable and sower to
eate, and meet for nothing.
6 For all the children that are borne of the
wicked bed, shall be witness of the wickedness
against their parents when they be asked.
7 But though the righteous be prevented with
death, yet shall he be in rest.
8 For the honourable age is not that which
is of long time, neither that which is measured by
the number of yeeres.
9 But wisdom is the gray haire, and an vn-
desired life is the old age.
10 He pleased God, and was beloved of him,
for that where as he liued among sinners, he reueren-
ced him.
11 He was taken away, lest wickednesse should
alter his vnderstanding, or deceit beguile his iudice.
12 For wickednesse is by bewitching of the senses

Matth. 25. 42.

1 Jo. 5. 6. 9.

1 Jo. 7. 7.
apocry. 5. 13.
1 Jo. 5. 3.

1 Jo. 1. 3. 9.
Matth. 12. 43.

1 Jo. 4. 19.

1 Jo. 1. 7. 9.
and 2. 7. and 5. 1.
revel. 17. 3.
1 Jo. 3. 17.

Deut. 33. 9.

1 Jo. 5. 4.

Rom. 8. 24.
1. cor. 5. 1.
1 Jo. 4. 13.
Exod. 16. 4.
deut. 8. 2.

Matth. 23. 43.

Matth. 19. 28.
1. cor. 6. 3.

1 Jo. 4.

Matth. 7. 17.

1 Jo. 4. 19.
chap. 2.

1 Jo. 5.

the things that are good, and the vices that are
of concupiscence perverteth the simple minde.

13 Though he was soone dead, yet fulfilled he
much time.

14 For his long pleased God: therefore hastid
heto take him away from wickednes.

15 Let the people see and vnderstand it not,
and consider no such things in their hearts, how
that grace and mercie is vpon his Saints, and his
prouidence ouer the elect.

16 Thus the righteous is dead, colemneth the
vngodly which are liuing: & the youth is soone
brought to an end, the long life of vnrighteous.

17 For they see the end of the wise, but they vnder
stand not what God hath deuiled for him, and
wherefore the Lord hath preferred him in lifetie.

18 They see him and despise him, but the Lord
will laugh them to scorne.

19 So that they shal fall hereafter without hon
our, & shal haue a shame among the dead for e
uermore: for without any voice shal he burst them
and cast them downe, & shake them fro the founda
tions, so that they shalbe vterly wasted, & they
shalbe in sorow, and their memorie shall perish.

20 So they being afraid, shall remember their
sines, and their owne wickednes shall come be
fore them to conuince them.

CHAP. V.

1 The constancie of the righteous before their persecutors. 24
The hope of the vnfaithfull is vaine. 25 The blessedness of the
Saints and godly.

Then shall the righteous stand in great bold
nesse before the face of such as haue torment
ed him, and taken away his labours.

2 When they see him, they shalbe vexed with
horrible feare, and shall be amazed for his won
derfull deliuerance.

3 And shall change their mindes, and sigh
for griefe of minde, and say within themselues,
This is he whome we sometime had in derision
and in a parable of reproh.

4 We foolles thought his life madnesse, and
his end without honour.

5 How is hee counted among the children of
God, and his portion is among the Saints!

6 Therefore we haue erred fro the way of truth,
& the light of righteousness hath not shined vnto
vs: & the sun of vnderstanding rose not vpon vs.

7 Wee haue wearied our selues in the way of
wickednesse and destruction, and wee haue gone
through dangerous wayes: but wee haue not
known the way of the Lord.

8 What hath pride profited vs? or what pro
fit hath the pompe of riches brought vs?

9 All those things are passed away like a
shadow: and as a poste that passeth by:

10 As a ship that passeth ouer the waues of the
water, which when it is gone by, the trace thereof
canot be found, neither y path of it in the floods:

11 Or as a bird that flieth thorow in the aire, &
no man can see any token of her passage, but only
heare the noise of her wings, beating the light
wind, parting the aire through the vehemency of
her going, & flieth on shaking her wings, where
as afterward no token of her way can be found:

12 Or as when an arrow is shot at a marke, it
parteth the aire, which immediatly commeth to
gether againe, so that a man cannot know where
it went thorow.

13 Euen so we, as soone as we were borne, we be
gan to draw to our end, & haue shewed no token of

verus, but are consumed in our owne wickednes.

14 For the hope of the vngodly is like the dust
that is blown away with the wind, & like a thin
fume is scattered abroad, & the storme, and as the
smoke which is dispersed with the wind, & as the
remembrance of him passeth, & carrieth but for a day.

15 But the righteous shall liue for euer: their
reward also is with the Lord, and the most High
hath care of them.

16 Therefore shall they receiue a glorious
kingdome, and a beautifull crowne of the Lords
hand: for with his right hand shal he couer them,
and with his arme he defend them.

17 He shal take his ielousie for armour, & shal
arme the creatures to be reuenged of the enemies.

18 He shall put on righteousness for a brestplate,
and take true iudgement in stead of an helmet.

19 He will take holines for an inuincible shield.

20 He will sharpen his fierce wrath for a sword,
& the world shal fight with him against vnwise.

21 Then shal the thunderbolts go streight out
of the bent bow of the clouds, and out of his an
ger that throweth stones, shal thick haile be cast,
and the water of the sea shall bee wroth against
them, and the floods shall mightily ouerflow.

22 And a mightie wind shall stand vp against
them, and like a storme shall scatter them abroad.
Thus iniquitie shall bring all the earth to a wil
dernesse, and wickednesse shall overthrow the
thrones of the mightie.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted
to search wisdom.

Hear therefore, O ye kings, and vnderstand:
Heare, ye ye iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes, and
glory in the multitude of people.

3 For the rule is giuen you of the Lord, and
power by the most high, which will trie your
works, and search out your imaginations.

4 Because that ye being officers of his king
dome, haue not iudged aright, nor kept the Law,
nor walked after the will of God,

5 Horribly & suddenly wil he appeare vnto you:
for an hard iudgment shal they haue to beare rule.

6 For he that is most low is worthy mercie,
but the mighty shalbe mightily tormented.

7 For he is Lord ouer all, will spare no per
son, neither shal he feare any greatnes: for he hath
made the smal and great, and call eth for all alike.

8 But for the mightie abideth the soer triall.

9 Vnto you therefore, O tyrants, doe I speake,
that ye may learne wisdom, and not goe amisse.

10 For they that keepe holinesse holily, shall
be holy, and they that are learned there, shal finde
a defence.

11 Wherefore set your delight vpon my words
and desire them, and ye shalbe instructed.

12 Wisdom shal shew them that loue her, & found
of such as seeke her.

13 Shee preuenteth them that desire her, that
she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall
haue no great trauaile: for he shal find her sitting
at his doores.

15 To thinke vpon her then is perfect vnder
standing: and who so watcheth for her, shall be
soone without care.

16 For she goeth about, seeking such are meet
for

* Job 8. 9. p. 1. 4.
and 143. 4. p. 1. 4.
10. 2. 5. and 11. 9.
James 1. 10. 11.

* Rom. 13. 4.

* Dan. 10. 17. 2. 6. 19.
19. 7. Job 34. 19.
eccl. 3. 5. 11. 16.
all 10. 34. rom. 8.
11. gal. 2. 6. p. 1. 4.
8. 9. col. 3. 23.
1. pet. 1. 17.

* Chap. 3. 14.

* 1. Chro. 29. 15.
chap. 1. 5.

* Prov. 30. 19.

for her & me with her love & charity vnto them
in the water, and meete them in the thought.
17 For the most true desire of discipline is her
beginning: and the care of discipline is love.
18 And love is the keeping of the lawes, & the
keeping of lawes is the assurance of immortality.
19 And immortality maketh vs here vnto God.
20 Therefore the desire of wisdom leadeth to
the kingdom.

21 If your delight bee then in thrones, and
scepters, O kings of the people, honour wisdom,
that ye may reigne for ever.

22 Now I will tell you what wisdom is, and
whence it cometh, & will not hide the mysteries
from you, but will seeke her out fro the beginning
of her iustitie, and bring the knowledge of her
into light, and will not keepe backe the truth.

23 Neither will I haue to do with consuming envy:
for such a man shall not be partaker of wisdom.

24 But the multitude of wife is the preseruacion
of the world: & a wife king is the stay of people.

25 Be therefore instructed by my wordes, and
ye shall haue profit.

CHAP. VII.

Wisdom ought to be preferred aboue all things.
I My selfe am also mortal & a man like all other,
and am come of him: I was first made of earth.

2 And in my mothers wombe, was I fashion-
ned to be flesh in ten moneths: I was brought
together into blood of the seede of man, and by
the pleasure that cometh with sleepe.

3 And when I was borne, I receiued the com-
mon aire, & fel vpon the earth, which is of like na-
ture, crying & weeping at the first as all other do.

4 I was nourished in swaddling clothes, and
with cares.

5 For there is no king that had any other be-
ginning of birth.

6 All men then haue one entrance vnto life,
and alike going out.

7 Wherefore I praised & vnderstanding was giue
me: I called & the spirit of wisdom came vnto me.

8 I preferred her to scepters and thrones, and
counted riches nothing in comparison of her.

9 Neither did I compare precious stones vnto
her: for all gold is but a little grauell in respect of
her, and silver shall be counted but clay before her.

10 I loued her aboue health and beauty, and
purposed to take her for my light: for her light
cannot be quenched.

11 All good things therefore came to me to-
gether with her, and innumerable riches through
her hands.

12 So I was glad in all: for wisdom was the
author thereof, and I knew not that shee was the
mother of these things.

13 And I learned vnfainedly, and communica-
ted without enie, and I doe not hide her riches.

14 For shee is an infinite treasure vnto me, which
who so yle, become partakers of the love of God,
and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to
my minde, and to iudge worthily of the things
that are giuen me: for he is the leader vnto wis-
dome, and the director of the wise.

16 For in his hand are both we & our wordes,
and all wisdom, & the knowledge of the workes.

17 For hee hath giuen me the true knowledge
of the things that are, so that I knowe how the
world was made, and the powers of the elements.

18 The beginning & the end, & the mids of the

world, & the changes of seasons.
19 The course of yere, the meditation of the sun,
20 The manner of making things, & the subtilties
of beasts, & power of winds, & the imaginaries of
men, & the secret of plants, & the vertues of roots.

21 And all things both secret and knowne do
I know: for wisdom the worker of all things,
hath taught me it.

22 For in her is spirit of vnderstanding, which
is holy, the only begotte, manifold labell, moue-
able, cleere, vnderstandet, not iustifiy, fountaine
of goodnes, which cannot be lesed doing good.

23 Courteous, able to see without care, having
all power, circumspect in all things, and passing
thorow all intellectuall pure and subtill finits.

24 For wisdom is nimbler then all nimble
things: she goeth thorow and attaineth to all
things, because of her perennitie.

25 For she is the breath of the power of God,
and a pure influence, that floweth from the glory
of the Almighty: therefore can no defiled thing
come vnto her.

26 For she is the brightnes of the euertlasting
light, the vndefiled mirror of the maiesty of God,
and the image of his goodnesse.

27 And being one, she can doe all things, and
remaining in her selfe, reneweth all, & according
to the ages shee entrench into the holy soules, and
maketh them friends of God and Prophets.

28 For God loueth none, if he dwell not with
wisdom.

29 For shee is more beautifull then the sunne,
and is aboue all the order of the starres, and the
light is not to be compared vnto her.

30 For night cometh vpon it, but wicked-
nesse cannot overcome wisdom.

CHAP. VIII.

Shee also reacheth from one end to another
mightily, & comely doth shee order all things.

2 I haue loued her, and sought her from my
youth: I desired to marry her, such loue had I vn-
to her beaurtie.

3 In she is conuersant with God, it commendeth
her nobility: yea, Lord of all things loueth her.

4 For shee is the scholemistris of the know-
ledge of God, and shee chuse out of his workes.

5 If riches be a possesio to be desired in this life,
what is richer then wisdom, & worketh all things?

6 For if prouidence worketh, what is it among
all things, that worketh better then shee?

7 If a man loue righteousness, her labours are
vertuous: for she teacheth sobriety and pruden-
cie, righteousness & strength, which are the most
profitable things that men can haue in this life.

8. If a man desire great experience, shee can tell
the things that are past, and discern things to
come: she knoweth the subtilties of wordes, and
the solutions of darke sentences: shee telleth the
signes and wonders, of euer they come to passe,
and the successe of seasons and times.

9 Therefore I purposed to take her vnto my
company, knowing that shee would counsell me
good things, and comfort me in cares & griefes.

10 For her sake shall I haue glory among the
multitude, and honour among the Elders though
I be yong.

11 I shall be found of sharp iudgement, so that
I shall be marueilous in the sight of great men.

12 When I hold my tongue, they shall abide my
leisure: when I speake, they shall heare diligently,
and

* Job. 1. 17, 18.

* Job. 1. 17.
3. 17, 18.

* Job. 28. 15.

* Job. 28. 15.
3. 17, 18.

* Job. 28. 15.
3. 17, 18.

and if I talke much, they shal lay their hands vpon their mouth.

13 *Moses*, by her I shall obtaine immortallie, and leane an euertlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shalbe subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shal lbe counted good, and mighty in battell.

16 When I come home, I shall rest with her: for her company hath no bitternesse, and her fellowship hath no rediousnesse, but mirth and ioy.

17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortalitie.

18 And great pleasure is in her friendship, and that in the works of her hands are infinit riches, and that in the exercise of talking with her is prudence, & glory by communing with her, I went about seeking how I might take her vnto me.

19 For I was a witty child, and was of a good spirit.

20 Yea, rather being good, I came to an vnde-filed body.

21 Neuertheles, when I perceiued that I could not enioy her except God gaue her, (and that was a point of wisdom also, to knowe whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I sayd,

CHAP. IX.

A prayer of Salomon to obtaine wisdom.

O God of fathers, and Lord of mercy, which hast made all things with thy word,

2 And ordeined man through thy wisdom, that he should haue dominion ouer the creatures which thou hast made,

3 And gouerne the world according to equity and righteousnesse, and execute iudgement with an vpriight heart:

4 Give me that wisdom, which setteth by thy throne, and put me not out from among thy children.

5 For I thy seruant, and sonne of thine hand-maid, am a feeble person, & of a short time, & yet lesse in vnderstanding of iudgement & the lawes.

6 And though a man bee neuer so perfect, as mon the children of men, yet if thy wisdom bee not with him, he shalbe nothing regarded.

7 Thou hast chosen me to be a king of thy people, and the Iudge of thy sonnes & daughters.

8 Thou hast commanded me to build a Temple vpon thine holy Mount, & an altar in thy city wherein thou dwellest, a likenes of thine holy Tabernacle, which thou hast prepared fro the beginning.

9 And thy wisdom with thee, which knoweth thy works, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandements.

10 Send her out of thine holy heauens, & send her from the throne of thy Maiesty, that she may be with me and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, & shee shal leade me soberly in my works, and preferre me by her glory.

12 So shal my works be acceptable, and then shal I gouerne thy people righteously, & be meet for my fathers throne.

13 For what man is he, can know the counsel of God, or who can think what he wil of God is?

14 For the thoughts of mortall men are fearefull, and our forecasts are vncertaine,

15 Because a corruptible body is heauy vnto the soule, and the earthly manison keepeth down the mind that is full of cares,

16 And hardly can we discern the things that are vpon earth, and with great labour find we out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can know thy counsell, except thou giue him wisdom, and send thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, & men are taught the things that are pleasant vnto thee, and are preferred through wisdom.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisdom.

She preferred the first father of the world, that was formed, and kept him when hee was created alone, and brought him out of his offence,

2 And gaue him power to rule all things,

3 But the vnrighteous in his wrath departed from her, and perished by killing his brother in his fury.

4 For whose cause the earth was ouerflown, but wisdom preferred it againe, gouerning the iust man by a little wood.

5 Moreouer, when the nations were ioyned in their malicious confederacies, shee knewe the righteous, and preferred him faultlesse vnto God, and kept him sure, because shee loued him tenderly, as a sonne.

6 She preferred the righteous, when the vngodly perished, when he fled from the fire that fel downe vpon the five cities.

7 Of whose wickednesse the wast land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisdom, had not only this hurt, that they knew not the things which were good, but also left behind them vnto men a memorial of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisdom deliuered them that serued her.

10 When the righteous fled because of his brothers wrath, shee led him the right way, shewed him the kingdome of God, gaue him the knowledge of the holy things, made him rich in his labours, and made his paines profitable.

11 Against the couetousnes of such a defrauded him, shee stood by him and made him rich.

12 Shee saued him fro the enemies, & defended him from them that lay in wait, & shee gaue him the prize in a mighty battell, & hee might know that the feare of God is stronger then all things.

13 When the righteous was sold, shee forsooke him not, but deliuered him from sinne. shee went downe with him into the dungeon,

14 And failed him not in the bands, till shee had brought him the scepter of the realme, and power against those that oppressed him, and them that had accused him, shee declared to bee liars, and gaue him perpetuall glory.

15 She deliuered the righteous people & faultlesse seed from the nations that oppressed them.

16 Shee entered into the soule of the seruant of the Lord, & stood by him in wonders & signes against

* Gen. 1. 1, 28.

* 1. King. 3. 9.

* 2. Sam. 1. 16, 18.

* 1. Chron. 28. 5.
2. Chron. 1. 4.

* Pro. 8. 22, 26, 1. 1,
9, 10.

* 1. Jo. 4. 13, 19, 11.
34. 1. Jo. 3. 16.

* Gen. 1. 26.

* Gen. 4. 8.

* Gen. 7. 21.

* Gen. 11. 1, 31.
and 12. 1.

10, kept him
strong in his
soul toward his
sonne.
* Gen. 19. 24.

* Gen. 28. 5.

* Gen. 37. 28, and
35. 7, 42, 7. 10.

* Exod. 1. 10, and
32. 42.

* Exod. 5. 2.

against the terrible king.
17 She gave the Sinner the reward of their labours, and led them forth a marvellous way: on the day time there was a shadow vnto them, and a light of starres in the night.

* Exod. 14. 21, 22.
* Job 12. 13.

18 Shee brought them through the red sea, and carried them thorow the great water.

19 But she drowned their enemies, & brought them out of the bottome of the deepe.

* Exod. 15. 1.

20 So the righteous took the spoiles of the vngodly, and praised thine holy Name, O Lord, & magnified thy victorious hand with one accord.

21 For wisdoms openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

C H A P. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 21 The great power and mercy of God.

She prospered their workes in the haudes of thine holy Prophet.

* Exod. 16. 1.

2 They went thorow the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

* Exod. 17. 2, 3, 11.

3 They stood against their enemies, & were auenged of their aduersaries.

* Num. 16. 11.

4 When they were thir sic, they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in stead of a fountaine of running water, the enemies were troubled as the corrupt blood, which was to rebuke the commandment of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for.

* Exod. 7. 20.

7 Declaring by the thirst that was at that time, how thou hadst punished thine aduersaries.

8 For when they were tried and chastised with mercie, they knewe how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and prooued them: but thou hast condemned the other as a righteous king, who thou didst examine the.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, & the remembrance of things past.

11 For when they perceiued that thorow their tormentes good came vnto the, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednesse wherewith they were deceiued, and worshipped serpents that had not the vse of reason, and vile beasts thou sendest a multitude of vnreasonable beasts vpo them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.

* Chap. 19. 24.
* Rom. 1. 23.

14 For vt to thine almighty hand, I made the world of nought: it was not vnpossible to send among them a multitude of beares or fierce lions,

* Gen. 1. 1. 6, 6b.
11. 3.
* Lem. 2. 6, 10.
* Jerem. 8. 16, 17
* Chap. 16. 1.

15 Or furious beasts newly created, and vnknown, which should breathe out blaues of fire & cast out smoke as a tempest, or shoot horrible sparks like lightnings out of their eyes.

16 Which might not only destroy them with hurting, but also kil the with their horrible sight.

17 Yea, without thine might they haue beene cast downe with one winde being persecuted, by

thy vengeance, and scattered abroad throught the power of thy Spirit: but thou hast ordered all things, in measure, number and weight.

18 For thou hast had great strength, & might, and who can withstand the power of thine arm?

19 For as the small thing is the ballance weigheth, so is the world before thee, & as a drop of the morning dew, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, & maketh as though thou sawest not the sins of men, because they should amend.

21 For thou lovest all the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And howe might any thing endure, if it were not thy will? or how could any thing bee preserved, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

C H A P. XII.

2 The mercy of God toward sinners. 14 The workes of God are vnrepayable. 19 God giueth life vnto the reprobate.

For thine incorruptible spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things, wherein they haue offended, that leauing wickednesse, they may beleene in thee, O Lord.

3 As for those old inhabitants of the holy land, thou diddest hate them.

* Deut. 9. 9. and 19.
31. and 18. 9, 11.

4 For they committed abominable works, as forceries and wicked sacrifices,

5 And slaying of their own childre wout mercy, & eating of bowels of mans flesh in baketting, where the raging Priests shed abominable blood.

6 And the fathers were the chiefe murderers of the soules deliure of all helpe, whome thou wouldest destroy by the hands of our fathers,

7 That the land which thou lovest aboute all other might be a meet dwelling for the children of God.

8 Neuer thelesse, thou sparedst them also as men, and sendest the forerunners of thine hoste, euen hornets to destroy them by litle and litle.

* Exod. 23. 2. and 23. 2.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by litle & litle, thou gauest them space to repent, knowing wel that it was an vnrighteous nation & wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seed from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men?

* Rom. 9. 10.

13 For there is none other God but thou, that carest for all things, that thou mayest declare how that thy iudgement is not vnright.

* 1. Pet. 2. 7.

14 There dare neither king nor tyrant in thy sight require accounts of them whome thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, thinking it not agreeable to thy power to condemne him that hath not deserved to be punished.

* Job 10. 1, 3.

16 For thy power is the beginning of righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfect power, thou declarest thy power, and reproveest the boldnesse of the wife.

18 But thou ruling the power, iudgeth with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse,

21 With how great circumspection wilt thou punish thine own childre, vnto whose fathers thou hast sworne & made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercie.

23 Wherefore thou hast tormented y wicked that haue liued a dissolute life by their own imaginatiōs

24 For they went astray very far in the wayes of errour, & esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that wil not be reformed by those scornfull rebukes, shall feelee the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they saw themselves punished by them, they all acknowledged the true God whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things be vaine, except the knowledge of God: so Idolaters and Idols are mocked.

2 Vrely all men are vaine by nature, and are ignorant of God, and could not know him that is, by the good things that are seene, neither consider by the works, the workemaster.

3 But they thought the fire, or the winde or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world, and gods.

4 Though they had such pleasure in their beautie that they thought them gods, yet should they haue known how much more excellent is he that made them: for the first author of beautie hath created these things.

5 Or if they maruelled at the power, & operation of the, yet should they haue perceiued thereby, how much he that made these things is mightier.

6 For by the greatnesse of their beautie, and of the creatures, the Creatour being compared with them, may be considered.

7 But yet the blame is lesse in these, y seeke God and would find him, & yet peradventure doe erre.

8 For they goe about by his works to seeke him, and are perswaded by the sight, because the things are beautifull that are seene,

3 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discern the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is there hope, that call them gods, which are the workes of mens hands, golde, and siluer, and the thing that is invented by art, and the similitude of beasts, or any vaine stoue that hath bene made by the hand of antiquitie.

11 Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life.

12 And the things y are cut off fro his worke, he bestoweth to dresse his meat to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood, & full of knobs) he carueth it diligently at his leisure, and according as he is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man.

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth every spot that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for he knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: hee is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requirerh him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires he requireth furtherance of him, that hath no manner of power.

CHAP. XIII.

1 The detestation and abomination of images. 2 A curse of them and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What evils come of idolatrie.

A Gaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the ship that carrieth him.

2 For as for it, couetousnesse of money hath found it out, & the craftman made it by cunning.

3 But thy providence, O Father, gouerneth it: For thou hast made a way, euen in the sea, and a sure path among the waues.

4 Declaring thereby, that thou hast power to helpe in all things: yea, though a man went to the sea without meanes.

5 Neuertheless thou wouldest not, that the workes of thy wisdom should be vaine, and therefore doe men commit their liues to a small piece of wood, and passe ouer the stormie sea in a ship, and are saued.

6 For in the olde time also when the proud gyants perished, the hope of the world went into a ship which was gouerned by thine hand, and so left seed of generation vnto the world.

7 For blessed is the tree whereby righteousness commeth.

8 But that is cursed y is made with hands, both it, & he that made it: he, because he made it, & it being a corruptible thing, because it was called god.

9 For the vngodly, and his vngodlinesse are

V u 4 both

* Chap. 11. 13, 14.
Rom. 1. 23.

* Rom. 1. 19.

* Deut. 4. 19.
and 17. 3.

* Rom. 1. 21.

* 1/4. 44. 13.
1072. 10. 3.

Or, the ship.

* Exod. 14. 22.

* Gen. 2. 4. and
7. 10.

* 7/21. 11. 3.
burne. 6. 3.

* 7/21. 5. 5.

both like hated of God: so truly the worke and
the that made it shall be punished together.

10 Therefore shall there be a visitation for the
idols of the nations: for of the creatures of God
they are become abomination, and stumbling
blockes vnto the soules of men, and a snare for
the feet of the vnwise.

11 For the inventing of idols was the begin-
ning of whoredome, and the finding of them is
the corruption of life.

12 For they were not from the beginning, nei-
ther shall they continue for ever.

13 The vaine glory of men brought them into
the world: therefore shall they come shortly to
an end.

14 When a father mourned piteously for his
sonne that was taken away suddenly, hee made an
image for him that was once dead, whome now
he worshippeth as a god, and ordeined to his ser-
uants ceremonies and sacrifices.

15 Thus by proces of time this wicked custom
preuailed, and was kept as a law, and idoles were
worshipped by the commandement of tyrants.

16 As for those that were so farre off that men
might not worship them presently, they did coun-
terfeite the visage that was farre off, and made a
gorgeous image of king, whom they would ho-
nour, that they might by all huesnes flatter him
that was absent, as though he had bene present.

17 Again the ambition of the craftzman thrust
forward the ignorant to increase the superstition.

18 For he peradventure willing to please a no-
ble man, laboured with all his cunning to make
the image of the best fashion.

19 And so thorow the beauty of the worke the
multitude was allured, & so tooke him now for a
god, which a litle afore was but honored as a mā.

20 And this was y deceiuing of mans life, when
men, being in seruitude, through calamity and ty-
ranny ascribed vnto stones and beastes the name,
which ought not to be communicate vnto any.

21 Moreover, this was not enough for them
that they erred in the knowledge of God: but
whereas they lived in great wates of ignorance,
those to great plagues called they peace.

22 For either they slew their owne children
in sacrifice, or vsed secret ceremonies, or raging
disolutesse by strange rites.

23 And so kept neither life nor marriage cleane:
but either one slew another by treason, or els vex-
ed him by adultery.

24 So were all mixt together, blood, and
slaughter, theft and deceit, corruption, vnfaith-
fulness, ramulke, perurie.

25 Disquieting of good men, vnthankfulness,
defiling of soules, changing of birth, disorder in
marriage, adultery and vncleanness.

26 For the worshipping of idoles that ought
not to be named, is the beginning and the cause,
and the end of all euill.

27 For either they be mad when they be me-
tic, or prophesie lie, or liue vn godly, or els lightly
forswear themselves.

28 For inasmuch as their trust is in the idoles,
which haue no life, though they sweare falsly, yet
they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be
punished, because they haue an euill opinion of
God, adding themselves vnto idoles, & because
they sweare vnnaturally to decaie, & despise holines.

30 For it is not the power of them by whom

they sweare, but the vengeance of them that sinne
which punisheth alwayes the offence of the vn-
godly.

CHAP. XV.

The voice of the faithfull, praying for mercie of God, by whose grace
they serue not idoles.

B Vt thou, O our God, art gracious & true, long
suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we
know thy power, but we sinne not, knowing that
we are counted thine.

3 For to know thee, is perfect righteousness, and
to know thy power, is the roote of immortalitie.

4 For neither hath y wicked inuention of men
deceiued vs, nor y vnprofitable labour of the pain-
ters, nor an image spotted with diuers colours,

5 Whole fight stirreth vp the desire of the ig-
norant: so that he couereth the forme that hath
no life, of a dead image.

6 They that loue such wicked things, are wor-
thie to haue such things to trust to, and they that
make them, and they that desire them, and they
that worship them.

7 The potter also tempereth soft earth, and fa-
shioneth euery vessel with labor to our vse: but of
the same clay he maketh both y vessels, that serue
to cleane vses, & the contrary likewise, but wher-
to euery vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine
god of the same clay: euen he, which a litle afore
was made of earth himselfe, & within a litle while
after, goeth thither againe, whence he was taken,
* where he shall make account for the lone of his life.

9 Notwithstanding he careth not for the la-
bor he taketh, nor that his life is short, but he stri-
ueth with the goldsmiths and siluersmiths, and
counterfeiteth the coppersmiths, and taketh it for
an honour to make deceiueable things.

10 His heart is ashes, & his hope is more vile the
earth, & his life is lesse worthy of honour the clay.

11 For he knoweth not his owne maker, that
gaue him his soule, that had power and breathed
in him the breath of life.

12 But they count our life to be but a pastime,
and our conuersation as a marker, where there is
gaie: for they say we ought to be getting on e-
uery side, though it be by euill means.

13 Now he that of earth maketh fraile vessels &
images knoweth himselfe to offend about al other

14 All the enemies of thy people, that holde
them in subiection are most vawile, and more mi-
serable then the very fooles.

15 For they iudge all the idoles of the nations
to be gods, which neither haue eie sight to see, nor
nose to smell, nor eares to heare, nor fingers of
hands to grope, and their feet are slow to goe.

16 For man made them, and hee that hath but
a borrowed spirit, fashioned them: but no man
can make a god like vnto himselfe.

17 For seeing he is but mortall himselfe, it is
but mortall that he maketh with vnrighteous
hands: he himselfe is better then they whom hee
worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beastes also, which are
their most enemies: and which are the worst, if
they be compared vnto others, because they haue
none vnderstanding.

19 Neither haue they any beauty to be desired,
in respect of other beastes: for they are destitute of
Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 To this benediction vnto the faithfull.
Therefore

* Ier. 10. 8.
Isaiah 2. 18.

* Dan. 13. 7.
Ier. 7. 9. and 19. 4.

* 2. Cor.
1. 18.
Gal. 3. 10.
John 6.

Exod. 11. 13, 14.
Num. 21. 6.

Num. 11. 35.

Num. 21. 6.
Exod. 10. 9.

The signe of the
brazen serpent.
Num. 21. 9.

Exod. 8. 24.
and 10. 4. 7. 8. 9. 10.

Deut. 32. 39.
1. Cor. 13. 8.
Job. 13. 2.

Exod. 9. 17.

Exod. 16. 14.
Num. 11. 7.
Job. 6. 25.
Job. 6. 21.

Theretore by such things they are worthily punished and *tormented by the multitude of beasts.

2 In stead of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite hast prepared a meat of a strange taste, euen * quailles,

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessary desire, and that they which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyranny, should fall into extreame pouertie, and that to thes onely it should be shewed, how their enemies were tormented.

5 * For when the cruell fiercenes of the beasts came vpon them, and they were hurt with the stings of cruell serpents,

6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a * signe of saluation, to remember the Commandement of thy Law.

7 For he turned toward it, was not healed by the thing that he saw, but by thee, O Satiur of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 * For the biting of grasshoppers & flies killed them, & there was no remedy found for their life: for they were worthy to be punished by such.

10 But the teeth of the venemous dragons could not ouercomethy children, for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, & were speedily healed, lest they should fall into so deepe forgetfulness, that they could not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, and leadest downe vnto the gates of hell, and bringest vp againe.

14 A man indeed by his wickednesse may lay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest that they could not auoid, and were consumed with fire.

17 For it was a wonderous thing y fire might do more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so came, that the beasts which were sent against the vngodly, burnt not: & that because they should see & know, that they were persecuted with y punishment of God.

19 And sometime burnt the fire in the mids of the water aboue the power of fire, that it might destroy the generation of the vniust land.

20 * In the stead whereof thou hast fed thine owne people with Angels food, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes.

21 For thy sustenance declared thy sweetness vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euery man would.

22 Moreover, the * snow and yee abode the fire * Exod. 9. 33. and melted not, that they might know, that the fire burning in the haile, and sparkling in the raine, destroyed the fruit of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to seue thy grace, which nourisheth all things, according to the desire of them that had need thereof,

26 That thy children, whom thou louest, O Lord, might know, * that it is not the increate of * Deut. 3. 9. fruite that feedeth men, but that it is thy word, which preserueth them that trust in thee.

27 For that which could not be destroyed with the fire, being only warmed a litle with the sunne beames, melted,

28 That it might be knowen that we ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day-spring.

29 For the hope of the vnthankfull shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

For thy iudgements are great, and cannot bee exprest: therefore men do erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkenesse, and long night, and being shut vp vnder the rooffe, did lie there to escape the euermolting prouidence.

3 And while they thought to be hid in their darke finnes, they were scattered abroad in the darke couering of forgetfulness, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them, troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them only a sudden fire, very dreadfull: so that being afraid of this vision, which they could not see, they thought the things which they saw, to be worse.

7 * And the illusions of the magicall arts were brought downe, and it was a most shamefull reproch for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beasts that passed by them, and at the hissing of the serpents, so that they died for feare, and said they saw not the ayre, which by no meanes can be auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimonies: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing els, but a betraying of the succours which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that

That is, the
mighty vision:
Exod. 7. 12.
and 8. 7. 19.

that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fell downe, hee was kept and shut in prison, but without chaines.

16 For whether hee was an husbandman, or a shepherd, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoid:

17 (For with one chaine of darkenesse were they all bound) whether it were an hissing winde, or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noise of the falling downe of stones, or the running of skipping beasts, that could not bee seene, or the noise of cruell beasts, that roared, or the sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

19 For all the world shined with cleare light, and no man was hindred in his labour.

20 Only vpon them there fell an heauy night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselves more grievous then darkenesse.

CHAP. XVIII.

3 The fierce pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wilderness. 31 Aaron stood between the living and the dead with his censer.

BVt thy Saints had a very great light, whose voice because they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their eninitie.

3 Therefore thou gauest them a burning pillar of fire to leade them in the vnknown way, and madeest the sunne that it hurted not them in their honourable iourney.

4 But they were worthy to be deprived of the light, and to be kept in darknesse, which had kept thy children shut vp, by whom the vncorrupt light of the Law should be giuen to the world.

5 Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preferred to reprove them, thou hast taken away the multitude of their children, and destroyed them all together in the mighty water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good cheere.

7 Thus thy people receiued the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a Law of righteousness by one consent, that the Saints should receiue good and euill in like manner, and that the fathers should first sing praises.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the master and the servant were punished with like punishment, and the common people suffered alike with the King.

12 So they altogether had innumerable that died with one kind of death: neither were living sufficient to bury them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that could beleue nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, & the night was in the midst of her swift course,

15 Thine Almighty word leapt downe from heauen out of thy royal throne, as a fierce man of warre in the mids of the land that was destroyed,

16 And brought thine vnfaigned Commandement as a sharp sword, and stood vp and filled all things with death, and being come downe to the earth, it reacheth vnto the heauens.

17 Then the sight of the fearefull dreams vexed them suddenly, and fearefulnesse came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now temptation of death touched the righteous also, and among the multitude in the wilderness there was a plague, but the wrath endured not long.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, cū prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the misery to an end, declaring that he was thy seruant.

22 For hee overcame not the multitude with bodily power nor with force of weapons, but with the word he subdued him that punished, alledging the othes and covenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stood in the middes, and cut off the wrath, and parted it from coming to the living.

24 For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the greening of the Hebrewes. 11 The meate that was giuen as the desire of the people. 17 All the elements serue to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet soto was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destiny whereof they were worthy, brought them to this end, and caused them to forget

Or, Mecho.

Exod. 10. 23.
Or, the Egyptians.

Exod. 13. 21. and
24. 24. psal. 78. 14.
and 105. 39.

Exod. 1. 16.

Exod. 14. 24. 25.

Exod. 11. 5.
and 12. 29.

Numb. 16. 44.

Exod. 28. 6. 11.

Forget the things that had come to passe, that they might accomplish the punishment, which remained by torments,

5 Both that thy people might trie a marueilous passage, and that these might find a strange death

9 For euery creature in his kinde was fashioned of new, and serued in their owne offices inioyned them, that thy children might bee kept without hurt.

7 For the cloud ouershadowed their tents, and the dry earth appeared, where asure was water: so that in the red sea there was a way without impediment, & the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous maruels.

9 For they //neyed like horses, and leaped like lambees, praising thee, O Lord, which haddest deliuered them.

10 For they were yet mindfull of those things which were done in the lande where they dwelt, how the ground brought forth flies in stead of cattell, and how the riuer scrawled with the multitude of frogs in stead of fishes.

11 * But at the last they saw a new generation of birds, when they were entised with lust, and desired delicate meats.

12 * For the quailles came forth of the sea vnto them for comfort, but punishments came vpon the // sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednes, because they shewed a cruell hatred toward strangers.

13 For the one sort would not receive them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all thesethings, some would not suffer, that any regard should bee had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banquetting, and admitted them to be partakers of the same lawes, did afflict the with great labours.

16 Therefore they were stricken with blindness, as in old time certaine were at the doores of the * righteous, so that euery one being compassed with darknesse, sought the entrance of his doore.

17 Thus the elements agreed among themselves in this change, as when one tune is changed vpon an instrument of musicke, & the melody stil remaineth, which may easily be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kind to quench.

20 Againe the flames did not hurt the fleshe of the corruptible beastes that walked therein, neither melted they that which seemed to be yce, and was of a nature that would melt, and yet was an immortal meat.

21 For in al things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

* Gen. 29. 23.

Or, were fed.

Exod. 16. 13.
Num. 11. 3.

* Chap. 16. 2.

Or, Egyptians.

The Wisdome of Iesus the sonne of Sirach, called Ecclesiasticus.

This Argument was found in a certaine Greeke copie.

This Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he lived in the latter times, after the people had bene led away captiue, and brought home againe, almost after all the Prophets. Now his grandfather, as hee himselfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not only gather the graue sentences of wise men that had bene before him, but hee himselfe also spake many full of great knowledge and wisdom. So this first Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it, and put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisdom to allure the Reader to reade this booke with more great desire and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences and similitudes with certaine diuine histories which are notable and ancient, euen of men that were appointed of God, and certaine Prayers and Songs of the authour himselfe: moreover, what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deed.

The Prologue of the wisdom of Iesus the sonne of Sirach.

VHereas many, and great things haue bin giuen vs by the Law and the Prophets, & by others that haue followed the, (for the which things Israel ought to be comended by the reason of doctrine & wisdom, wherby the readers ought not only to become learned themselves, but also may be able by the diligent study thereof to be profitable vnto strangers both by speaking & writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law & the Prophets, and other bookes of our fathers, & had gotten therein sufficient iudgement, he purposed also to write something pertaining to learning, and wisdom, to the intent that they which were desirous to learne, & would giue themselves to these things, might profit much more in liuing according to the Law. Wherefore I exhort you to receive it louingly, and to reade it with diligence, & to take it in good worth, though we seeme to some in some things not able to attain to // interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselves the when they are translated into another tongue, & not only these things, but other things also, as // Law it selfe, and the Prophets, & other bookes haue no final difference when they are spoken in their own language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder king Evergetes, and continued there, I found a copy full of great learning, & I thought it necessary to bestow my diligence

gence and travel to interpret this booke. So for a certain time with great watching and study I gave my selfe to the finishing of this booke, that it might be published, that they which remain in banishment, & are desirous to learne, might apply themselves to good maners, & live according to the law.

CHAP. I.

1 *Wisdomes cometh of God. 11 A praise of the floure of God.*
 2 *The names to come by wisdom.*

* 1. King. 3.9. and
 4. 29.
 That which is
 marked with
 these two
 marks [is
 read in the
 Latine copies,
 and not in the
 Greeke.

11 wisdom cometh of the Lord,
 (and hath bene ever with him,)
 and is with him for ever.

2 Who can number the fard
 of the sea, and the drops of the
 raine, and the dayes of the world?
 [who can measure] the height of heaven, the
 breadth of the earth, and the depth?

3 Who can finde the wisdom [of God,
 which hath bene before all things?]

4 Wisdom hath bin created before all things,
 & the vnderstanding of prudence fro everlasting.

5 [The word of God most High, is the foun-
 taine of wisdom, and the everlasting comman-
 dements are the entrance vnto her.]

6 Vnto whom hath the root of wisdom bin
 declared? or who hath known her wise counsels?

7 Vnto whom hath the doctrine of wisdom
 bene discovered and shewed? and who hath vnder-
 stood the manifold entrance vnto her?

8 There is one wise, [even the most hie Crea-
 tor of all things, the Almighty, King of power]
 and very terrible, which sitteth vpon his throne.

9 Hee is the Lord, that hath created her [tho-
 row the holy Ghost:] he hath sene her, numbred
 her, [and measured her.]

10 He hath powred her out vpon al his works,
 and vpon all flesh, according to his gift, and gi-
 ueth her abundantly vnto them that loue him.

11 The feare of the Lord, is glory and glad-
 nesse, and reioicing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart,
 and giueth gladnesse and ioy, and long life.

13 Who so feareth the Lord, it shall goe well
 with him at the last, and hee shall finde fauour in
 the day of his death.

14 [The loue of God is honourable wisdom,
 and vnto whom it appeareth in a vision, they loue
 it for the vision, and for the knowledge of the
 great workes thereof.]

15 The feare of the Lord is the beginning of
 wisdom, and was made with the faithfull in the
 wombe: [she goeth with the cholen women, and
 is known with the righteous and faithfull.]

16 The feare of the Lord is an holy knowledge

17 Holines shall preserve and iustifie the heart,
 and giueth mirth and gladnesse.

18 Who so feareth the Lord, shall prosper, and
 in the day of his end hee shall be blessed.]

19 She hath built her everlasting foundations
 with men, and is giuen to be with their seed.

20 To feare God is the fulnesse of wisdom,
 and filleth men with her fruits.

21 Shee filleth their whole house with [all]
 things desirable, and the garners with the things
 that shee bringeth forth, and both twaine are
 gifts of God.

22 The feare of the Lord is the crown of wis-
 dome, and giueth peace and perfect health: hee
 hath sene her, and numbred her.

23 [She raineth down knowledge and vnder-
 standing of wisdom, and hath brought vnto ho-
 nour them that possessed her.]

24 The feare of the Lord is the roote of wis-
 dome, and her branches are long life.

for wisdom.

25 [In the treasures of wisdom in vnderstan-
 ding and holy knowledge, but wisdom is abhor-
 red of sinners.]

26 The feare of the Lord driueth out sin: and
 when she is present, she driueth away anger.

27 For wicked anger cannot be iustified for
 his rashnesse in his anger shall be his destruction.

28 A patient man will suffer for a time, and
 then shall he haue the reward of ioy.

29 He will hide his words for a time, and ma-
 ny mens lips shall speake of his wisdom.

30 In the treasures of wisdom are the secrets
 of knowledge, but the sinner abhorreth the wor-
 ship of God.

31 If thou desire wisdom, keepe the comman-
 dements, and the Lord shall giue her vnto thee,
 [and will fill her treasures.]

32 For the Feare of the Lord is wisdom & dis-
 cipline: he hath pleasure in faith, and mekenesse.

33 Bee not disobedient to the feare of the Lord,
 and come not vnto him with a double heart.

34 Bee not an hypocrite, that men should
 speake of thee, but take heed what thou speakest.

35 Exalt not thy selfe, lest thou fall and bring
 thy soule to dishonor, and so God discover thy se-
 crets, and cast thee down in the mids of the Con-
 gregation, because thou wouldest not receiue the
 true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the firmness of God to righteousness, Ioue, vnder-
 standing and patience. 11 to trust in the Lord. 13 A curse
 vpon them that are faint hearted and impatient.

M Y sonne, if thou wilt come into the seruice of
 God, [stand fast in righteousness and feare,
 and] prepare thy soule to temptation.

2 Settle thine heart, and be patient: [bow
 down thine eare, and receiue the words of vnder-
 standing,] and shrink not away when thou art
 assailed, [but wait vpon God patiently.]

3 Ioyne thy selfe vnto him, and depart not a-
 way, that thou mayest be increased at the last end.

4 Whatsoeuer cometh vnto thee, receiue it
 patiently, and be patient in the change of thine
 affliction.

5 For as golde [and siluer are] tried in the
 fire, even so are men acceptable in the furnace of
 aduersitie.

6 Beleue in God, and he will helpe thee, or-
 der thy way aright, and trust in him: [hold fast his
 feare, and grow old therein]

7 Ye that feare the Lord, wait for his mercy:
 shrink not away from him, that ye fall not.

8 Ye that feare the Lord, beleue him, and your
 reward shall not faile.

9 O ye that feare the Lord, trust in good things,
 and in the everlasting ioy and mercy.

10 [Ye that feare the Lord, loue him, and your
 hearts shall be lightened.]

11 Consider the old generations [of men, yee
 children,] and marke them wel: was there euer
 any confounded that put his trust in the Lord? or
 who hath continued in his feare & was forsaken?
 or who did he euer despise, that called vpon him?

12 For God is gracious & mercifull, and forgi-
 ueth sins, & sueth in the time of trouble, [& is a
 defender for al them that seeke him in the truth,]

13 Wo vnto them that haue a [feareful heart,
 [and to the wicked lips] & to the faint hands, &
 to

off. 11. 3. 6. 7. 11. 13. 17. 19. 21. 23. 25. 27. 29. 31. 33. 35. 37. 39. 41. 43. 45. 47. 49. 51. 53. 55. 57. 59. 61. 63. 65. 67. 69. 71. 73. 75. 77. 79. 81. 83. 85. 87. 89. 91. 93. 95. 97. 99. 101. 103. 105. 107. 109. 111. 113. 115. 117. 119. 121. 123. 125. 127. 129. 131. 133. 135. 137. 139. 141. 143. 145. 147. 149. 151. 153. 155. 157. 159. 161. 163. 165. 167. 169. 171. 173. 175. 177. 179. 181. 183. 185. 187. 189. 191. 193. 195. 197. 199. 201. 203. 205. 207. 209. 211. 213. 215. 217. 219. 221. 223. 225. 227. 229. 231. 233. 235. 237. 239. 241. 243. 245. 247. 249. 251. 253. 255. 257. 259. 261. 263. 265. 267. 269. 271. 273. 275. 277. 279. 281. 283. 285. 287. 289. 291. 293. 295. 297. 299. 301. 303. 305. 307. 309. 311. 313. 315. 317. 319. 321. 323. 325. 327. 329. 331. 333. 335. 337. 339. 341. 343. 345. 347. 349. 351. 353. 355. 357. 359. 361. 363. 365. 367. 369. 371. 373. 375. 377. 379. 381. 383. 385. 387. 389. 391. 393. 395. 397. 399. 401. 403. 405. 407. 409. 411. 413. 415. 417. 419. 421. 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1185. 1187. 1189. 1191. 1193. 1195. 1197. 1199. 1201. 1203. 1205. 1207. 1209. 1211. 1213. 1215. 1217. 1219. 1221. 1223. 1225. 1227. 1229. 1231. 1233. 1235. 1237. 1239. 1241. 1243. 1245. 1247. 1249. 1251. 1253. 1255. 1257. 1259. 1261. 1263. 1265. 1267. 1269. 1271. 1273. 1275. 1277. 1279. 1281. 1283. 1285. 1287. 1289. 1291. 1293. 1295. 1297. 1299. 1301. 1303. 1305. 1307. 1309. 1311. 1313. 1315. 1317. 1319. 1321. 1323. 1325. 1327. 1329. 1331. 1333. 1335. 1337. 1339. 1341. 1343. 1345. 1347. 1349. 1351. 1353. 1355. 1357. 1359. 1361. 1363. 1365. 1367. 1369. 1371. 1373. 1375. 1377. 1379. 1381. 1383. 1385. 1387. 1389. 1391. 1393. 1395. 1397. 1399. 1401. 1403. 1405. 1407. 1409. 1411. 1413. 1415. 1417. 1419. 1421. 1423. 1425. 1427. 1429. 1431. 1433. 1435. 1437. 1439. 1441. 1443. 1445. 1447. 1449. 1451. 1453. 1455. 1457. 1459. 1461. 1463. 1465. 1467. 1469. 1471. 1473. 1475. 1477. 1479. 1481. 1483. 1485. 1487. 1489. 1491. 1493. 1495. 1497. 1499. 1501. 1503. 1505. 1507. 1509. 1511. 1513. 1515. 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2513. 2515. 2517. 2519. 2521. 2523. 2525. 2527. 2529. 2531. 2533. 2535. 2537. 2539. 2541. 2543. 2545. 2547. 2549. 2551. 2553. 2555. 2557. 2559. 2561. 2563. 2565. 2567. 2569. 2571. 2573. 2575. 2577. 2579. 2581. 2583. 2585. 2587. 2589. 2591. 2593. 2595. 2597. 2599. 2601. 2603. 2605. 2607. 2609. 2611. 2613. 2615. 2617. 2619. 2621. 2623. 2625. 2627. 2629. 2631. 2633. 2635. 2637. 2639. 2641. 2643. 2645. 2647. 2649. 2651. 2653. 2655. 2657. 2659. 2661. 2663. 2665. 2667. 2669. 2671. 2673. 2675. 2677. 2679. 2681. 2683. 2685. 2687. 2689. 2691. 2693. 2695. 2697. 2699. 2701. 2703. 2705. 2707. 2709. 2711. 2713. 2715. 2717. 2719. 2721. 2723. 2725. 2727. 2729. 2731. 2733. 2735. 2737. 2739. 2741. 2743. 2745. 2747. 2749. 2751. 2753. 2755. 2757. 2759. 2761. 2763. 2765. 2767. 2769. 2771. 2773. 2775. 2777. 2779. 2781. 2783. 2785. 2787. 2789. 2791. 2793. 2795. 2797. 2799. 2801. 2803. 2805. 2807. 2809. 2811. 2813. 2815. 2817. 2819. 2821. 2823. 2825. 2827. 2829. 2831. 2833. 2835. 2837. 2839. 2841. 2843. 2845. 2847. 2849. 2851. 2853. 2855. 2857. 2859. 2861. 2863. 2865. 2867. 2869. 2871. 2873. 2875. 2877. 2879. 2881. 2883. 2885. 2887. 2889. 2891. 2893. 2895. 2897. 2899. 2901. 2903. 2905. 2907. 2909. 2911. 2913. 2915. 2917. 2919. 2921. 2

the sinner that goeth * two maner of wayes.
 14. Woe vnto him that is faint hearted, for hee beleueth not: therefore shal he not be defended.
 15. Wo vnto you that haue lost patience, [and haue forsaken the right wayes, & are turned back into froward wayes:] for what will ye do when the Lord shall visit you?
 16. They that feare the Lord, will not disobey his word: and they that * loue him, will keepe his wayes.
 17. They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Law.
 18. They that feare the Lord, will prepare their hearts, and humble their sculies in his sight.
 19. [They that feare the Lord, keepe his commandments, and will be patient till he see them,
 20. Saying, if we doe not repent] we shall fall into the hands of the Lord, and not into the hands of men.
 21. Yet as his greatnesse is, so is his mercy.

CHAP. III.

To us fether and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought our curiously to search out the secrets of God.
 1. **T**HE children of wisdom are the Church of the righteous, and their off-spring is obedience and loue.
 2. Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.
 3. For the Lord will haue the father honoured of the children, & hath confirmed the authority of the mother ouer the children.
 4. Who so honoureth his father, his sinnes shall be forgiven him, [and hee shall abstaine from them, and shall haue his daily desires.]
 5. And he that honoureth his mother, is like one that gathereth treasure.
 6. Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, he shalbe heard.
 7. He that honoureth his father, shall haue a long life, and he that is obedient vnto the Lord, shall comfort his mother.
 8. He that feareth the Lord, honoureth his parents, & doth seruice vnto his parents, as vnto lords.
 9. * Honour thy father and mother, in deede and in word [and in all patience] that thou mayst haue || Gods blessing, [and that his blessing may abide with thee in the end.]
 10. For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.
 11. Reioice not at the dishonour of thy father: for it is not honour vnto thee, but shame.
 12. Seeing that mans glory cometh by his fathers honour, and the reproch of the mother is dishonour to the children.
 13. My sonne, helpe thy father in his age, and grieve him not as long as he lieth.
 14. And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.
 15. For the good intrety of thy father shal not be forgotten, but it shall be a fortresse for thee against sinnes, [and for thy mothers offence, thou shalt be recompensed with good, and it shall be founded for thee in righteousness].
 16. And in the day of trouble thou shalt be remembered: thy sinnes also shall melt away as the yee in the faire weather.
 17. He that forsaketh his father, shal come to sharre,

and he that angreth his mother is cursed of God.
 18. ¶ My sonne, perforce thy doings with meeknesse, so shalt thou be beloued of them that are approued.
 19. The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.
 20. Many are excellent and of renoume: but the secrets are reueiled vnto the meeke.
 21. For the power of the Lord is great, and he is honoured of the lowly.
 22. * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.
 23. [But] what [God] hath commanded thee, thinke vpon that with reuerence, [& be not curious in many of his works:] for it is not needful for thee to see with thine eyes the things that are secret.
 24. Be not curious in superfluous things: for many things are shewed vnto thee above the capacite of men.
 25. The meddling with flesh hath beguiled many, & an euil opinion hath deceived their iudgment.
 26. Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.
 27. A stubborne heart shall fare euil at the last, and he that loueth danger, shall perishe therein.
 28. An heart that goeth two wayes, shall not prosper: and hee that is froward of heart shall stumble therein.
 29. An obstinate heart shall be laden with sorowes: and the wicked man shall heape sinne vpon sinne.
 30. The perswasion of the proud is without remedie, and his steps shall be plucked vp: for the plant of sinne hath taken root in him, [and hee shall not be esteemed.]
 31. The heart of him that hath vnderstanding, shall perceiue secret things, and an attentive eare is the desire of a wise man.
 32. [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the works of righteousness.]
 33. Water quencheth burning fire, * & almes * taketh away sinnes.
 34. And hee that rewardeth good deeds will remember it afterward, & in the time of the fall, he shall find a stay.

CHAP. IIII.

Almes must be done with good heart. 12 The studie of wisdom, and her fruit. 20 An exhortation to reuere euill, and to doe good.
MY sonne, defraud not the * poore of his liuing, * and make not the needy eyes to wait long.
 2. Make not an hungry soule sorowfull, neither vex a man in his necessitie.
 3. Trouble not the heart that is grieved, and deferre not the gift of the needy.
 4. Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore.
 5. Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.
 6. For if he curse thee in bitterness of his soule, his prayer shalbe heard of him that made him.
 7. Be courteous vnto the company [of poore, and humble thy soule vnto the elder,] and bow downe thine head to a man of worship.
 8. Let it not grieve thee to bow downe thine care vnto the poore, [but pay thy debt,] and giue him a friendly answer.
 9. ¶ Deliuer him that suffreth wrong, from the hand

* Phil. 2. 3.

* Psal. 131. 2. Prov. 3. 1. 27. Rom. 12. 3.

* Dan. 4. 27. Psal. 41. 1.

* Deut. 15. 7.

* Tobit. 4. 7.

* Job. 14. 23. 24.

* Exod. 20. 12. Deut. 5. 16. Mat. 23. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3. 6. from

37. 20

double

hand of the oppressour, and be not faint hearted
|| when thou iudget.

10 Be as a father vnto the fatherlesse, and as
an husband vnto thy mother, so shalt thou be as
the fountaine of the most High: and hee shall loue
thee more then thy mother doeth.

11 Wisdome exalteth her children, and recei-
veth them that seeke her, [and will goe before
them in the way of righteousness.]

12 He that loveth her, loveth life, & they that
seeke life in the morning, shall have great joy.

13 He that keepeth her, shall inherit glory: for
vnto whom she enticeth him the Lord will bleesse.

14 They that honour her, shall be the servants
of the holy One, and them that loue her, the Lord
doeth loue.

15 Who so giueth eare vnto her, shall iudge the
nations, & he that goeth vnto her shall dwell safely.

16 He that is faithful vnto her, shall haue her in
possession, and his generation shall possesse her.

17 For first she wil walke with him by crooked
wayes, & bring him vnto feare, & dread, and tor-
ment him with her discipline, vntill she haue tried
his soule, & haue proued him by her iudgements.

18 Then will she returne the streight way vn-
to him, and comfort him, and shew him her se-
crets, [& haue vpon him the treasures of know-
ledge, and vnderstanding of righteousness.]

19 But if he goe wrong, she will forsake him, &
giue him ouer into the hands of his destruction.

20 [My sonne,] make much of time, and
eschew the thing that is euill,

21 And be not ashamed [to say the truth] for
thy life: for there is a shame that bringeth sinne,
and a shame that bringeth worship and fauour.

22 Accept no person against thine owne consci-
ence, that thou be not confounded to thine owne
decay, [& forbear not thy neighbor in his fault.]

23 And keepe not back counsell when it may
do good, neither hide thy wisdom when it may
be famous.

24 For by these like is wisdom knowne, and
learning by the words of the tongue, [and coun-
sell, wisdom and learning by the talking of
the wise, and stedfastnesse in the workes of right-
eousnesse.]

25 In no wise speake against the worde of
truth, but be ashamed of the lyes of thine owne
ignorance.

26 Be not ashamed to confesse thy sinnes, and
resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man,
neither accept the person of the mighty.

28 Strive for the truth vnto death, [and de-
fend iustice for thy life,] and the Lord God shall
fight for thee [against thine enemies.]

29 Be not hattie in thy tongue, neither slacke
and negligent in thy works.

30 Be not as a Lion in thine owne house, nei-
ther beate thy seruants for thy fantasie, [nor op-
presse them that are vnder thee.]

31 Let not thine hand be stretched out to re-
ceiue, and shut when thou shouldest giue.

CHAP. V.

1 Riches may not put any confidence, 2 The prynces of
God ought to be feared, and repentance may not be deferred.

Trust not vnto thy riches, and say not, I haue
enough for my life: [for it shall not helpe in
the time of vengeance and indignation.]

3 Follow not thine owne minde, and thy
strength to walke in the wayes of thine heart:

4 Neither say thou, [Howe haue I strength?] or who will bring me vnder for my
workes? for God the auenger will reuenge the
wrong done by thee.

5 And say not, I haue sinned, & what euill hath
come vnto me? for the Almighty is a patient re-
warder, but he will not leaue thee vnpunished.

6 Because thy sinne is forgiven, be not with-
out feare, to heape sinne vpon sinne.

7 And say not, The mercy of God is great:
hee will forgive my manifold sinnes for mercie
and wrath come from him, and his indignation
commeth downe vpon sinners.

8 Make no trying to turne vnto the Lord,
and put not off from day to day: for suddenly shall
the wrath of the Lord breake forth, and in thy
security thou shalt be destroyed, and thou shalt
perish in time of vengeance.

9 Trust not in wicked riches: for they shall not
helpe thee in the day of punishment [& vengeance.]

10 Be not caried about with every wind, and
goe not into every way: for so doeth the sinner
that hath a double tongue.

11 Stand fast in thy sure vnderstanding [and
in the way and knowledge of the Lord] and haue
but one manner of word, [and follow the word
of peace and righteousness.]

12 Be humble to heare the word of God, that
thou mayest vnderstand it, and make a true an-
swere with wisdom.

13 Be swift to heare good things, and let thy
life be pure, and giue a patient answer.

14 If thou hast vnderstanding, answer thy
neighbor: if not, lay thine hand vpon thy mouth,
[lest thou be trapped in an vndiscreet word, and
so be blamed.]

15 Honour and shame is in the talke, and the
tongue of a man causeth him to fall.

16 Be not couned a talebearer, and lie not in
wait with thy tongue: for shame [& repentance]
follow the chiefe, & an euill condemnation is ouer
him that is double tongued: [but hee that is a
backbiter, shall be hated, enuied, and confounded.]

17 Doe not rashly, neither in small things nor
in great.

CHAP. VI.

1 It is the pryncipe of a sinner to be euill tongued, 6 Of friend-
ship. 11 Desire to be taught.

Be not of a friend [thy neighbours] enemy: for
such shall haue an euill name, shame and re-
proch, and hee shall be in infamy as the wicked that
hath a double tongue.

2 Be not proud in the deuce of thine owne
mind, lest thy soule rene thee as a bull,

3 And eat vp thy leaues, & destroy thy fruite, &
so thou be left as a dry tree [in the wildernes.]

4 For a wicked soule destroyeth him that hath
it, and maketh him to be laughed to scorne of
his enemies, [and bringeth him to the portion
of the vngodly.]

5 A sweete talke multiplieth the friends [and
pacifieth them that be at variance,] and a sweete
tongue increaseth much good talke.

6 Hold friendship with many, neuertheless
haue but one counsellor of a thousand.

7 If thou gettest a friend, proue him first, and
be not hattie to credit him.

8 For some man is a friend for his own occa-
sion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to eni-
mity, & taketh part against thee, & in contention
he

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he will declare thy shame.
10. Against some friend is but a companion at the table, and in the day of thine affliction hee continueth not.
11. But in thy prosperitie he will be as thow thy selfe, and will vie liberty ouer thy seruants.
12. If thou be brought low, he will be against thee, and will hide himselfe from thy face.
13. Depart from thine enemies, and beware of thy friends.
14. A faithfull friend is a strong defence, and he that findeth such one findeth a treasure.
15. A faithfull friend ought not to be changed for any thing, and the weight [of gold and siluer] is not to be compared to the goodnesse [of his faith].
16. A faithfull friend is the medicine of life [and immortality], and they that feare the Lord, shall find him.
17. Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.
18. ¶ My sonne, receiue doctrine from thy youth vnto thine old age.
19. Go to her as one that ploweth, & soweth, and wait for her good fruits: for thou shalt haue but little labour in her worke: but thou shalt eate of her fruits right soone.
20. How exceeding sharpe is shee to the vnlearned? he that is without iudgement, will not remaine with her.
21. Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.
22. For they haue the name of wisdom, but there be but few that haue the knowledge of her.
23. [For with them that know her, she abideth vnto the appearing of God.]
24. Giue eare, my sonne, receiue my doctrine, and refuse not my counsell,
25. And put thy feet into her linkes, and thy necke into her chaine.
26. Bow downe thy shoulder vnto her, and beare her, and be not weary of her bands.
27. Come vnto her with thy whole heart, and keepe her wayes with all thy power.
28. Seeke after her, and search her, and she shall shew thee: and when thou hast gotten her, forsake her not.
29. For at the last thou shalt finde rest in her, and that shall be turned to thy ioy.
30. Then shall her fetters bee a strong defence for thee, [and a sure foundation] and her chaines a glorious rayment.
31. For there is a golden ornament in her, and her bands are the laces of purple colour.
32. Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.
33. My sonne, if thou wilt, thou shalt be taught, & if thou wilt apply thy mind, thou shalt be wily.
34. If thou loue to heare, thou shalt receiue [doctrine], and if thou delight in hearing, thou shalt be wise.
35. Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.
36. ¶ Desire to heare all godly talke, & let not the graue sentences of knowledge escape thee.
37. And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.
38. Let thy mind be vpon the ordinances of the

Lord, and be continually occupied in his commandments: so shall he establish thine heart, and giue thee wisdom at thine owne desire.

CHAP. VII.

¶ We must forsake euill, and yet not hurt our selves. 23 The husband of the wife: toward his wife, his children, his seruants, his father, and mother.

¶ O no euill: so shall no harme come vnto thee.
2. Depart from the thing that is wicked, and sinne shall turne away from thee.
3. My sonne, sowe not vpon the furrowes of vnrightheousnes, lest that thou reap them seven fold.
4. Aske not of the Lord preeminence, neither of the King the seat of honour.
5. ¶ Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisdom in the presence of the King.
6. Seeke not to be made a Iudge, lest thou be not able to take away iniquity, and lest thou, fearing the person of the mighty, shouldst commit an offence against thine vprightnesse.
7. Offend not against the multitude of a city, and call not thy selfe among the people.
8. ¶ Binde not two sinnes together: for in one sinne shalt thou not be vnpunished.
9. Say not, God will look vpon the multitude of mine oblations, and when I offer to the most High Goh, he will accept it.
10. Be not faint hearted when thou makest thy prayer, neither slacke in giuing of almes.
11. Laugh no man to scorn in the heavines of his soule: for [God which seeth all things] is he that can bring downe and set vp againe.
12. Sowe not a lie against thy brother, neither do the same against thy friend.
13. Vse not to make any manner of lie: for the custome thereof is not good.
14. Make not many words when thou art among the Elders, neither repeat a thing in thy prayer.
15. Hate not laborious worke, neither the husbandry, which the most High hath created.
16. Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.
17. Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.
18. Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.
19. Depart not from a wife and good woman, [that is fallē vnto thee for thy portion is the feare of the Lord:] for her grace is aboue gold.
20. ¶ Whereas thy seruant worketh truly, in treat him not euill, nor the hireling that bestoweth himselfe wholly for thee.
21. Let thy soule loue a good seruant, and defraud him not of libertie, [neither leaue him a poore man.]
22. ¶ If thou haue cattell looke wel to them, & if they be for thy profit, keepe them with thee.
23. ¶ If thou haue sonnes, instruct them, and hold their necke from their youth.
24. If thou haue daughters, keepe their body, and shew not thy face cherefull toward them.
25. Marry thy daughter, and so shalt thou performe a weighty matter: but giue her to a man of vnderstanding.
26. If thou haue a wife after thy mind, forsake her not, but commit not thy selfe to the hatefull.
27. Honour thy father from thy whole heart, and forget not the sorowes of thy mother.
28. Remember that thou wast born of them, & bow

Or earnestly. *Psalm. 1. 23.*
Job. 9. 1. 2. Psalm. 143. 1. ecc. 7. 18. Luke 18. 12.
Chap. 5. 5.
1. Sam. 2. 7.
Mat. 18. 6. 5. 7. 1. Rom. 12. 13.
Leuit. 19. 13. 14. Chap. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

How canst thou recompense them the things that they have done for thee?

29 ¶ Fear the Lord with all thy soule, and honour his ministers.

30 Love him that made thee, with all thy strength, and forsake not his seruants.

* Deut. 10. 12, 19.

* Levit. 19. 3. 4.
Num. 15. 15.

31 Feare the Lord with all thy soule, and honour the Priests, and giue them their portion, as it is commanded thee, the first fruits [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first fruits of the holy things.

32 Set not thine hand vnto the poore, that thy blessing [and reconciliation] may be accomplished.

* 1st. Lib. 1. 1.

* Job. 1. 4. 7.
and 4. 1. 7.

33 Liberalitie please th al men liuing, & from the dead refrain it not.

* Rom. 12. 15.

* Math. 25. 36.

34 ¶ Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

35 ¶ Bee not slow to visit the sicke: for that shall make thee to be beloved.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer do amiss.

CHAP. VIII.

Strive not with a mighty man, lest thou fall into his hands.

* Math. 5. 29.
* Chap. 31. 6.

2 ¶ Make not variance with a rich man, lest he on the other side weigh downe thy weight: for gold [and silver] hath destroyed many, and hath corrupted the hearts of kings.

3 ¶ Strive not with a man that is full of words, and lay no strokes vpon his fire.

* Eccl. 4. 1.

4 ¶ Play not with a man that is vntaught, lest thy kinred be dishonoured.

* Levit. 19. 12.

5 ¶ Despise not a man that turneth himselfe away from sin, nor cast him not in the teeth with all, but remember that we are all worthy blame.

* Chap. 6. 36

6 ¶ Dishonour not a man in his old age: for they were as we which are not old.

7 Be not glad of the death of thine enemy, but remember that we must die all, [and so enter into ioy.]

8 ¶ Despise not the exhortation of [Elders] that be wise, but acquaint thy self with their wise sentences: for of them shalt thou learne wisdom [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

* Chap. 29. 4.

9 Go not from the doctrine of the Elders: for they have learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answere in the time of need.

* Gen. 4. 8.

10 Kindle not the coles of sinners [when thou rebukest them,] lest thou bee burnt in the fierie flames [of their sinnes.]

* Prov. 25. 4.

11 Rise not vp against him that doeth wrong, that he lay not wait as a spie for thy mouth.

12 ¶ Lend not vnto him that is mightier then thy selfe, for if thou lendest him, count it but lost.

13 Be not surer of thy power, for if thou be surty, thinke to pay it.

14 Go not to law with the Iudge, for they will giue sentence according to his owne honour.

15 ¶ Trauel not by the way with him, lest he doe thee iniury: for he followeth his owne wilfulnes, & so shalt thou perish through his folly.

16 ¶ Strive not with him that is angry, and go not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe, he will overthrow thee.

17 Take no counsell at a foole: for he cannot

keepe a thing close.

18 Do no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart to euery man, lest he be vnthankfull to thee, [and put thee to reproofe.]

CHAP. IX.

20 ¶ An old friend is to be preferred before a new.

21 ¶ Not ielous ouer thy wife of thy bosome, neither teach her by thy meanes an euill lesson.

22 ¶ Giue not thy life vnto a woman, lest she overcome thy strength, and so thou be confounded.

23 ¶ Meet not an harlot, lest thou fall into her snare.

24 ¶ Wee not the company of a woman that is a finger, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

25 ¶ Take not on a maid, that thou fall not by that that is precious in her.

26 ¶ Cast not thy minde vpon harlots [in any manner of thing,] lest thou destroy [both thy selfe and] thine heritage.

27 ¶ Doe not about gazing in the streetes of the citie, neither wander thou in the secret places thereof.

28 ¶ Turn away thine eye from a beautiful woman, and looke not vpon others beauty: for many haue perished by the beauty of women: for through it loue is kindled as a fire.

29 ¶ [Euery woman that is an harlot] shall be troden vnder foot as doung, of euery one that goeth by the way.

30 Many wondering at the beauty of a strange woman, haue bene cast out: for her words burne as a fire.

31 Sit not at al with another mans wife, [neither lie with her vpon the bed,] nor banquet with her, lest thine heart incline vnto her, & so through thy desire fall into destruction.

32 ¶ Forsake not an old friend: for the newe shall not be like him: a new friend is as new wine: when it is old thou shalt drinke it with pleasure.

33 ¶ Desire not the honour [and riches] of a sinner: for thou knowest not what shal be his end.

34 Delight not in the thing that the vngodly haue pleasure in, but remember that they shal not be found iust vnto their graue.

35 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towers of the city.

36 Trye thy neighbour as neere as thou canst, and aske counsell of the wife.

37 ¶ Let thy talke be with the wife, and all thy communication in the Law of the most High.

38 Let iust men eate and drinke with thee, and let thy reioycing be in the feare of the Lord.

39 In [the hands of the craftsmen] shall the works be commended, and the wise prince of the people by his wordes, [and the word by the wisdom of the Elders.]

40 A man full of words is dangerous in his city, and he that is rash in his talking shal be hated.

CHAP. X.

1 ¶ Of Kings and Iudges.

2 ¶ A wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

* Gen. 4. 1. 2.
and 34. 2.
* Prov. 5. 3.

* Math. 5. 28.

* Gen. 34. 1. 7.
2 Sam. 11. 2. 3. 10. 17. 19. and 12. 20.

* Iudg. 9. 3.
2 Sam. 15. 15.

* Chap. 6. 36. 38.
* Eccl. 6. 37. 15.
* Deut. 6. 7. and 11. 19.

10, the workman is prayed according to the work.

2. As the Judge of the people is himselfe, so are his officers, and what manner of man the ruler of the city is, such are all they that dwell therein.

3 * An vnwife king destroyeth his people,
but where they that be in authoritie, are men of
vnderstanding, therethe city prospereth.

4 The gouernment of the earth is in the hand of the Lord, [and all iniquity of the nations is to be abhorred,] and when time is, hee will set vp a profitable ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the scribes will he lay his honor.

6 * Bee not angry for any wrong, with thy neighbour, and doe nothing by inurious practices.

7 Pride is hatefull before God and man, and by both doth one commit iniquitie.

8 Because of vnrighteous dealings, & wrongs
and riches gotten by deceite, the kingdome is
translated from one people to another.

9 There is nothing worse then a covetous man[why art thou proud,O earth & athes? there is not a more wicked thing then to loue monie:] for such one would euen sell his soule,and for his life every one is compelled to pull out his owne bowels.

10 [All tyranny is of small endurance, and the disease that is hard to heale, is grievous to the Physician.]

11 The Phyfition cutteth off the fore difeafe,
and he that is to day a king to morrow is dead.

12. Why is earth and ashes proud, seeing that when a man dyeth, hee is the heire of serpents, beasts and wormes?

13 The beginning of mans pride is to fall away from God, and to turns away his heart from his maker.

14 For pride is the original of sinne, & he that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.

15 The Lord hath *cast downe the thrones of
the [proud] princes, and set vp the meeke in their
stead.

16 The Lorde plucketh vp the rootes of the
[proud] nations, and planteth the lowly with
glory among them.

17 The Lord overthroweth the landes of the heathen, and destroyeth them vnto the foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 [God destroyeth the memorial of] proud,
and leaveth the remembrance of the humble.]

19. Pride was not created in men, neither wrath
in the generation of women.

20 There is a feed of man which is an honorable feede: the honourable feede are they that feare the Lord: there is a feede of man, which is

without honour: the feede without honour, are they that transgresse the commandements of the Lord: it is a feede that remaineth which feareth the Lord, and a faire plaint, that loueth him: but they are a feed without honour that despise the law, and a deceiuaible feede that breake the commandements.

21 He that is the chiefe among the brethren, is
honourable: so are they that feare the Lord in his
fight.

22 The feare of the Lord causeth that the king-

domes faileth not, but the kingdome is lost by
cruelty and pride.

23 The feare of the Lord is the glory aſwel of
the rich and the noble, as of the poore.

24 It is not meete to dispise the poore man
that hath vnderstanding, neither is it conuenient
to magnifie the rich that is a wicked man.

25 The great man and the iudge and the man
of authoritie, are honorable, yet is there none of
them greater, then he that feareth the Lord.

26 ¶ Vnto the seruant that is wife, shall they that are free do seruice: he that hath knowledge, will not grudge when hee is reformed, [and the ignorant shall not come to honour.]

27 Seeke not excuses when thou shouldest do thy worke, neither bee ashamed thereof through pride in the time of aduerſitie.

28 *Better is he that laboureth and hath plenty of all things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy selfe praise by meeknesse, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth a-
gainst himselfe? or honour him that dishonou-
reth his owne soule?

31 The poore is honoured for his knowledge
[and his feare,] but the rich is had in reputation
because of his goods.

32 Hee that is honoured in pouertie, howe much more shall he bee when he is rich? and hee that is vnhoneft being rich? howe much more will he be so when he is in pouertie?

CHAP. XI.

2. The praise of humility. 3. After the outward appearance ought we not to judge. 7 Of rash judgements 14. All things come of God. 19. All men are not to be brought into some house.

Wisdomē * lifteth vp the head of him that
is lowe, and maketh him to sit among
great men.

2 Commend not a man for his beautie, neither despise a man in his vtter appearance.

3 The Bee is but small among the foules, yet
doth her fruit passe in sweetnesse.

4 Bee not proude of clothing and rayment.
*and exalt not thy selfe in the day of honour: for
the workes of the Lord are wonderfull, [and glorious] secrete [and vnknown] are his workes among men.

5 Many tyrants haue sit downe vpon the earth
*and the vnlikely haue worne the crowne.

6 Many mightie men haue beene brought to dishonour, and the honourable haue beene deli- uered into other mens hands.

7 ¶ Blame no [man] before thou hast inquired the matter: vnderstand first, and then reforme [righteously.]

¶ * Give no sentence, before thou hast heard
the cause, neither interrupt men in the middes of
their tales.

9 Strive not for a matter that thou hast not to do with, and sit not in the judgement of sinners.

10 My sonne, meddle not with many matters :
*for if thou gaine much, thou shalt not bee
blamelesse, and if thou follow after it, yet shalt
thou not attaine it, neither shalt thou escape,
though thou flee from it.

11 * There is some man that laboureth and
taketh paine, and the more he hafteth, the more
he wanteth.

12 Againethere is some that is flouthfull, and
X x *hath

Joh. 12. 10.

* hath need of helpe: for hee wanteth strength, and hath great povertie, yet the eye of the Lords looketh vpon him to good, and setteth him vp from his low estate.

* Job. 1. 12.
p. 38. 4.

13 And he littest vp his head, so that many men maruell at him, [and giue honour vnto God.]

14 Prosperitie and aduersitie, life and death, povertie and riches come of the Lord.

15 Wisdome and knowledge and vnderstanding of the Law are of the Lord: loue and good workes come of him.

16 Error and darknesse are appointed for sinners, and they that exalt themselves in euill, waxe olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for ever.

18 ¶ Some man is rich by his care and nigardship, and this is the portion of his wages.

* Luke 12. 19.

19 In that he saith, I haue gotten rest, and now will I eate continually of my goods, yet he considereth not, that the time draweth neere, that he must leaue all these things vnto other men; and die himselfe.

20 Stand thou in thy state, & exercise thy selfe therein, & remaine in thy worke vnto thine age.

21 Maruell not at the workes of sinners, but trust in the Lord, and abide in thy labor: for it is an easie thing in the sight of the Lord, suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperity soone to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? & what good thing shall I haue hereafter?

24 Again say not, I haue enough, and possesse many things, and what euill can come to mee hereafter?

* Job. 12. 19.

25 ¶ In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death, to rewarde a man according to his wayes.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discouered.

28 Iudge none blessed before his death: for a man shall be known by his children.

29 Bring not euery man into thy house: for the deceitfull haue many trains [and are like stomackers that belch stinckingly.]

30 As a Partrich is taken vnder a basket, [and the hind is taken in the snare] so is the heart of the proude man, which like a spie watcheth for thy fall.

31 For he lyeth in wait and turneth good vnto euill, and in things worthy praise he will finde some fault.

32 Of one litle sparke is made a great fire, [& of one deceitfull man is blood increased:] for a sinfull man layeth waite for blood.

33 Beware of a wicked man, for hee imagineth wicked things to bring thee into a perpetual shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, & drine thee from thine owne.

CHAP. XII.

2 ¶ Vnto whom we ought to doe good, 10 ¶ Enuies ought not to be trusted.

¶ When thou wilt doe good, know to whom thou doest it, so shalt thou bee thanked for thy benefits.

* Gal. 6. 10.
1. ¶ Doe good vnto the righteous, and then shalt finde [great] reward, though not of him; yet of the most High.

2 He cannot haue good that continueth in euill and giueth no almes, [for the most High hateth the sinners, & hath mercie vpon them that repent.]

3 Giue vnto such as feare God, and receiue not a sinner.

4 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, & giue it not vnto him, least he ouercome thee thereby: els thou shalt receiue twise as much euill for all the good that thou doest vnto him.

5 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, & keepeth them against the day of horrible vengeance.

6 Giue vnto the good, and receiue not the sinner.

7 A friend cannot be knownen in prosperitie, neither can an enemy be vnknownen in aduersitie.

8 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

9 Trust neuer thine enemy: for like as a yron rusteth, so doth his wickednesse.

10 And though hee make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt be to him as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

11 Set him not by thee, least hee destroy thee and stand in thy place.

12 Neither let him at thy right hand, least he seeke thy roome, and thou at the last remember my words, and be pricked with my sayings.

13 Binde not two sinnes together: for there shall not one be vnpunished. * Chap. 7. 8. & 31.

14 Who will haue pity on the charmer, that is stung of the serpent? or of all such as come neere the beasts? so is it with him that keepeth companie with a wicked man, and wrappeth himselfe in his sinnes.

15 For a season will hee bide with thee: but if thou stumble hee tarrieth not.

16 ¶ An enemy is sweet in his lips: he can make many good words, & speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throw thee into the pit: and if he may find opportunitie, he will not be satisfied with blood. * Jer. 9. 1. & 6.

17 If aduersitie come vpon thee, thou shalt find him there first, and though he pretend to helpe thee, yet shall he vnderminde thee: he will shake his head, and clappe his hands, and will make many words, and disguise his countenance.

CHAP. XIII.

1 ¶ The companies of the proude and of the rich are to be eschewed. 15 ¶ The law of God, 17 ¶ Like doe companie with their like.

¶ He that toucheth pitch shall be defiled with it: and he that is familiar with the proude, shall be like vnto him. * Deut. 7. 5.

2 Burthen not thy selfe about thy power, whilest thou liuest, and companie not with one that is mightier, and richer then thy selfe: for how agree the kerle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, & threatneth with all: but the poore beeing oppressed must interuite: if the rich haue done wrong, hee must

must yet be intreated: but if the poore harte doe
it, he shall straightwayes be threatened.

4 If thou be for his profit, he vseth thee: but
if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with
thee: yea, he will make thee a bare man, and will
not care for it.

6 If he haue need of thee, he wil defraud thee,
and will laugh at thee, & put thee in hope, & giue
thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meare, vntill
he haue sutt thee cleane vp twise or thrise, and at
the last hee will laugh thee to scorne: afterward,
when he seeth thee, he will forsake thee, and shake
his head at thee.

8 [Submit thy selfe vnto God, and write vp-
on his hand]

9 Beware that thou bee not deceived in thine
owne conceit, and brought downe by thy simple-
nesse: [be not too humble in thy wisdom.]

10 ¶ If thou be called of a mightie man, ab-
sent thy selfe: so shall he call thee the more oft.

11 Praise not thou vnto him, i thou be not shut
out, but goe not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speech,
but beleue not his many words: for with much
communication he will tempt thee, and laughing-
ly will he grope thee.

13 He is vnnmercifull and keepeth not promise:
he will not spare to doe thee hurt, and so put thee
in prison.

14 Beware, and take good heed: for thou wal-
kest in perill of thine overthrowing: when thou
hearest this, awake in thy sleepe.

15 Loose the Lord all thy life, and call vpon
him for thy saluation.

16 ¶ Every beast loueth his like, and every
man loueth his neighbour.

17 All flesh will resort to their like, and every
man will keepe company w such as he is himselfe.

18 How can the wolfe agree with the lambe?
no more can the vngodly with the righteous.

19 What fellowship hath hyena with a dog?
and what peace is between the rich & the poore?

20 As the wild ass is the Lyons pray in the wil-
dernes, so are poore men the meat of the rich.

21 As the proud hate humilitie, so do the rich
abhorre the poore.

22 If a rich man fall, his friends ser him vp a-
gaine: but when the poore falleth, his friends
driue him away.

23 If a rich man offend, he hath many helpers:
hespeaketh proude wordes, and yet men iustifie
him: but if a poore man faile, they rebuke him, &
though hespeake wisely, yet can it haue no place.

24 When the rich man speaketh, every man
holdeth his tongue, and looke what he saith, they
praise it vnto the cloudes: but if the poore man
speake, they say, What fellow is this? and if hee
doe amisse, they will destroy him.

25 Riches are good vnto him that hath no
sinne [in his conscience] and pouertie is euill in
the mouth of the vngodly.

26 The heart of a man chaugeth his counte-
nance, whether it be in good or euill.

27 A cheerefull countenance is a token of a
good heart: for it is an hard thing to know the
secrets of the thought.

CHAP. XIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21
Happie is he that continueth in wisdom.

Blessed is the man that hath not fallen by the
word of his mouth, and is not tormented
with the sorow of sinne.

2 Blessed is he that is not condemned in his con-
science, & is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard, and
what should an enuious man doe with money?

4 He that gathereth together from his owne
soule, heapeth together for others, that wil make
good cheare with his goods.

5 He that is wicked vnto himselfe, to whome
will he be good? for such one can haue no plea-
sure of his goods.

6 There is nothing worse, then when one en-
uieth himselfe: and this is a reward of his wic-
kednesse.

7 And if hee doe any good, he doeth it not
knowing thereof, and against his will, and at the
last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he
turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of
a portion, and his wicked malice withereth his
owne soule.

10 A wicked eye enuieth the bread, and there
is scarcenesse vpon his table.

11 My sonne, do good to thy selfe of that thou
hast, and giue the Lord his due offerings.

12 Remember that death carieth not, and that
the covenant of y graue is not shewed vnto thee.

13 Doe good vnto thy friend before thou
die, and according to thine abilitie stretch out
thine hand, and giue him.

14 Defraud not thy selfe of the good day, & let
not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauels vnto ano-
ther, & thy labours for y diuiding of y heritage?

16 Giue and take and sanctifie thy soule:
[worke thou righteously before thy death:]
for in the hell there is no meat to find.

17 ¶ All flesh waxeth old as a garment, & this
is y condition of all times, Thou shalt die y death.

18 As the greene leaues on a thicke tree, some
fall, and some growe, so is the generation of flesh
and blood: one cometh to an end, and another
is borne.

19 All corruptible things shall faile, and the
workethereof shall goe withall.

20 [Every excellent worke shall be iustified, and
he that worketh it, shall haue honour thereby.]

21 ¶ Blessed is the man that doth meditate ho-
nest things by wisdom, [and exerciseth himselfe
in iustice,] and hee that reasoneth of holy things
by his vnderstanding,

22 Which considereth in his heart her wayes,
and vnderstandeth her secrets.

23 Goethou after her as one that seeketh her
out, and lie in wait in her wayes.

24 Hee shall looke in at her windowes, and
hearken at her doores.

25 He shall abide beside her house, & faste a stake
in her walles: he shall pitch his tent besides her.

26 And hee shall remaine in the lodging of
good men, & shall set his children vnder her co-
uering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate,
and in her glory shall he dwell.

CHAP. XV.

1 The goodness which followeth him that feareth God. 8 God
reioiceth and alleth off the sinners. 11 God nameth the antheur
of euill.

Which is a wild
beast that counter-
faireth the voyce
of men, and so en-
uiceth them out of
their houses, and
deuoureth them.

His that feareth the Lord, will doe good: and
he that hath the knowledge of the Law, will
keepe it sure.

As an [honourable] mother shall she meet
him, and she, at his wife married of a virgine, will
receiue him.

With the bread [of life] and vnderstanding
shall shee feed him; and giue him the * water of
[wholesome] wisdom to drinke.

He shall assure himselfe in her, and shall not
be moued, and shall hold himselfe fast by her, and
shall not be confounded.

She shall exalt him about his neighbours,
and in the mids of the Congregation shall she
open his mouth: [with the spirit of wisdom and
vnderstanding shall she fill him, and clothe him
with the garment of glory.]

She shall cause him to inherite ioy, and the
crown of gladnesse, and an euerslasting name.

But foolish men will not take holde vpon
her: [but such as haue vnderstanding, will meet
her:] the sinners shall not see her.

For she is farre from pride and deceit, [and
men that lie cannot remember her: [but men of
truth shall haunt her, and shall prosper euery vnto
the beholding of God.]

Praise is not seemely in the mouth of the
sinner: for that is not sent of the Lord.

But if praise come of wisdom, [and bee
plenteous in a faithfull mouth] then the Lord wil
prosper it.

Say noethon, It is through the Lord that I
turne backe: for thou oughtest not to doe the
things that he hateth.

Say noethon, Hee hath caused me to erre:
for he hath no need of the sinfull man.

The Lord hateth all abomination [of cri-
mour:] and they that feare God, loue it not.

He made man from the beginning, and
left him in the hand of his counsell, [and giue
him his commandements and precepts.]

If thou wilt, thou shalt obseue the com-
mandements, and testifie thy good will.

Hee hath set water and fire before thee:
stretch out thine hand vnto which thou wilt.

Before man is life and death, [good and
euill:] what him lieth shall be giuen him.

For the wisdom of the Lord is great, and
he is mightie in power, and beholdeth all things
continually.

And the eyes [of the Lord] are vpon
them that feare him; & he knoweth all the works
of man.

He hath commanded no man to doe vn-
godly, neither hath he giuen any man licence to
sinne [for he desireth not a multitude of infidels,
and vnprofitable children.]

CHAP. XVI.

*Of vngodly and wicked children. 17 No man can hide himselfe
from God. 24 An exhortation to the retaining of instruction.*

Neither doth the multitude of vnprofitable chil-
dren, neither delight in vngodly children:
though they be many, reioyce not in them, except
the feare of the Lord be with them.

Trust noethon to their life, neither rest vpon
their multitude.

For one that is iust, is better then a thou-
sand such, and better it is to die without children,
then to leaue behind him vngodly children.

For by one that hath vnderstanding, shall
the citie be inhabited: but the stocke of the wic-

ked shall be wasted incontinently.

Many such things haue I seene & mine eyes,
& mine eare hath heard greater things then these.

In the congregation of the vngodly shall
a fire be kindled, and among vnfaithfull people
shall the wrath be set on fire.

He spared not the old gyants, which were
rebellious, trusting to their owne strength.

Neither spared hee whereas Lot dwelt,
those whom he abhorred for their pride.

He had no pittie vpon the people that were
destroyed, and putted vp in their sinnes:

And so hee preserved the sixe hundred
thousand footemen, that were gathered in the
hardnesse of their heart, in afflicting them, and
pitying them, in smiting them and healing them,
with mercie and with chastisement.

Therefore if there be one stiffnecked among
the people, it is marvell if he escape vnpunished:
for mercie and wrath are with him: he is mighty
to forgive and to powre out displeasure.

As his mercie is great, so is his punishment
also: he iudgeth a man according to his works.

The vngodly shall not escape with his spoile,
and the patience of the godly shall not be delayed.

He will giue place to all good deedes, and
euery one shall find according to his works, [and
after the vnderstanding of his pilgrimage.]

The Lord hardened Pharaoh, that he should
not know him, and that his workes should bee
known vpon the earth vnder the heauen.

His merole is known to all creatures: hee
hath separated his light from the darkenesse with
an adamant.

Say not thou, I will hide my selfe from the
Lord: for who wil thinke vpon me from aboue?
I shall not be knownen in so great an heape of peo-
ple: for what is my soule among such an infinite
number of creatures?

Beholde the heauen, and the * heauen of
heavens, which are for God, the depth, and the
earth, and all that therein is, shall be moued when
he shall visit.

All the world which is created and made
by his will, the mountaines also, and the founda-
tions of the earth shall shake for feare, when the
Lord looketh vpon them.

These things doeth no heart vnderstand
worthily, [but he vnderstandeth euery heart.]

And who vnderstandeth his wayes? and
the storme that no man can see? for the most part
of his works are hid.

Who can declare the works of his righte-
ousnes? or who can abide them? for his ordinance
is farre off, & the trying out of all things faileth.

He that is humble of heart, will consider
these things: but an vnwise and erroneous man
casteth his mind vpon foolish things.

My son, hearken vnto me, and learne know-
ledge, and make my words with thine heart.

I will declare thee weightie doctrine, and I
will instruct thee exactly in knowledge.

The Lord hath set his works in good order
from the beginning, and part of them hath hee
sundred from the other when he first made them.

He hath garnished his works for euery
their beginnings so long, as they shall endure, they
are not hungry nor wearied in their labours, nor
cease from their offices.

None of them hindereth another, neither
was any of them disobedient vnto his words.

29. After

* Job 4. 18.

* Gen. 1. 29.

* Jerem. 31. 3.

* Psal. 94. 19, 20.
Job 4. 13.

* Chap. 31. 2, 12.

* Gen. 6. 4.

* Gen. 19. 31, 32.

* Num. 14. 7, 16,
20. and 26. 51.

* Chap. 3. 6.

* 1. Pet. 3. 7.
1. King. 8. 27.
2. Corin. 6. 18.

* Ez.
and 10.

* Deut.
and 10.

* Chap. 31.

* Math. 3.

* Matt. 3. 12.

* Matt. 3. 12.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all maner of liuing beasts hath he covered the face thereof, and they returne into it againe.

CHAP. XVII.

1 The creation of man, and the goodnesse that God hath done vnto him. 20 Of almes, 22 and repentance.

THe Lord hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 He clothed them with strength, as they had neede, and made them according to his image.

4 He made all flesh to feare him, so that hee had the dominion ouer the beasts and fowles.

5 [He created out of him an helper like vnto himselfe,] and gaue them discretion & tongue, and eyes, eares, and an heart to vnderstand, and finally hee gaue them a spirit, and feutently he gaue them speech to declare his works,

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 Hee let his eye vpon their hearts, declaring vnto them his noble works,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his works, and that the elect should praise his holy Name together.

9 Besides this, hee gaue them knowledge, and gaue them the Law of life for an heritage, that they might now know that they were mortal.

10 Hee made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glory, and their eares heard his glorious voyce.

12 And he said vnto them, Beware of all vnrighteous things. He gaue every man also a commandement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euil, and their stony hearts cannot become flesh.

15 Hee appointed a ruler vpon euery people, when he diuided the nations of the whole earth.

16 And he did chuse Israel, as a peculiar people to himselfe, whom he nourisheth with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

17 All their works are as the sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their finnes are before the Lord.

19 And hee is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 The almes of a man, is as a thing sealed vp before him, and he keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters.

21 At the last shal he arise, and reward them, and shall repay their reward vpon their heads.

22 But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, [and sendeth them the portion of the verity.]

23 Returne then vnto the Lord, and forsake thy finnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for hee will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousness and iudgements of God: stand in the portion that is set forth for thee, and in the praiser of the most high God, and go in the parts of the holy world with such as be liuing and confesse God.]

26 Who can praise the most High in the hel, as doe all they that liue and confesse him?

27 [Abide not thou in the error of the vngodly, but praise the Lord before death]

28 Thankfulness perieth from the dead, as though he were not: but the liuing, and hee that is found of heart, praiseth the Lord, [and reioycesth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot be in men, because the sonne of man is not immortal, [and they take pleasure in the vanity of wickednesse]

31 What is more cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euil, [shal be reprobued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marvellous works of God. 6. 7 The miserie and wretchednesse of man. 9 Against God ought wee not to complaine. 22 The performing of vower.

HE that liueth for euer, made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious king for euer.]

2 Hee ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath hee giuen power to expresse his workes? who will seek out the ground of his noble acts?

4 Who shall declare the power of his greatness? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lord, there may be nothing taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an end, he must goe againe to his labour.

7 What is man? whereto serueth hee? what good or euill can he do?

8 If the number of a mans dayes bee an hundred yeere, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the sea, and as a granel stone is in comparison of the sand, so are a thousand yeeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 He saw and perceiued, that [the arrogancy of their heart, and their ruine was euil: therefore heaped he vp his mercy vpon them, and shewed them the way of righteousness.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is vpon all flesh:

heth: he chatteneth, and nethereth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the dewe affwage the heat? so is a word better then a gift.

16 Loe, is not a word better then a good gift? but a precious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

* 1. Cor. 11. 31.

19 ¶ Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt haue mercy.

20 Humble thy selfe before thou be sicke, and whilest thou maist yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou praist prepare thy selfe, and be not as one that tempteth the Lord.

* Chap. 7. 17. 36.

23 Thinke vpon the * wrath that shall bee at the end, and the houre of vengeance when he shall turne away his face.

* Chap. 11. 23.

24 ¶ When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouerty and need.

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doth not obserue the time.

27 ¶ Euery wise man knoweth wisdom, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the truth, and righteousnesse:] and powre out with modettie graue sentences for mans life.

29 The chiefe authority of speaking is of the Lord alone: for a mortall man hath but a dead heart.

* Rom. 6. 6. et d.
13. 14

30 ¶ Follow not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes, & intangle not thy selfe with such company.

33 Become not a beggar by making banquets of that that thou hast borrowd, and so leaue nothing in thy purse, else thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

¶ Wine and whoredome bring men to pouerty. & In thy words vsd discretion. 22 The difference of the wisdom of God and man. 27 Whom by thou mayest know what is in man.

A Labouring man that is giuen to drunkennesse, shall not be rich: and he that contemneth small things, shall fall by little and little.

* Gen. 19. 33.
2. King. 11. 1, 2, 4.

2 ¶ Wine and Women leade wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And he that companieth adulterers, shall become impudent: rottennesse & wormes shall haue

him to heritage, and he that is too bolde, shall be taken away, and be made a publique example.

4 ¶ He that is hastie to giue credite, is light minded, and hee that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednesse, shall be punished: [he that hateth to be reformed, his life shall be shortened, and he that abhorreth babling of words quencherh wickednesse:] but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue may liue with a troublesome man, and hee that hareth babling, shall haue lesse euill.

7 Rehearse not to another that which is told vnto thee: so shalt thou not be hindred.

8 Declare not other mens maners, neither to friend nor foe: and if the sunne appertaine not vnto thee, reuile it not.

9 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, hee will hate thee.

10 ¶ If thou hast heard a word [against thy neighbour,] let it die with thee, and be iure, it wil not burst thee.

* Chap. 12. 29.
and 27. 17.

11 A foole trauelleth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

13 ¶ Reproue a friend, lest he doe euill, and if he haue done it, that he doe it no more.

* Lemit. 19. 17.
matth. 18. 15.

14 Reproue a friend that hee may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to euery word.

16 A man falleth with his tongue, but not with his wil: and who is he that hath not offended in his tongue?

* James 3. 2.

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisdom obtaineth his loue.

19 The knowledge of the commandments of the Lord is the doctrine of life, and they that obey him shall receiue fruit of immortalitie.

20 The feare of the Lord is all wisdom, and the performing of the Law is perfect wisdom, and the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward he doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisdom neither is there prudency whereas the counsell of finners is: but it is euen execrable malice: and the foole is voide of wisdom.

23 He that hath smal vnderstanding, & feareth God, is better then one that hath much wisdom, and transgresseth the Law of the most High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that wresteth the open and manifest law: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, doe bow downe themselves, and are sad, whose inward parts burne altogether with deceit: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

26 And

26 And though he be so weake that he can do thee no harme, yet when he may finde opportunitie, he will doe euill.

27 ¶ A man may be knowne by his looke, and one that hath vnderstanding, may bee perceiued by the marking of his countenance.

* Chap. 17. 30. 31.

28 ¶ A mans garment, and his exceffive laughter, and going, declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To speake and keep silence in time. 17 The fall of the wicked. 23 Oyling. 24 The thiefe and the murderer. 28 Gifts blinde the eyes of the wise.

THere is some rebuke that is not comely: a gaine, some man holdeth his tongue, and hee is wise.

2 It is much better to reprove then to beare euill will: and hee that acknowledgeth his fault, shall be preferred from hurt.

* Chap. 30. 30.

3 As when a gelded man through lust would defile a maid, so is he that vseth violence in iudgement.

4 How good a thing is it when thou art reprov'd, to shew repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth harefull.

6 Some man holdeth his tongue, because hee hath not to answer: and some keepeth silence, waiting a convenient time.

* Eccl. 3. 7.

* Chap. 32. 4.

7 ¶ A wise man will hold his tongue till hee see opportunitie: but a trifier and a foole will regard no time.

8 He that vseth many words, shall be abhorred, and he that taketh authority to himselfe, shall be hated.

9 Some man hath oftentimes prosperity in wicked things, and sometime a thing that is sound, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humbles lifteth vp the head.

12 Some man buyeth much for a little price, for the which he payeth seven times more.

* Chap. 5.

13 ¶ A wise man with his words maketh himselfe to be loued, but the merry tales of fooles shall be powred out.

14 The gift receiued of a foole shall do thee no good, neither yet of the enuious for his importunitie: for hee looketh to receiue many things for one: he giueth little, and he vpbraideth much: he openeth his mouth like a towne-cryer: to day he lendeth, to morrow asketh hee againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend, I haue no thanke for all my good deedes: and they that eat my bread, speake euill of me.

16 How oft, and of how many shall hee be laughed to scorn? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it cometh out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of poverty, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his own soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemy of him for nought.

23 ¶ A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise. * Chap. 25. 3.

24 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liars are vntrue, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his words, and he that hath vnderstanding, shall please great men.

27 ¶ He that tilleth his land, shall increase his heape, [he that worketh righteousness, shall be exalted,] and hee that pleaseh great men, shall haue pardon of his iniquitie. * Prov. 12. 11. and 28. 19.

28 Rewards and gifts blinde the eyes of the wise, and make them dumbe, that they cannot reprove faults. * Eccl. 10. 3. and 16. 19.

29 Wisdome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is he that keepeth his ignorance secret, then a man that hideth his wisdom.

31 The necessary patience of him that followeth the Lord, is better then he that governeth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 3 The prayer of the afflicted. 6 To hate to be reproved. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more, but pray for the foresinnes [that they may be forgiven thee.] * Chap. 5. 5. psal. 41. 4. Luke 15. 21.

2 Flee from sinne, as from a serpent: for if thou comest too neere it, it will bite thee: the teeth thereof are as the teeth of a lion, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and injuries waste riches: so the house of the proud shall be desolate.

5 The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently. * Exod. 22. 2.

6 Whoso hateth to be reformed, is in the way of sinners: but hee that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowne as farre off: but he that is wise, perceiueh when he falleth.

8 Whoso buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 ¶ The congregation of the wicked is like rowe wrapped together: their end is a flame of fire to destroy them. * Chap. 16. 5.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

11 He that keepeth the Law of the Lord, letteth his owne afflictions thereby: and the increase of wisdom is the end of the feare of God. ¶ Or, keepeth the understanding thereof.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitterness.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 ¶ The inner parts of a foole are like a bro- * Chap. 33. 5.

13 He hath mercy on them that receive discipline, and that diligently seeke after his iudgements.

14 My sonne, when thou doest good, reprove not: and whatsoever thou givest, use no discomfortable words.

15 Shall not the dewe affwage the beaſt, so is a word better then a gift.

16 Loe is not a word better then a good gift: but a precious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righte iudgement before thou come to iudgement:] learne before thou speake, and wise physicke or ener thou be sicke.

19 Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercy.

20 Humble thy selfe before thou be sicke, and whilst thou livest yet firme, shew thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to be reformed: for the reward of God endureth for euer.

22 Before thou praieſt prepare thy selfe, and be not as one that reuoltech the Lord.

23 Thinke vpon the wrath that shall bee at the end, and the more of vengeance when he shall turne away his face.

24 When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon poverty and need.

25 From the morning vntill the evening the time is changed, and all such things are soone done before the Lord.

26 A wise man searcheth in all things, and in the dayes of angustresson hee keepeth himselfe from sinne: but the foole doth not observe the time.

27 Every wise man knoweth wisdom, and knowledge, and praieſeth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the truth, and righteſouſneſſe] and pouer our with moderate graue sentences for mans life.

29 The chiefe authority of speaking is of the Lord: alouer for a speeche man hath but a dead heare.

30 Follow not thy lustes, but turne thee from thine owne appetites.

31 For if thou giuelt thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorn.

32 Take not thy pleasure in great voluptuousnes, & intangle not thy selfe with such company.

33 Become not a beggar by making banquettes of that that thou hast borrowed, and so leaue nothing in thy purse, else thou shalt stand roudly lie in wait for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to poverty, & in thy words be discretion. 3 The first fruit of the wisdom of God and man. 4-7 Proverbs by the wisdom of Solomon written in Hebrew.

A labouring man that is giuen to drunkenness, shall not be rich: and he that contemneſſeth small things, shall fall by little and little.

2 Wine and Women leade wise men out of the way, [and] pae men of vnderstanding to reproofe.

3 And he that companieth adulterers shall become impudent: & a transgressor & wormes shall haue alle moue of bread in his house.

4 He that is too bolde, shall be taken away, and he made a publique example.

5 He that is haſtie to giue credite, is light minded, and hee that erreth, sinneth against his owne soule.

6 Who so reioyceth in wickednesse, shall be punished: [he that hateth to be reformed, his life shall be shortened, and he that abhorreth babbling of words quencheth wickednesse:] but he that resisteth pleasures, crowneth his owne soule.

7 He that refraineſh his tongue may liue with a troubleſome man, and ſee that heareth babbling, shall haue leſſe euill.

8 Rehearse not to another that which is told vnto thee: so shalt thou not be hindered.

9 Declare not other mens manners, neither to friend nor foe: and if the sunne appertaine not vnto thee, reuile it not.

10 For he will hearken vnto thee, and marke thee, and when he findeth opportunitie, hee will ſlaue thee.

11 If thou haſt heard a word [againſt] thy neighbour, let it die with thee, and be ſure, it will not burſt thee.

12 A foole trauelleth when hee hath heard a thing, as a woman that is about to bring forth a childe.

13 As an arrow that ſticketh in ones thigh, ſo is a word in a foolers heare.

14 Reprooue a friend, lest hee doe euill, and if hee haue done it, that hee doe it no more.

15 Reprooue a friend that hee may keepe his tongue: and if hee haue ſpoken, that hee ſay it no more.

16 Tell thy friend his fault: for oft times a ſlander is raiſed, and giue no credence to every word.

17 A man ſalleth with his tongue, but not with his wil: and who is he that hath not offended in his tongue?

18 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the moſt High.

19 The feare of the Lord is the first degreer to be receiued of him, and wiſedome obtaineth his loue.

20 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him shall receiue fruit of immortallitie.

21 The feare of the Lord is all wiſedome, and the performing of the Law is perfect wiſedome, and the knowledge of his almighty power.

22 If a ſeruant ſay vnto his maſter, I will not doe as it pleaſeth thee, though afterward he doe it, hee shall diſpleaſe him that nourifſeth him.

23 The knowledge of wickednesse is not wiſdom: neither is there prudency whereas the counſell of finners is: but it is euen execrable malice: and the foole is void of wiſedome.

24 He that hath ſmal vnderſtanding, & feareth God, is better then one that hath much wiſdome, and tranſgreſſeth the Law of the moſt High.

25 There is a certaine ſubtiltie that is fine, but it is vnrighteous: and there is that wreſteth the open and manifeſt law: yet there is that is wiſe and iudgeth righteouſly.

26 There is ſome that being about wicked purpoſes, doe bow downe themſelues, and are ſad, whoſe inward parts burne altogether with deceit: hee looketh downe with his face, and ſaineth himſelfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

* Chap. 11. 31.

* Chap. 7. 17. 36.

* Chap. 11. 35.

* Rom. 6. 6. 22. 33. 14.

* Rom. 19. 33. 2. Tim. 11. 1. 3. 4.

* 10. 12. 17. 18.

* Chap. 12. 22. and 27. 17.

* Levit. 19. 17. mat. 18. 15.

* Iam. 3. 2.

36 And

26 And though he be so weak that he can do
esse no harme, yet when he may finde opportuni-
tie, he will doe euill.

27 ¶ A man may be known by his looke, and
one that hath vnderstanding, may bee percoued
by the marking of his countenance.

28 ¶ A mans garment, and his excessive laugh-
ter, and going, declare whar person he is.

CHAP. XX.

1 To speake and kepe silence in time.
2 The fall of the wic. 3 Of lying. 4 The thiefe and the
murderer. 5 Gifts blinde the eyes of the wise.

There is some rebuke that is not comely: a-
gaine, some man holdeth his tongue, and hee
is wise.

It is much better to reprocue then to beare
euill will: and hee that acknowledgeth his fault,
shall be preferred from hurt.

As when a gelded man through lust would
dehile a maid, so is he that vseth violence in iudge-
ment.

How good a thing is it when thou art re-
procued, to shew repentance! for so shalt thou es-
cape with full sinne.

Some man keepeth silence, and is found
wise, and some by much babbling becommeth
harmefull.

Some man holdeth his tongue, because hee
hath not to answere: and some keepeth silence,
waiting a conuenient time.

A wife man will hold his tongue till hee
see opportunitie: but a trifier and a foole will re-
gard no time.

He that vseth many words, shall be abhor-
red, and he that taketh authority to himselfe, shall
be hated.

Some man hath oftentimes prosperity in wic-
ked things, and sometime a thing that is found,
bringeth losse.

There is some gift that is not profitable for
thee, & there is some gift, whose reward is double.

Some man humbleth himselfe for glories
sake, and some by humblenes lifteth vp the head.

Some man buyeth much for a little price,
for the which he payeth seuen times more.

A wife man with his words maketh him-
selfe to be loued, but the merry tales of fooles shal
be poured out.

The gift receiued of a foole shal do thee no
good, neither yet of the enuious for his importu-
nitie: for hee looketh to receiue many things for
one: he giueth little, and he vpbraideth much: he
openeth his mouth like a towne-cryer: to day he
lendeth, to morrow asketh hee againe, and such
one is to be hated of God and man.

The foole saith, I haue no friend, I haue no
thanke for all my good deedes: and they that eat
my bread, speake euill of me.

How oft, and of how many shall hee bee
laughed to scorne? for he comprehendeth not by
right iudgement that which he hath: and it is all
one as though he had it not.

The fall on a pavement is very sudden: so
shall the fall of the wicked come hastily.

A man without grace is as a foolish tale
which is oft told by the mouth of the ignorant.

A wise sentence loseth grace when it com-
meth out of a fooles mouth: for he speaketh not
in discretion.

Some man sinneeth not because of poverty,
and yet is not grieved when he is alone.

Some man there is that destroyeth his owne
soule, because he is ashamed, and for the regard of
persons loseth it.

Some man promisseth vnto his friend for
shame, and getteth an enemy of him for nought.

A lie is a wicked shame in a man: yet is it
oft in the mouth of the vnwise.

A thiefe is better then a man that is accu-
stomed to lie: but they both shall haue destruc-
tion to heritage.

The conditions of lyars are vnhouse, and
their shame is euer with them.

A wife man shall bring himselfe to honour
with his words, and he that hath vnderstanding,
shall please great men.

He that tilleth his land, shall increase his
hespe, [he that worketh righteousness, shal be ex-
alted, and hee that pleaseth great men, shall haue
pardon of his iniquitie.]

Rewards and gifts blinde the eyes of the
wife, and make them dumbe, that they cannot
reprocue faults.

Wisdomes that is hid, and creature that is
hoarded vp, what profit is in them both?

Better is he that keepeth his ignorance se-
cret, then a man that hideth his wisdomes.

The necessary patience of him that folow-
eth the Lord, is better then he that gouerneth his
life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 2 The prayer of the afflicted. 3 To
hate to be reproued. 4 The mouth of the wise man. 5 The
thoughts of the foole.

MY sonne, hast thou sinned? doe so no more,
but pray for the foretimes [as they may
be forgiven thee.]

Flee from sinne, as from a serpent: for if
thou comest too neere it, it will bite thee: the
teeth thereof are as the teeth of a lion, to slay the
soules of men.

All iniquitie is as a two edged sword, the
wounds whereof cannot be healed.

Strife and injuries waste riches: so the house
of the proud shalbe desolate.

The prayer of the poore going out of the
mouth, cometh vnto the eares of the Lord, and
iustice is done him incontinently.

Whoso heareth to be reformed, is in the way
of sinners: but hee that feareth the Lord, conuer-
teth in heart.

An eloquent talker is knowen as farre off:
but he that is wise perceiuet when he falleth.

Whoso buildeth his house with other mens
money, is like one that gathereth stones to make
his grane.

The congregation of the wicked is like
rowe wrapped together: their end is a flame of
fire to destroy them.

The way of sinners is made plaine with
stones, but at the end thereof is hell, [darkenesse
and paines.]

He that keepeth the Law of the Lord, let-
teth his owne affections thereby: and the increas-
e of wisdomes is the end of the feare of God.

He that is not wise, will not suffer himselfe
to be taught: but there is some wit that increas-
eth bitterness.

The knowledge of the wise shal abound
like water that runneth ouer, and his counsell is
like a preceptaine of life.

The inner parts of a foole are like a bro-
ken

When a man of understanding heareth a
wife word, hee will commend it, and increase it:
but if an ignorant man heere it, he will disallow
it, and cast it behind his backe.

The talking of a foole is like a burden in
the way, but there is something in the talke of a
wife man.

They enquire at the mouth of the wife man
in the Congregation, and they shall ponder his
words in their heart.

As is an house that is destroyed, so is wife
dome vnto a foole, and the knowledge of the vi-
gody is his words without order.

Doctrine vnto foolles is as fetters on the
feet, and like manacles vpon the right hand.

A foole bitteth vp his voyce with laugh-
ter, but a wife man doeth it as a smile secretly.

Learning is vnto a wife man a tower of
gold, and like a bridle vpon his right arme.

A foole is mans foot is loose in his neigh-
bours house: but a mans experience is bounden
to himselfe.

A foole will peep in at the doore into the
house: but hee that is selfe purged, will stand
without.

It is the paine of a foolish man to heare
the doore for hee that is wise, will not goe
with such dishonour.

The lippe of the foole will be telling such
things as pertaine not vnto them, but the words
of the wise haue vnderstanding are weighed in the
balance.

The house of foolles is in their mouth: but
the mouth of the wife is in their heart.

When the vngodly curseth Sathan, hee cur-
seth his owne soule.

A backbiter defileth his owne soule, and is
hated wherefoerer he is: but he that keepeth his
tongue, and is discrete, shall come to honour.

When a man is slow of speech, hee is
said to be wise.

A slowfull man is like a little house, which
is not shaken by the wind.

A slowfull man is to be compared to the
dowling of oxen, and every one that taketh vp
will shake it out of his hand.

A slowfull man is the dishonour of
the father: & the daughter is leaue to be defamed.

A wife daughter is an heritage vnto her
husband: but shee that is dishonestly, is her
fathers heauynesse.

A wife is bold, dishonoureth both her fa-
ther and her husband, and is not infectious vnto
the vngodly: but they both shall dishonour her.

A tale out of time is as musicke in mour-
ning: but wisdom knoweth the season of cor-
rection and doctrine.

Who so teacheth a foole, is as one that
gleweth a potheard together, and as he that wa-
tereth one that leepeth from a bound sheepe.

If children be dishonestly, & make where with
they shall put away the name of their parents.

But if children be honest, with humilitie, and
foolishnes they shall be the nobility of their kindred.

Who so telleth a foole of wisdom, is as a
man which speaketh to one that is asleepe: when
he hath told him, hee shall be blam'd, what is the matter?

Weepe for the dead, for hee hath no more
to be comforted.

to weep for the foole for hee hath no more
vnderstanding: make finally weeping for the dead,
for he is at rest: but the life of the foole is worse
then the death.

Seven dayes doe men mourne for him that
is dead: but the lamentation for the foole, and vn-
godly, should endure all the dayes of their life.

Faile not much with a foole, and goe not
to him that hath no vnderstanding: beware of
him, lest it turne thee to paine, and lest thou bee
despised when hee shaketh himselfe. Depart from
him, and thou shalt finde rest, and shalt not receiue
sorrow by his foolishnes.

What is heauiet then than death, and what other
name shall a foole haue?

Sand and salt, and a lump of yron is ea-
sier to beare then an vngodly, foolish, and vngod-
ly man.

As a frame of wood toynd together in a
building, canaue be loosed with making, so the
heart that is established by aduised counsell, shall
faile at no time.

The heart that is confirmed by discrete
wisdom, is as a lime plaining on a plaine wall.

As reedes that are let vp on high, cannot a-
bide the winde, so the heart that is full of foolish
imaginations can endure no feare.

Hee that hurteth the eye, bringeth forth
teares: and hee that hurteth the heart, bringeth
forth the affliction.

Who so catcheth a snare at the birds, they
catch him away, and hee that vbraideth his friend,
breaketh friendship.

Though thou drawest a sword at thy friend,
yet departe not: for there may be a returning to
peace.

If thou haue opened thy mouth against thy
friend, feare not: for there may be a reconcilia-
tion, so that vbraiding, or pride, or disloyling of
secrets, or traierous words doe not let: for by
these things, every friend will departe.

Be faithful vnto thy friend in his power-
ty, that thou mayest reioyce in his prosperitie,
abide steadfast vnto him in the time of his trou-
ble, that thou mayest be heard with him in his he-
ritage: for pouertie is not alwayes to be contem-
ned, nor the rich that is foolish, to bee had in con-
tempt.

As the vapour, and smoke of the chimney
goeth before the fire, so evil words, raydes, and
threatnings, goe before bloodshedding.

I will not bee ashamed to defend a friend:
neither will I hide my selfe from him, though hee
should doe me harme, whatsoeuer heareth it, shall
beware of him.

Who shall see a watch before my mouth,
and all the of wisdom vpon my lips, that I fall
not suddenly by them, and that my tongue de-
stroy me not?

Lord, Father and gouernor of all my whole
life, leaue mee not to their counsell, and let
me not fall by them.

Who will correct my thought, and put the
doctrine of wisdom in mine heart, that they may
not spare me in mine ignorance, neither let their
faults passe?

Let mine ignorance increase, & my finnes
abound.

Cap. 19. 37.

Cap. 19. 37.

Cap. 19. 37.

Cap. 19. 13.

Prov. 17. 3.

Ps. 141. 3.

107. my lips.

That is, of the
tongue and lips.

about to my destruction, and lest I fall before mine aduersary, and mine enemies reioyce ouer me, whose hope is faire from thy mercy.

4 O Lord, Father and God of my life, [leau me not in their imagination] neither giue mee a proud look, but turne away from thy seruants a stout mind.

5 Take from mee: vaine hope and concupiscence, and reiteine him in obedience, that desireth continually to serue thee.

6 Let not the greedines of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 Heare, O yee children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked workers.]

8 The sinner shall be taken by his owne lips: for the euill speaker, and the proud doe offend by their tongue.

9 Accuse me not thy mouth to swearing: [for it is there are many fals:] neither take vp for a custome the naming of the holy One: [for thou shalt not be punished for such things.]

10 For as a seruant which is oft punished, cannot be without some skarte, so hee that sweareth, and nameth God: continually, shall not be faultlesse.

11 A man that seeth much swearing, shall be filled with wickednesse, and the plague shall neuer goe from his house: when he shall offend his fault shall be vpon him, and if hee knowledg not his sinne, he maketh a double offence: and if hee sweare in vaine, hee shall not be innocent, but his house shall be full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Vnto thy mouth to ignorant rashnesse: for therein is the occasion of sinne.

14 Remember thy father & thy mother when thou art for among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and wish that thou haddest not bene borne, and curse the day of thy natiuitie.

15 The man that is accustomed to opprobrious words, will neuer bee reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, & the third bringeth wrath [and destruction] a mind hot as fire that cannot be quenched til it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweet to a whoremonger: he will not leaue off till he perish.)

18 A man that breaketh wedlocke, and thinketh thus in his heart, 'Who seeth me? I am compassed about with darknesse: the walles couer mee: no body seeth mee: whom need I to feare? the most High will not remember my sinnes.'

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the Sun, beholding all the waies of men, [and the ground of the deepe] and considereth the most secret parts.

20 He knew all things or euer they were made, and after they be brought to passe also, hee looketh vpon them all.

21 The same man shall be punished in the streets of the cite, [and shall be chased like a yong

horse foale,] and when hee thinketh not vpon it, hee shall be taken: [thus shall he be put to shame of euery man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leaueth her husband, and getteth inheritance by another.

23 For first, shee hath disobeyed the Law of the most High, and secondly, shee hath trespassed against her owne husband, and thirdly, shee hath played the whore in adultery, & gotten her children by another man.

24 She shall be brought out into the Congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shall she leaue, and her reproch shall not be put out.

27 And they that remaine, shall know that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayer of Iudas proceeding from the mouth of Golda of her workers and place when it is firste, &c. Shee begun to the children of Golda.

W Ise dome shall praise herselfe, [and be honoured in God,] and reioyce in the midst of her people.

2 In the congregation of the most High shall she open her mouth, & triumph before his power.

3 [In the middes of her people shall shee bee exalted, and wondred at in the holy assembly.]

4 In the multitude of the chosen she shall bee commended, & among such as be blessed she shall be praised, and shall say,

5 I am come out of the mouth of the most High, first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen, and couered the earth as a cloud.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compass of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nation, [and with my power haue I troden down the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandment, and hee that made me, appointed me a tabernacle, and sayd, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and root thy selfe among my chosen.

12 Hee created me from the beginning, and before the world, and I shall neuer faile: In the holy habitation haue I serued before him, and so was I established in Sion.

13 In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, & as a cypres tree vpon the mountaynes of Hermon.

16 I am exalted like a palme tree about the banks, and as a rose plant in Iericho, as a faire olive

*Exod. 20. 14.

*Exod. 20. 7.
chap. 27. 15.
Mat. 5. 33. 34.

10. inordinate
swearing.

*1 Sam. 16. 7.

*Psalm. 139.

*Prou. 8. 23.
*Exod. 31. 3.

*Psalm. 132. 8.

10. in Sader.

olive-tree in a pleasant hill, and was shadowed by a
plane-tree by the water.

17 I distilled as the cinnamon, and as a bag of
spices: I gave a sweet odour as the best myrrour,
as galbanum and opix, and sweet storax, and per-
fume of incense in an house.

18 As the terebintch, have I stretched out my
branches, and my branches are the branches of
honour and grace.

19 As the vine have I brought forth fruit,
off sweet saviour, and my flowers are the fruit of
honour and riches.

20 I am the mother of beautifull loue, and of
fear, and of knowledge, and of holy hope: I give
eternall things to all my children, to whom God
hath commended.

21 [In me is all grace of life, and truth: in
me is all hope of life, and veritie.]

22 Come vnto me all ye, that be desirous of
me, and fill your felues with my fruits.

23 For the remembrance of me is sweeter
then honey, and mine inheritance [is sweeter] then
the holy comber [the remembrance of me endur-
eth for evermore].

24 They that eat of me, shall hunger more hun-
ger, and they that drinke of me, shall thirst the more.

25 Who is he that eneth vnto me, shall not come
to confusion, and they that worke by me shall not
offend: [they that make me to be known, shall
have eternall life.]

26 All these things are the booke [of life] and
the covenant of the most hie God, [the know-
ledge of the church,] and the Law that Moses [in
the presence of his brethren] commanded for an
heritage vnto the house of Iacob, [and the pro-
mises pertaining vnto Irael.]

27 Be not weary to behaue your selues valian-
tly with the Lord, that he may also confirme you:
cleave vnto him: for the Lord Almighty is but one
God, and besides him there is none other Saviour.

28 [Out of David his Seruant he ordered to
raise vp a most mighty King that should sit in the
throne of honour for evermore.]

29 He filled all things with his wisdom, as
Physon, and as Tygris, in the time of the newe
fruits.

30 Hee maketh the vnderstanding to abound
like Euphrates, and as the Iorden, in the time of the
haruest.

31 Hee maketh the doctrine of knowledge to
appeare as the light, and overfloweth as Geon in
the time of the vantage.

32 The first man hath not known her per-
foudly: no more shall the last seeke her out.

33 For her considerations are more abundante
then the sea, and her counsell is profounder then
the great deepe.

34 I wisdom [have cast out floods:] I am
as an arme of the river: I runne into Paradise as a
water conduit.

35 I said, I will water my faire garden, and
will water my pleasant grounds: and loe my ditch
became a flood, and my floods became a sea.

36 For I make doctrine to shine as the light of
the morning, and I lighten it forever.

37 [I will pierce thorow all the lower parts of
the earth: I will looke vpon all such as be asleepe,
and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophetic
and leaue it vnto all ages for ever.

39 Behold that I haue not laboured for my

selfe, for all them that seek will come,

CHAP. XXV.

1 Of three things which I hate, and of three which be hateful.
2 Of three things which I hate, and of three which be hateful.

Three things I reioyce mee, and by them am I
beautified before God, and men: the vni-
uersity of brethren, the loue of neighbours, a man and
wife that agree together.

2 Three sorts of men my soule hateh, and
I vterly abhorre the life of them: a poore man
that is proud, a rich man that is a liar, and an old
adulterer that doeth.

3 If thou hast gathered nothing in thy
youth, what canst thou finde in thine age?

4 Oh how pleasant a thing it is when grey-
headed men minister iudgement, and when the el-
ders can giue good counsell.

5 Oh how comely a thing is wisdom among
aged men, and vnderstanding and prudence to
men of honour.

6 The crowne of old age is to haue much ex-
perience, and the fruit of God is thine glory.

7 There be three things which I haue lodged
in mine heart to be happy, and thence will I
pronounce with my tongue: a man that while he
liueth, hath joy of his children, and seeth the fall
of his enemies.

8 Well is him that dwelleth with a wife of
vnderstanding, and that hath not fallen with
his tongue, and that hath not sinned such as are
vnworthy of him.

9 Well is him that findeth prudence, and he
that speaketh in the eares of them that will heare.

10 Oh, how great is he that findeth wisdom,
yet is there none about him that feareth the Lord.

11 The feare of the Lord passeth all things in
cleanness.

12 Blessed is the man vnto whom it is gran-
ted to haue the feare of God: vnto whom shall
he be likened that hath attained it?

13 The feare of the Lord is the beginning of
his loue, and faith is the beginning to be joynt
vnto him.

14 The greatest heauinesse is the heauinesse
of the heart, and the greatest malice is the malice
of a woman.

15 Gide me any plague: sure onely the plague
of the heart, and any malice: sure the malice of a
woman.

16 Or any assault: sure the assault of them that
hate, or any vengeance: sure the vengeance of the
enemie.

17 There is noe a more wicked head then the
head of the serpent, and there is no wrath about
the wrath of an enemy.

18 I had rather dwell with a lyon, and dra-
gon, then to keepe house with a wicked wife.

19 The wickednes of a woman changeth her
face, & maketh her countenance black as a [sacke].

20 Her husband is sitting among his neigh-
bours: because of her he sigheth sore or he beware.

21 All wickednes is but little to the wicked-
nesse of a woman: let the portion of the sinner
fall vpon her.

22 As the climbing vp of a sandie way is to
the feet of the aged, so is a wife full of words to a
quiet man.

23 Scumblenot at the beautie of a woman,
and desire her not for thy pleasure.

24 If a woman nourish her husband, there is angry
and

* Job. 15. 4.

* Psal. 19. 70, 71.

* Psal. 39. 1.
and 44. 1.
and 4. 1. & 29. 9.

* Gen. 1. 11.

* Job. 3. 15.

* Chap. 31. 16.

* Gen. 13. 3. &
14. 10.

* Chap. 14. 7. and
19. 14. Gen. 3. 2.

* Or, woman.
* Prov. 21. 19.

* Or, a bear.

* Chap. 42. 7. 2.
2. Sam. 11. 2. and
13. 2.

and independent and full of reproch.

25 A wicked wife maketh a fory heart, an heauie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

26 Of the woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no nor a litle] neither giue a wicked woman liberty to goe out.

28 If she walke not in thine obedience, [thee shalt confound thee in the fight of thine enemies] Cut her off then from thy flesh. ¶ Giue her, and forsake her.

CHAP. XXVI.

Prattise of a good woman. 5 Of the feare of shrewd things, and of the feare of the Lord. 6 Of the ielous and drunken woman. 29 Of the chaste woman, and of the shrewd woman.

Be the man that hath a vertuous wife, the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraid of the fourth: Treason in a city, the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorow and griefe of the heart, is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euil wife is as a yoke of oxen that draw diuers wayes: he that hath her, is as though hee held a scorpion.

8 A drunken woman and such as cannot be tamed is a great plague: for she cannot couer her owne shame.

9 The whoredome of a woman may be knowne in the pride of her eyes and eye lids.

10 ¶ If chy daughter be not shamefast, holde her straitly, lest she abuse her selfe through ouer-much liberty.

11 Take heed of her that hath an vnshamefast eye: and matuile not if she trespass against thee.

12 As one that goeth by the way, & is thirsty, so shall she open her mouth, and drinke of euery next water: by euery hedge shall shee sit downe, and open her quiver against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with vnderstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the Sunne when it ariseth in the high places of the Lord, so is the beauty of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candle-sticke, so is the beauty of the face in a ripe age.

18 As the golden pillars are vpon the sockets of bluer: so are faire teete with a constant minde.

19 [Perpetual are the foundations that be laid vpon a strong rocke: so are the commandements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age.

stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession thorow all the fields, sowe it with thine owne seed, trusting in thy nobility.

22 So thy stocke that shall liue after thee, shall grow, trusting in the great liberality of their nobility.

23 An harlot is compared to a Sowe: but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contempneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dog, but she that is shamefast reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but she that despiseth him, shall be blased for her pride.

28 A lowd crying woman and a babbler, let her be sought out to driue away the enemies: the minde of euery man that liueth with such, shall be conuerfant among the troubles of warre.

29 There be two things that grieve mine heart, and the third maketh me angry: A man of warre, that suffereth poverty, and men of vnderstanding that are not set by, and when one departeth from righteousness vnto sinne: the Lord appointeth such to the sword.

30 [There be two things, which me thinke to be hard and perilous] A merchant cannot lightly keepe him from wrong, and a victualler is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 12 The vnconstantie of a foole. 16 The secret of friends are not to be vntured. 26 The wicked imagination, which turneth vpon himselfe.

Because of poverty many haue sinned: and he that seeketh to be rich, turneth his eyes aside.

2 As a naile in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If he hold him not diligently in the feare of the Lord, his house shall soone be overthrowen.

4 As when one sitteth, the filthinesse remaineth in the siue, so the filth of man remaineth in his thought.

5 The fornice proueth the potters vessel: so doth [temptation] trie mens thoughts.

6 The fruit declareth if the tree haue bene trimmed: so the word [declareth] what man hath in his heart.

7 Prayse no man except thou haue heard his talke: for this is the trial of men.

8 ¶ If thou followest righteousness, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for ever: and in the day of knowledge thou shalt find stedfastnesse.]

9 The birds resort vnto their like: so doth the truth turne vnto them that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisdom: as for a foole he changeth as the moone.

12 If thou be among the vn discrete, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grievous, and their sport

* Gen 3. 6.
1. Tim. 3. 14.

¶ To wit, the bill
of diuorcement.

7. and
3. 3.

* Gen 42. 11.

1. 1. 19.

42. 11.
1. 1. 3. and

* Prov. 11. 4.
1. Tim. 6. 9.

* Prov. 27. 17.

* Math. 7. 17.

5 Till

5 Till they receive, they kisse his hands, and for their neighbours good they humble their voice: but when they should pay againe, they proloing the terme, and giue a carelesse answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, & reckoneth the other as a thing found: els he deceiuet him of his money, & maketh him an enemy without cause: hee payeth him with cursing and rebuke, and giueth him euill words for his good deede.

7 There be many which refuse to lend because of this inconueniencie, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not merue from him.

9 Helpe the poore for the commandments sake, and turne him not away, because of his pueritie.

10 Lose thy money for thy brothers & neighbours sake, and let it not rust vnder a stone to thy distruction.

11 Bestow thy treasure after the commandment of the most High, & it shall bring thee more profite then gold.

12 Lay vp thine almes in thy secret chambers, and it shall keepe thee from all affliction.

13 A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it apise, and pay every man his reward vpon his head.

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

15 An honest man is surety for his neighbour: but he that is impudent forsaketh him.

16 Forget not the friendship of thy surety: for he hath layd his life for thee.

17 The wicked despiseth the good deed of his surety.

18 The wicked will not become surety, and he that is of an vnthankfull mind, forsaketh him that deliuered him.

19 Sometime promisseth for his neighbour: and when he hath lost his honestie, he wil forsake him.

20 Suretiship hath destroyed many a rich man, and removed them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandments of the Lord, shall fall into suretiship: and he that medleth much with other mens businesse, is entangled in controuersies.

22 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 The chiefe thing of life is water, & bread, and clothing, and lodging to couer thy shame.

24 The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darst not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, saying,

28 Come thou stranger, and prepare the table, and feed me of that thou hast ready.

29 Giue place, thou stranger, to an honourable

man: my brother cometh to bee lodged, and I haue neede of my house.

30 These things are heauy to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commodities of health. 17 Death is better then a sorrowfull life. 22 Of the ioy and comfort of the heart.

1 Be that loueth his sonne, causeth him oft to seele the rod, that he may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that teacheth his sonne griueth his enemy, & before his friends he shall reioyce of him.

4 Though his father die, yet is he as though hee were not dead: for hee hath left one behinde him that is like him.

5 In his life he saw him, and had ioy in him, and was not sory in his death, [neither was hee ashamed before his enemies.]

6 Hee left behinde him an auenger against his enemies, and one that should shewe fauour vnto his friend.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is griued at every cry.

8 An vntrained horse will be stubborne, and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraid: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him, lest thou be sory with him, and lest thou gnash thy teeth in the end.

11 Giue him no libertie in his youth, and he wilke not at his folly.

12 Bow downe his necke while hee is young, and beat him on the sides while he is a child, lest he waxe stubborne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy child, and be diligent therein, lest his shame griue thee.

14 Better is the poore being whole & strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long rest,] then continuall sickenesse.

18 The good things that are powred on a mouth shut vp, are as messes of meate set vpon a grave.

19 What good doeth the offering vnto an idole? for he can neither eate nor smell: so is hee that is persecuted of the Lord, [and beareth the reward of iniquitie.]

20 He seeth with his eyes, and groneth like a gelded man that lieth with a virgin and sigheth.

21 Giue not ouer thy mind vnto heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorrow farre from thee: for sorrowe hath slaine many, and there is no profit therein.

24 Enuie and wrath shorten the life, and carefullnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

CHAP.

CHAP. XXXI.

2. Of the profit of a rich man without a fault. 3. Of the danger of a rich man without a fault. 4. Of the danger of a rich man without a fault.

Concordance.
1. Tim. 6. 9, 10.

Waking after riches pineth away the body, & the care thereof doth away sleepe. This waking care breaketh the sleepe, as a great sicke man breaketh the sleepe.

The rich hath great labour in gathering riches together, and in his rest hee is filled with pleasures.

The poore labourer in living poorely, and when he leaseth off he is still poore.

He that loveth gold shall not be satisfied, and hee that followeth corruption shall have enough thereof.

1. Cor. 13.

Many are destroyed by the reason of gold, and have found their destruction before them.

1. Cor. 6. 19

It is as a stumbling blocke vnto them that sacrifice vnto it, & every foole is taken therewith.

Blessed is the rich which is found without blemish, and hath not gone after gold, nor hoped in money and treasures.

Who is he, and we will commend him for wonderful things hath he don among his people.

Who hath bene tried thereby and found perfect? let him be an example of glory, who might offend, and hath not offended, or do euill, and hath not done it.

1. Cor. 13.

Therefore shall his goods be established, and the congregation shall declare his almes.

If thou sit at a costly table, I open not thy mouth wide vpon it, and say not, Beholde much meat.

Remember that an euill eye is a threwe, and what thing created is woollie than a wicked eye? for it wretcheth for every caide.

Stretch not thine hand wheresoeuer it looketh, and thrust it not wiche into the dust.

Consider by thy selfe him that is by thee, and marke every thing.

Eat modestly that which is set before thee, and disoure not, lest thou be hated.

Learn thou of first for natures sake, and be not insatiable, lest thou offend.

When thou sittest among many, reach not thine hand out first of all.

1. Cor. 13.

How little is sufficient for a man will laugh, and thereby he belcheth not in his chamber, nor feelth any paine.

A wholesome sleepe cometh of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholerick diseases, & pangs of the belly are with an insatiable man.

If thou hast bene forced to eate, arise, geue forth vomit, and then take thy rest: so shalt thou bring no sickness vnto thy body.

My sonne, heare mee, and despise mee not, and at the last thou shalt find as I haue told thee: in all thy works be quick, so shall there no sickness come vnto thee.

1. Cor. 13.

Who so is libellous in his meat, men shall blime him: and the testimonie of his honesty shall be believed.

But against him that is a biggard of his meate, the whole city shall murmure: the testimonies of his nigardnesse shall be sure.

Shewe not thy valiantnesse in wine: for thou hast destroyed many.

The fornicator prooueth the edge in the sam-

pling: so doth wine the hearts of the proud by drunkennesse.

Wine soberly drunken is profitable for the life of man: what is his life that is overcome with wine?

1. Cor. 13.

Wine was made from the beginning to make men glad, and not for drunkennesse. Wine meashably drunken and in time bringeth gladnesse and cheerfulness of the minde.

But wine drunken with excess maketh bitterness of minde with brawling and scoldings.

Drunkennesse increaseth the courage of a foole, till hee offend: it diminisheth his strength and maketh wounds.

1. Cor. 13.

Rebuke not thy neighbour at the wine, and despise him not in his mirth: geue him no deceptible wordes, and praise not vpon him with contrary wordes.

CHAP. XXXII.

1. Of the danger of a rich man without a fault. 2. Of the danger of a rich man without a fault. 3. Of the danger of a rich man without a fault.

If thou be made the master of the feast, lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit downe.

And when thou hast done all thy duty, sit downe, that thou mayst be merry with them, and receive a crowne for thy good behaviour.

Speake thou that art the elder: for it becometh thee, but with sound iudgement, and hinder not musick.

Powre not our words, where there is no audience, and shewe not forth wisdom out of time.

1. Cor. 13.

The confect of musicians at a banquet, is a signet of caruncle set in gold.

And as the liquor of an Euerauld well trimmed with golde, so is the melodie of musick in a pleasant banquet.

Giue ease and bee still, and for thy good behaviour thou shalt be loved.

Thou shalt art yong, speake if neede be, and yet scarcely when thou art twise asked.

Comprehend much in few words: [in many things be as one that is ignorant] be as one that vnderstandeth, and yet hold thy tongue.

1. Cor. 13.

If thou be among great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

Before the thunder goeth lightening, and before a shamefast man goeth fauour.

Stand vp betimes, and be not the last: but get thee home without delay.

And there take thy pastime, and doe what thou wilt, so that thou doe none euill, or vse proud words.

But above all things giue thanks vnto him which hath made thee, & replenished thee with his goods.

Who so feareth the Lord, will receive his doctrine, and they that rise early, shall find fauour.

He that seeketh the Law shall be filled therewith: but the hypocrite will be offended thereat.

They that feare the Lord, shall find that which is righteous, and shall kinde iustice as a light.

An vngodly man wil not be reformed, but findeth out excuses according to his will.

A man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, even when he hath done rashly.

[My sonne] doe nothing without aduise-ment: so shall if not repent thee after the deed.

Go not in the way where thou mayst fall, nor where

where thou mayst stumble among the stones,
neither trust thou in the way that is plaine.

21 And beware of thine owne children, [and
take heed of them that be thine owne household.]

22 In every good worke be of a faithfull heart:
for this is the keeping of the commandements.

23 Who so beleueth in the Lorde, keepeth
the commandements: and he that trusteth in the
Lorde, shall take no hurt.

CHAP. XXXIII.

1 The deliverance of them that feare God. 2 The answer of the
wise. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1 Here shall no euill come vnto him that feareth
the Lorde: but when he is in temptation, he
will deliuer him againe.

2 A wise man hateth not the Law: but he that
is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfull-
ly in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the an-
swere, and so shalt thou be heard: be sure of the
matter, and so answer.

5 The heart of the foolish is like a cart wheele:
and his thoughts are like a rolling axle tree.

6 As a wilde horse neyeth vnder every one
that sitteth vpon him, so is a scornfull friend.

7 Why doeth one day excell another, seeing
that the light of the dayes of the yeece come of
the sunne?

8 The knowledge of the Lorde hath parted
them a sunder, and he hath by them disposed the
times and solenne feasts.

9 Some of them hath hee chosen and sancti-
fied, and some of them hath he put among the
dayes to number.

10 And all men are of the ground, & Adam
was created out of the earth: but the Lorde hath
diuided them by great knowledge, & made their
wayes diuers.

11 Some of them hath he blessed and exalted,
& some of them hath he sanctified, & appropriat
to himselfe: but some of them hath he cursed, and
brought them low, & put them out of their estate.

12 As the clay is in the potters hand, to or-
der it at his pleasure, so are men also in the hand
of their Creator, so that he may reward them
as liketh him best.

13 Against euill is good, and against death is
life: so is the godly against the sinner, & the vn-
godly against the faithfull.

14 So in all the works of most high thou may-
est see: there are euer two, one against another.

15 I am awaked vp last of all, as one that
gathereth after them in the vintage. In the bles-
sing of the Lorde I am increased, and haue filled
my wine presse, like a grape gatherer.

16 Behold, how I haue not laboured only for
my selfe, but for all them that seeke knowledge.

17 Heare mee, O yee great men of the people,
and hearken with your eares, yee rulers of the
Congregation.

18 Giue not thy sonne & wife, thy brother and
friend, power ouer thee while thou liuest, & giue
not away thy substance to another, lest it repent
thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, giue
not thy selfe ouer to any person.

20 For better it is that thy children should
pray vnto thee, then that thou shouldst look
vp to the hands of thy children.

21 In all thy workes be excellent, that thine
honour be neuer stained.

22 At the time when thou shalt end thy daies,
and faile thy life, distribute thine inheritance.

23 The fodder, the whip, and the burden be-
long vnto the asse: and meate, correction and
worke vnto thy seruant.

24 If thou let thy seruant to labour, thou shalt
find rest: but if thou let him go idle, he shall seek
liberty.

25 The yoke and the whip bowe downe the
hard necke: so tame thine euill seruant with the
whips and correction.

26 Send him to labour, that he goe not idle:
for idleness bringeth much euill.

27 Set him to worke, for he belongeth vnto him:
if he be not obedient, put on more heauy fetters.

28 But be not excessive toward any, and with-
out discretion doe nothing.

29 If thou haue a faithfull seruant, let him be
vnto thee as thine owne soule: for in blood hast
thou gotten him. If thou haue a seruant, intreate
him as thy brother: for thou hast need of him, as
of thy selfe. If thou increate him euill, and hee run
away, wilt thou seeke him?

CHAP. XXXIII.

1 Of dreames. 2 The praise of them that feare God. 3 The
offerings of the wicked. 4 The bread of the needy. 5 God
doeth not allow the works of an vnfaithfull man.

1 He hope of a foolish man is vaine and false,
and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that
will take hold of a shadow, and follow after the
winde.

3 Euen so is it with the appearing of dreames,
as the likenesse of a face is before another face.

4 Who can be cleansed by the vncleane? or
what truth can be spoken of a liar?

5 Soothsayings, witchcraft, & dreaming is but
vanity, and a minde that is occupied with fan-
tasies, is as a woman that trauaileth.

6 Where as such visions come not of the most
high to trie thee, set not thine heart vpon them.

7 For dreames haue deceived many, and they
haue failed that put their trust therein.

8 The Law shall be fulfilled without lies, and
wisdom is sufficient to a faithfull mouth: [what
knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth
much, & he that hath good experience, can talke
of wisdom.

10 He that hath no experience, knoweth litle,
and he that erreteth, is full of craft.

11 When I wandered to & fro, I saw many things
& mine vnderstanding is greater than I can expresse.

12 I was oft times in danger of death, yet I was
deliuered by these things.

13 The spirit of those that feare the Lorde, shall
liue: for their hope is in him that can helpe them.

14 Who so feareth the Lorde, feareth no man,
neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the
Lorde: in whom putteth hee his trust? who is his
strength?

16 For the eyes of the Lorde haue respect vnto
them that loue him: he is their mighty protecti-
on, and strong ground, a defence from the heate,
and a shadow for the noone day, a succour from
stumbling, and an helpe for falling.

17 He setteth vp the soule, and lighteneth the
eyes: he giueth health, life and blessing.

18 Hee

20 A forward heart bringeth grief, but a man of experience will resist it.

21 A woman is apt to receive every man, yet is one daughter better then another.

22 The beauty of a woman cheereth the face, and a man loveth nothing better.

23 If there be in her tongue gentleness, meeknesse, and wholesome talke, then is not her husband like other men.

The praise of a good woman.

24 Hee that hath gotten a [vertuous] woman hath begun to get a posselsion: she is an help like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, wandreth to and fro, murthering.

26 Who will trust a thiefe that is alway ready and wandreth from towne to towne? & likewise him, that hath no rest, and lodgeth, whersoever the night taketh him?

CHAP. XXXVII.

1. How a man should knowe friends and counsellors. 2. To keepe his company that feareth God.

1. Of friendship.

Every friend saith, I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth not there heaviness vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to cover the earth with deceit?

2. Chap. 37. 1.

4 There is some companion which in prosperitie reioycest with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the beffies sake, and taketh vp the buckler against the enemy.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

3. Of whom we should take counsell.

7 Seeke no counsel at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

4. Chap. 37. 2.

8 Every counsellor praiseth his own counsell: but there is some that counselleth for himselfe.

5. Of whom we should take counsell.

9 Beware of the counsellor, & be advised afore whereto thou wilt vnto him: for he will counsell for himselfe, least he cast the lot vpon thee.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him that is without religiō, nor of iustice, of him that hath no iustice, nor of a woman touching her of who she is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an envious man touching thankfulness, nor of an vnmercifull touching kindnesse, nor of an vn honest man of honestie, nor of the stoutfull for any labour, nor of a hireling for the finishing of a worke, nor of an idle servant for much businesse: hearken not vnto these in any matter of counsell.]

12 But be continual with a godly man whom thou knowest to keepe the commandements of the Lord, whose minde is according to thy mind, and is ioy for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee then it.

14 For a mans mind is sometime more acquainted to shew more then seven watchmen that sit aboue in an hie towne.

15 And aboue all this pray to the most High,

that he will direct thy way in truth.

16 Let reason goe before every enterprise, and counsell before every action.

17 The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath encrease the gouernement ouer them.

18 Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea he is destitute of all fooode.

1. Of wisdom.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisdom.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruits of his wisdom faile not.

23 A wise man shall be plentifully blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credit among his people, and his name shall be perpetual.

26 My sonne, prouethy soule in thy life, and see what is euill for it, and permit it not to do it.

27 For all things are not profitable for all men, neither hath every soule pleasure in every thing.

2. Of temperance.

28 Be not greedy in all delites, and be not too hasty vpon all meate.

3. Chap. 37. 10.

29 For excess of meates bringeth sickness, and gluttony commeth into cholericke diseases.

30 By surfeit haue many perished: but he that dieteth himselfe prolongeth his life.

4. Of sobriety.

CHAP. XXXVIII.

1. A Physicion is commendable. 2. To hurle the dead. 3. The wisdom of him that is learned.

Honour the Physicion with that honor that is due vnto him, because of necessity: for the Lord hath created him.

1. Of Physicions and physicks.

2 For of the most High commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physicion lifeth vp his head, and in the sight of great men he shall be in admiration.

4 The Lorde hath created medicines of the earth, and he that is wise, will not abhorre them.

5 Was not the water made sweet with wood, that men might knowe the vertue thereof?

5. Eod. 15. 15.

6 So he hath giuen men knowledge, that hee might be glorified in his wondrous works.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the Apothecary make a confession, and yet he cannot finish his owne works: for of the Lord commeth prosperity and wealth ouer all the earth.

9 My sonne, faile not in thy sickness, but pray vnto the Lord, and he will make thee whole.

6. Psal. 107. 1.

10 Leauē off from sinne, and order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweet incense, and fine flour for a remembrance: make the offering far, for thou art not the first giuer.

7. God bestoweth his benefits, & we must render a portion thereof to such as he appointed.

12 Then giue place to the Physicion: for the Lord hath created him, let him not goe from thee, for thou hast need of him.

13 The hour may come, that their enterprises may haue good successe.

14 For they also shal pray vnto the Lord, that

Y y he

he would prefer that, which is given for ease,
and their physicians for the prolonging of life.

15 He that sinneth before his maker, let him
fall into the hands of the physician.

* Chap. 32. 12.
[Of mourning.

[Or, the physician.

16 My sinne, powre forth teares over the
dead, and begin to mourne, as if thou hadst suf-
fered great harm thy selfe, and then couer his bod-
dy according to his appointment, and neglect
not his buriall.

17 Make a grievous lamentation, & be earnest
in mourning, & visitation, as he is worthy,
and that a day or two, lest thou be evil spoken of,
and then comfort thy selfe for thine heavinesse.

* Prov. 15. 19.
and 17. 32.

18 For of heavinesse cometh death, and the
heavinesse of the heart breaketh the strength.

19 Of the affliction of the heart cometh sor-
row, and the life of him that is afflicted is accord-
ing to his heart.

20 Take no heavinesse to heart: drive it away
and remember the last end.

21 Forget it not: for there is no turning again:
thou shalt do him no good, but hurt thy selfe.

22 Remember his judgement: thine also shalt be
likewise, vnto me yesterday, and vnto thee to day.

* A. Sam. 14. 32.

23 * Seeing the dead is at rest, let his remem-
brance rest, and comfort thy selfe againe for him,
when his spirit is departed from him.

24 The wisdom of a learned man cometh
by using wel his vacant time: and he that ceaseth
from his owne matters and labour, may come by
wisdom.

25 How can he get wisdom that holdeth the
plough, & he that hath pleasure in the goad, and
in driving oxen, and is occupied in their labours,
and talketh but of the breed of bullocks?

26 He giueth his mind to make furrowes, and
is diligent to give the kine fodder.

27 So is it of every carpenter, & workman
that laboureth night and day: and they that cut
and graue seales, and make sundry diversities, and
give themselves to counterfeit imagery, & watch
to performe the works.

28 The smith in like manner abideth by his an-
vil, and doth his diligence to labor the yron: the
vapour of the fire drieth his flesh, and hee must
fight with the heat of the furnace: the noise of the
hammer is euer in his eares, & his eyes looke still
vpon the thing that hee maketh: hee setteth his
mind to make vp his workes: therefore he watch-
eth to polish it perfectly.

29 So doth the potter sit by his worke: he turn-
eth his wheel about with his feet: he is careful al-
way at his work, & maketh his work by number.

30 He fashioneth the clay with his arme, and
with his feet hee tempereth the hardnesse thereof:
his heart imagineth how to couer it with lead, &
his diligence is to cleanse the oven.

31 All these hope in their hands, & every one
bestoweth his wisdom in his worke.

32 Without these cannot the cities be main-
tained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgment
in the counsell of the people: neither are they hie
in the congregation, neither sitte they vpon the
iudgement seats, nor vnderstand the order of ius-
tice: they cannot declare matters according to
the forme of the Law, and they are not meete for
hard matters.

34 But they maintaine the state of the world,
and their desire is concerning their worke & oc-
cupation.

CHAP. XXXIX.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

He only that applieth his minde to the Law
of the most High, and is occupied in the me-
ditation thereof, seeketh out the wisdom of
all the ancient, and exerciseth himselfe in the pro-
phesies.

[Of our wisdom,

1 He keepeth the sayings of famous men, and
entrench in also to the secrets of darke sentences.

2 He seeketh out the mystery of graue senten-
ces, and exerciseth himselfe in darke parables.

3 Hee shall serue among great men and ap-
peare before the prince: he shall trauaile through
strange countries: for he hath tried the good and
the euill among men.

4 He will giue his heart to resort earely vnto
the Lord that made him, and to pray before the
most High, & will open his mouth in prayer, and
pray for his sinnes.

5 When the great Lord will, hee shall be filled
with the Spirit of vnderstanding, that hee may
powre out wise sentences, and giue thanks vnto
the Lord in his prayer.

6 He shall direct his counsell, & knowledge:
so shall he meditate in his secrets.

[Or, the Lord.

7 Hee shall shew forth his science and lear-
ning, and reioyce in the Law and covenant of the
Lord.

8 Many shall commend his vnderstanding, &
his memorie shall neuer be put out, nor depart a-
way: but his name shall continue from genera-
tion to generation.

9 The congregation shall declare his wise-
dome, and shew it.

* Chap. 44. 15.

10 Though he be dead, hee shall leaue a grea-
ter fame then a thousand: and if hee liue still, hee
shall get the same.

11 Yet will I speake of moe things: for I am
full as the moone.

12 Harken vnto mee, ye holy children, and
bring forth fruit, as the rose that is planted by
the brooks of the field.

13 And giue yea sweet smell as if incense, and
bring forth flowers as the lillie: giue a smell & sing
a song of praise: blese the Lord in all his works.

[Or, Lillies.

14 Giue honour vnto his name, & shew forth
his praise with the songs of your lips, and with
harps, and ye shall say after this maner,

15 * All the workes of the Lord are exceeding
good, and all his commandments are done in due
season.

* Gen. 1. 31.
Mat. 7. 17.

16 And none may say, What is this? Where-
fore is that? for at time convenient they shall all
bee sought out: at his commandement the water
stood as an heape, and at the word of his mouth
the waters gathered themselves.

17 His whole fauor appeared by his coman-
dement, and none can diminish that which he wil
saue.

18 The workes of all flesh are before him, and
nothing can be hid from his eyes.

19 Hee seeth from euerlasting to euerlasting,
and there is nothing wonderful vnto him.

20 A man need not to say, What is this? where-
fore is that? for he hath made all things for their
owne vse.

21 His blessing shall run ouer as the streame,
and moisten the earth like a flood.

22 As he hath turned the waters into saltnes,
so shall hee heauen feel his wrath.

32 As his wayes are plaine and right vnto the
just, so are they stumbling blockes to the wicked.
33 For good are good things created from
the beginning, and euill things for the sinners.

34 The principall things for the whole vsa
of mans life is water, fire, and yron, and salt, and
meale, wheate, and hony, and milke, the blood of
the grape, and oyle, and clothing.

35 All these things are for good to the godly:
but to the sinners they are turned vnto euill.

36 There bespirits yare created for vengeance,
which in their rigour lay on sure strokes: in the
time of destruction they shew forth their power,
and accomplish y wrath of him that made them.

37 Fire and haile, and famine, and death: all
these are created for vengeance.

38 The teeth of wilde beasts, and the scorpions,
and the serpents, and the sword execute ven
geance for the destruction of the wicked.

39 They shall be glad to doe his commande
ments: and when need is, they shalbe ready vpon
earth: and when their houre is come, they shall
not ouerpasse the commendement.

40 Therefore haue I taken a good courage vn
to me from the beginning, and haue thought on
these things, and haue put them in writing.

41 All the works of the Lord are good, & he
grieth euery one in due season, and when need is:

42 So that a man need not to say, This is worse
then that: for in due season they are all worthy
praise.

43 And therefore praise the Lord with whol
heart and mouth, & blefse the Name of the Lord

CHAP. XL.

1 Many miseries in mans life. 14. Of the blessing of the righteous,
and prerogative of the feare of God.

Great strauell is created for all men, and an
heauy yoke vpon the sons of Adam from the
day that they go out of their mothers wombe, til
the day y they retorne to the mother of al things.

2 Namely their thoughts, and feare of the
heart, and their imagination of the things they
wait for, and the day of death.

3 Fro him y sitteth vpon the glorious throne,
vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blue silke, and
weareth a crowne, euen vnto him that is clothed
in simple linnen.

5 Wrath and enuie, trouble and vnquietnesse,
and feare of death, and rigor, and strife, and in the
time of rest the sleepe in the night vpon his bed,
change his knowledge.

6 A litle or nothing is his rest, and afterward
in sleepe, he is as in a watch-tower in the day:
hee is troubled with the visions of his heart, as
onethat runneth out of a battell.

7 And when all is safe, he awaketh, and mar
ueileth that the feare was nothing.

8 Such things come vnto all flesh, both man
and beast, but seven fold to the vngodly:

9 Moreouer, death, and blood, and strife, and
sword, oppression, famine, destruction, and pu
nishment.

10 These things are all created for the wic
ked, and for their takes came the flood also.

11 All things that are of the earth, shal turne
to earth againe: & they that are of the waters
shall retorne into the sea.

12 All bribes and vnrighteousnesse shall be
put away: but faithfulness shall endure for euer.

13 The substance of the vngodly shall be dreed

vp like a riuer, and they shall make a sound like a
great thunder in the raine.

14 When hee openeth his hand he reioyceth:
but all the transgressours shall come to nought.

15 The children of the vngodly shall not ob
taine many branches: for the vnclane rootes are
as vpon the high rockes.

16 Their tender stalkes by what water soeuer
it be or water banks, it shall bee pulled vp before
all other herbes.

17 Friendlinesse is as a most plentifull gar
den of pleasure, and mercy endureth foe euer.

18 To labour and to bee content with that a
man hath, is a sweete life: but hee that findeth a
treasure, is aboue them both.

19 Children, and the building of the citie ma
keth a perpetuall name: but an honest woman
is counted aboue them both.

20 Wine and musicke reioyce the heart: but
the issue of wisdom is aboue them both.

21 The pipe and the psalterion make a sweete
noise: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beaurie: but
a greene seede time rather then them both.

23 A friend and companion come together at
opportunity: but aboue them both is a wife with
her husband.

24 Friends & help are good in the time of trou
ble: but almes shal deliuer more then them both.

25 Gold and siluer fasten the feete: but coun
sell is esteemed aboue them both.

26 Riches & strength lift vp the mind: but the
feare of the Lord is aboue them both: there is no
want in the feare of y Lord, & it needeth no help.

27 The feare of the Lord is a pleasant garden
of blessing, & there is nothing so beautiful as it is.

28 My sonne, lead not a beggars life, for bet
ter it were to die then to begge.

29 The life of him that dependeth on another
mans table, is not to be counted for a life: for he
tormenteth himselfe after other mens meat: but a
wise man and well nurtured, will beware thereof.

30 Begging is sweete in the mouth of the vn
shamefast, an in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8
A curse vpon them that forsake the Law of God. 12 Good
name and fame. 16 An exhortation to giue heere vnto wis
dome. 17 Of what things a man ought to be ashamed.

O Death how bitter is the remembrance of
thee to a man that liueth at rest in his posses
sions, vnto the man that hath nothing to vete
him, and that hath prosperitie in all things: yea,
vnto him that is able yet to receiue meat.

2 O death, how acceptable is thy iudgement
vnto the needfull, and vnto him whose strength
faileth, and that is now in the last age and is vex
ed with all things, and to him that despaireth,
and hath lost patience!

3 Feare not the iudgment of death: remember
them y haue bin before thee, and that come after:
this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the
pleasure of the most High? whether it bee ten or
an hundredth or a thousand yeeres, there is no de
fence for life against the graue.

5 The children of the vngodly are abomi
nable children, and so are they that keepe compa
ny with the vngodly.

6 The inheritance of vngodly children shall
perish, and their posteritie shall haue a perpetuall
shame.

ther, because they are reproached for his sake.

8. When he shall see thee, O ye thoughtless, which have forgotten the law of the most high God: for though you increase, yet shall you perish.

9. If ye be borne, ye shall be borne to casting: if ye die, the curse shall be your portion.

Chap. 30. 11.

10. All that is of the earth shall come to earth again: for the vngodly go from the curse to destruction.

11. Though men mourn for their body, yet the wicked name of the vngodly shall be for ever.

A good name

12. Thus regard to thy name: for that shall continue: a thousand thousand treasures of gold.

Chap. 30. 19.

13. A good life hath the dayes numbered: but a good name endureth ever.

14. My children, keepe wisdom in peace: for wisdom that is hidde, and a secret that is not knowne, shall profit in them both.

15. A man that hideth his foolishness, is better then a man that hideth his wisdom.

Or, shamefast

16. Therefore heare reuerence vnto my words: for it is not good in a thing to be ashamed: neither are all things allowed as faithful in all men.

17. Be ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authority.

18. Of those before the Iudge and ruler of offence before the congregation and people of vngodly shall be before a companion and friend.

19. And of them before the place where thou dwellest, and before the mouth of God & his covenant, and to leane with thine elbowes vpon

10. 14.

20. bread, or to be reproved for giuing or taking.

21. And of those vnto them that hate thee, and to looke vpon an affliction.

22. And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be enuied in the law as an other mans wife.

23. Or to sollicite any mans mayd, or to stand by her bed, or to reproch thy friends with words.

24. Or to yprate when thou hast any thing, or to report a matter that thou hast heard, or to rustle secret words.

25. Thus sayest thou: well bee shamefast, and shall finde favour with all men.

CHAP. XXXII.

1. The Lord of God will be taught, & a daughter, & a son: and shall be taught all things: for the secrets of the Lord shall be made knowne vnto them.

What things we ought to be ashamed of.

2. If thou shalt be ashamed, neither shall thou be ashamed, neither shall thou be ashamed for any person.

3. If thou shalt be ashamed, thou shalt be ashamed: and if thou shalt be ashamed, thou shalt be ashamed: and if thou shalt be ashamed, thou shalt be ashamed.

4. To sell merchandise at an vnjust price, and to corrupt thy children diligently, & to beare an euill witness to the blood.

5. To be a witness to the blood, and to be a witness to the blood, and to be a witness to the blood.

6. If thou shalt be ashamed, thou shalt be ashamed: and if thou shalt be ashamed, thou shalt be ashamed: and if thou shalt be ashamed, thou shalt be ashamed.

7. If thou shalt be ashamed, thou shalt be ashamed: and if thou shalt be ashamed, thou shalt be ashamed: and if thou shalt be ashamed, thou shalt be ashamed.

8. The daughter shall match the father to watch secretly, and the carefullest that he hath.

for her, which shall be his flower in the youth, lest she should possess the flower of her age: and when she shall be married, lest she should be hated.

9. In her virginity, lest she should be defiled, or gotten with child in her fathers house, & when she is married, lest she misbehave herselfe: & when she is married, lest she continue vnfruitful.

Chap. 31. 10.

10. If thy daughter be vnfruitful, keepe her straightly, lest she come thine enemies to laugh thee to scorn, & make thee a common talke in the streets, and defame thee among the people, and bring thee to publicke shame.

11. Behold not every bodys beauty, & company among women.

Chap. 31. 23.

12. For as the moth cometh out of garments: so doeth wickedness of the woman.

Gen. 3. 6.

13. The wickedness of a man is better then the good intency of a woman: to wit, of a woman that is in shame and reproch.

14. I will remember the workes of the Lord, and declare the things that he hath done: by the word of the Lord are his workes.

15. The sunne that shineth, looketh vpon all things, and all the workes thereof is full of the glory of the Lord.

16. Hath not the Lord appointed that his Saints should declare all his wondrous workes, which the Almighty Lord hath stablished to confirme all things by his mightie?

17. He looketh out the depth, & the heart, & he knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

18. He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

Job 41. 4.

Job 39. 15.

19. No thought may escape him, neither may any word be hid from him.

20. He hath garnished the excellent workes of his wisdom, and he is from everlasting to everlasting, and for ever: vnto him may nothing be added, neither can hee be diminished: he hath no need of any counseller.

21. Oh, how delectable are all his workes, and to be considered men vnto the sparkes of fire!

22. They lineall, and endure for ever: and whensoever need is, they are all obedient.

23. They are all double, one against another: he hath made nothing that hath any fault.

24. The one commendeth the goodnesse of the other, and who can be satisfied with beholding Gods glory?

Or, stablisheth.

CHAP. XXXIII.

1. His his ornament, the clere firmament, the beauty of the heauen, so glorious to behold.

The wonderfull workes of God.

2. The sunne also a marvellous instrument when it appeareth, declareth at his going out the workes of the most High.

3. As noone it burneth the countrey, and who may abide for the heate thereof?

4. The sunne burneth the mountaines three times more then hee that keepeth a furnace with continuall heate: it casteth out the fiery vapours, and with the shining beames blindeth the eyes.

5. Great is the Lord that made it, and by his commandement hee causeth it to run hastily.

Gen. 1. 16.

6. The moon also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Job 31. 26.

7. The stars also are appointed by the moon: the light of the sunne shall be vnto the earth.

The month is called after the name thereof, and groweth wonderfully in her changing.
9 It is a campe pitched on high, shining in the firmament of heaven: the beauty of heaven are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commendement of the Holy one they continue in their order, & faile not in their watch.

11 * Look vpon the raine-bowe, and praise him that made it: very beautifull is it in the brightnesse thereof.

12 * It compasseth the heaven about with a glorious circle, and the hands of the most High haue bended it.

13 Through his commandement he maketh the snowe to haste, and sendeth swiftly the lighting of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the fowles.

15 In his power hath hee strengthened the cloudes, and broken the hailestones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The sound of his thunder beatech the earth: so doth the storme of the North: the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grasshoppers that light downe.

18 The eye marueileth at the beauty of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the cold North winde bloweth, an yce is frozen of the water, it abideth vpon all the gatherings together of water, and cloeth the waters as with a brestplate.

21 It deuoureth the mountaines, & burneth the wilderness, & destroyeth that that is green, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dew commeth vpon the heat, it refresheth it.

23 [By his word he stilleth the winde] by his counsell hee appeaseth the deepe, and planteth ylands therein.

24 They that faile ouer the sea, tell of the perils thereof, and when we heare it with our eares, we marueille thereat.

25 For there be strange & wonderous works, diuers manner of beasts, & the creation of whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he is all.

28 What power haue we to praise him? for he is aboue all his workes.

29 The Lord is terrible, and very * great, and marueilous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doth he farre exceede exalt him with all your power, and be not weary, yet can ye not attaine vnto it.

31 * Who hath seene him, that he might tell vs? and who can magnifie him as he is?

32 For there are hidde yet greater things then these be, & we haue seene but a few of his workes.

33 For the Lord hath made all things, and giuen wisdom to such as feare God.

CHAP. XLIIII.

The praise of certain holy men, Enoch, Noe, Abraham, Isaac and Iacob.

1 Et vs now commend the famous men, and our fathers of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power: and were wise in counsell, and declared prophecies.

4 * They gouerned the people by counsell and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of musick, and expounded the verses that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All these were honourable men in their generations, & were well reported of in their times.

8 There are of them that haue left a name behind them, so that their praise shalbe spoken of.

9 There are some also which haue no memoriall, * and are perished as though they had neuer bene, and are become, as though they had neuer bene borne, and their children after them.

10 But the former were mercifull men, whose righteousness hath not bene forgotten.

11 For whose posteritie a good inheritance is reserved, & their seed is contained in the couenant.

12 Their stocke is contained in the couenant, and their posteritie after them.

13 Their seed shall remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 * The people speake of their wisdom, and the congregation talke of their praise.

16 * Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

17 * Noe was found perfit, and in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came.

18 An euermore couenant is made with him, that all flesh should perishe no more by the flood.

19 * Abraham was a * great father of many people: in glory was there none like vnto him.

20 He kept the Law of the most High, and was in couenant with him, & he set the couenant * in his flesh, and in tentation he was found faithfull.

21 Therefore he assured him by an * oath, that he would blesse the nations in his seed, and that hee would multiplie him as the dust of the earth, and exalt his seed as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the world.

22 * With Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men and the couenant.

23 And caused it to rest vpon the head of Isaac, & made himselfe known by his blessings, & gaue him an heritage, & diuided his portions, and parted them among the twelue tribes.

24 And hee brought out of him a * mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moses, Aaron, and Pharaoh.

1 And * Moses, the * beloued of God and a * man, * brought he forth, whose remembrance is blessed.

1 Hee made him like to the glorious Saints,
 and magnified him by the feare of his enemies.
 2 By his wordes hee caused the wonders to
 teele, and he made him glorious in the sight of
 Kings, and gave him commandments for his
 people, and shewed him his glory.
 3 He sanctified him with faithfulness, and
 meekenesse, and chose him out of all men.
 4 He caused him to heare his voice, & brought
 him into the darke cloud, & there he gave him
 the commandments before his face, even the law
 of life and knowledge, that he might teach Jacob
 the covenant, and Israel his iudgements.
 5 He exalted Aaron an holy man like vnto
 him, even this brother of the tribe of Levi.
 6 An everlasting covenant made he with him,
 and gave him the Priesthood among the people,
 and made him blessed through his comely orna-
 ment, and clothed him with the garment of ho-
 nour.
 7 Hee put perfect ioy vpon him, and girded
 him with ornaments of strength, as with bree-
 ches, and a surclee, and an ephod.
 8 Hee compassed him about with bells of gold,
 and with many bells round about, that when he
 went in, the sound might be heard, and might
 make a noyse in the Sanctuary, for a remem-
 brance to the children of Israel his people.
 9 And with an holy garment, with gold al-
 so, and blue silke, and purple, and diuers kinds of
 worke, and with a breastplate of iudgement, and
 with the signes of iudgement.
 10 And with worke of scarlet, cunningly
 wrought, and with precious stones grauen like
 scales, and set in gold by goldsmiths worke for a
 memorial, with a writing grauen after the man-
 ner of the tribes of Israel.
 11 And with a crown of gold vpon the mitre,
 bearing the forme and marke of holiness, an or-
 nament of honour, anoble worke garnished, and
 pleasant to looke vpon.
 12 Before him were there no such faire orna-
 ments, there might no stranger put them on, but
 onely his children, and his childrens children
 perpetually.
 13 Their sacrifices were wholly consumed e-
 uery day with continually.
 14 Moyses filled his hands, & anointed him
 with holy oyle, this was appointed vnto him by
 an euerlasting covenant, & to his seed, so long as
 the heauens should remaine, that he should mini-
 ster before him, & also to execute the office of the
 Priesthood, and blesse his people in his Name.
 15 Before all men lining the Lord, these him,
 that he should present offerings before him, and a
 sweet saour for a remembrance to make recon-
 ciliation for his people.
 16 He gave him also his commandments,
 and authority according to the Lawes appointed
 that he should teach Jacob the testimonies, and
 giue light vnto Israel by his Law.
 17 Strangers stood vp against him, and en-
 uied him in the wilderness, even the men that
 tooke Dathan and Abiram part, and the com-
 pany of Core in iury and rage.
 18 This the Lord saw, & it displeased him, and
 in his wrathfull indignation were they consumed:
 he did wonders vpon them, and consumed them
 with the fiery flame.
 19 But he made Aaron more honorable, and
 gave him an heritage, & parted the first fruits of

the first borne vnto him: vnto him specially hee
 appointed bread in abundance.
 20 For the Priests did eat of the sacrifices of the
 Lord, which he gave vnto him, and to his seed.
 21 He had hee none heritage in the land of
 his people, neither had hee any portion among
 the people: for the Lord is the portion of his in-
 heritance.
 22 The third in glory is Phinees the sonne of
 Eleazar, because hee had zeale in the feare of the
 Lord, and stood vp with good courage of heart,
 when the people were turned backe, and made re-
 conciliation for Israel.
 23 Therefore was there a Covenant of peace
 made with him, that hee should be the chiefe of
 the Sanctuary and of his people, and that hee and
 his posteritie should haue the dignitie of the
 Priesthood for euer.
 24 And according to the covenant made with
 Dauid, that the inheritance of kingdom should
 remaine to his son of the tribe of Iuda: so the he-
 ritage of Aaron should be to the onely son of his
 sonne, & to his seed. God giue vs wisdom in our
 heart, to iudge his people in righteousness, that the
 good things that they haue, be not abolished, &
 that their glory may endure for their posteritie.

CHAP. XLVI

1 Elisha the sonne of Naue was valiant in the
 armes, and was the successor of Moyses in pro-
 phetie, who according to his name, was a great
 Saviour of the elect of God, to take vengeance of
 the enemies that rose vp against them, and to set
 Israel in their inheritance.
 2 What glory gate he, when he lift vp his
 hand, and drew out his sword against the cities?
 3 Who was there before him, like to him?
 for hee fought the battels of the Lord.
 4 Stood not the Sunne still by his meanes,
 and one day was as long as two?
 5 Hee called vnto the most High gouernour
 when the enemies pressed vpon him on euery side,
 and the mightie Lord heard him with the haile
 stones and with mighty power.
 6 Hee rushed in vpon the nations in battel, &
 in the going down of Bethoron he destroyed the
 aduersaries, that they might know his weapons,
 and that he fought in the sight of the Lord, for
 he followed the Almighty.
 7 In the time of Moyses also hee did a good
 worke: hee aid Caleb the sonne of Iephune stood
 against the enemy, & withheld the people from
 sinne, and appeased the wicked murmuring.
 8 And of sixe hundred thousand people of
 foot, they two were selected to bring them into
 the heritage, euen into the land that floweth with
 milke and hony.
 9 The Lord gave strength also vnto Caleb,
 which remained with him vnto his olde age, so
 that hee went vp into the high places of the land,
 and his seed obtained it for an heritage.
 10 That all the children of Israel might see,
 that it is good to follow the Lord.
 11 Concerning the Iudges, every one by
 name, whose heart went not a whoring, nor de-
 parted from the Lord, their memory be blessed.
 12 Let their bones flourish out of their places,
 and their names by succession remaine to them
 that are most famous of their children.
 13 Samuel the Prophet of the Lord, Belo-
 ued of his Lord, ordained kings, & anointed the
 princes

Exod. 6. 28. 29.

Nam. 11. 3.

Exod. 19. 7.

Aaron.
Exod. 4. 18.

Exod. 28. 35.

Vrim and
Thummim.

Exod. 28. 35.

Deut. 17. 10.

Nam. 11. 3.

Nam. 17. 2.

Deut. 11. 12.
and 15. 1.

Phinees.
Nam. 25. 11. 13.
1. Mac. 7. 34.

Iosue.
Nam. 27. 18.
Deut. 24. 9. Iosue.
1. 2. and 12. 7.

Iosue. 8. 1. 2.

Iosue. 1. 13.
13. 14.

Iosue. 10. 13.

Or, that the Lord
honoured by battell
Or, pursued the
mightie men.
Nam. 14. 6.
1. Mac. 2. 55. 56.
Caleb.

Nam. 26. 65.
Deut. 1. 3. 5. 6.

Iosue. 14. 11.

Iudges.

2 Chap. 49. 10.

Samuel.
1. Sam. 10. 1.
and 16. 13.

princes over his people.

14 By the Law of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.
15 This Prophet was approued for his faithfulness, & hee was knowen faithfull in his words and visions.

16 He called vpon the Lord Almighty, when his enemies pressed vpon him on every side, when he offered the sucking lambe.

17 And the Lord thundred from heauen, and made his voice to bee heard with a great noise.

18 So hee discomfited the princes of the Tyrrians and all the rulers of the Philistims.

19 And before his long sleepe he made protestation in the sight of the Lord, and his anointed, that he tooke no substance of any man, ne not so much as a shooe, and no man could accuse him.

20 After his sleepe also he tolde of the Kings death, and from the earth lift he vp his voice, and prophesied that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

After him rose vp || * Nathan to prophesie in the time of Dauid.

1 For as the fat is taken away from the peace offering, so was || Dauid chosen out of the children of Israel.

2 Hee played with the lyons, as with kids, and with beares, as with lambes.

3 Slew he not a gyant when he was yet but young, and tooke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beate downe the pride of Goliath?

4 For hee called vpon the most high Lord which gaue him strength in his right hand, to slay that mightie warriour, and that he might set vp the borne of his people againe.

5 So || hee gaue him the praise of ten thousand, and honoured him with || great praises, and gaue him a crowne of glory.

6 For he destroyed the enemies on every side, and rooted out the Philistims his aduersaries, and brake their borne in sunder vnto this day.

7 In all his workes he praised the holy One, and the most High with honourable wordes, and with his whole heart hee sung songs, and loued him that made him.

8 He set fingers also before the altar, and according to their tune hee made sweete songs, that they might praise God dayly with their songs.

9 He ordeined to keepe the feast dayes comely, and appointed the tunes perfectly, that they might praise the holy Name of God, and make the Temple sound in the morning.

10 The Lord tooke away his finnes, and exalted his borne for euer: he gaue him the couenant of the kingdome, & the throne of glory in Israel.

11 After him rose vp a wise sonne, who by him dwelt in a large possession.

12 So || Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about that hee might build an house in his Name, and prepare the Sanctuary for euer.

13 How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

14 Thy mind couered the whole earth, & hath filled it with graue and darke sentences.

15 Thy Name went abroad in the yles; and for thy peace thou wast beloued.

16 The countreys marueiled at thee for thy

songs, and pronouns, and similitudes, and interpretations.

17 By the Name of the Lord God, which is called the God of Israel, thou hast gathered gold as tinne, and hast had as much siluer as lead.

18 Thou diddest bow thy loynes to women, and wast overcome by thy body.

19 Thou diddest staine thine honour, and hast defiled thy posterity, and hast brought wrath vpon thy children, and hast felt sorow for thy folly.

20 So the kingdome was diuided, and Ephraim began to be a rebellious kingdome.

21 Neuerthelesse the Lord left not off his mercie, neither was he destroyed for his workes, neither did hee abolish the posteritie of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid.

22 Thus rested Salomon with his fathers, and of his seed he left behind him || Roboam, even || the foolishnesse of the people, and one that had no vnderstanding, * who turned away the people through his counsell, || and Ieroboam the sonne of Nabat, which caused Israel to sinne, & shewed Ephraim the way of sinne.

23 So that their finnes were so much increased, that they were driuen out of the land.

24 For they sought out all wickednesse, till the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezechias, and Iehoiachin.

Then stood vp || * Elias the Prophet as a fire, and his word burne like a lampe.

1 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the commandementes of the Lord.]

2 By the word of the Lord he shut the heauen, & three times brought he the fire from heauen.

3 O Elias, how honorable art thou by thy wondrous deede: who may make his boist to be like thee

4 Which hast raised vp the dead from death, & by the word of the most High out of the graue:

5 Which hast brought Kings vnto destruction, and the honourable from their seate:

6 Which heardest the rebuke of || Lord in Sina, & in Horeb the iudgment of the vengeance:

7 Which didst anoint kings that they might recompence, and Prophets to be thy successors:

8 Which wast taken vp in a whirlewinde of fire, and in a chariot of fierie horses:

9 Which wast appointed * to reprove in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

10 Blessed were they that sawe thee, and slept in loue: for we shall liue.

11 When Elias was couered with the storme, || Eliseus was filled with his spirit; while he liued, he was not moued for any prince, neither could any bring him into subiection.

12 Nothing could overcome him, * and after his death his body prophesied.

13 Hee did wonders in his life, and in death were his workes marueilous.

14 For all this the people repented not, neither departed they from their finnes: * till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.

high with prayer before him that is mercifull, til the honour of the Lord were performed, and they had accomplished his service.

20 Then he went downe, & stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his name.

21 He began againe to worship, that he might receive the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That he would giue vs ioyfulness of heart, and peace in our dayes in Israel, as in old time,

24 That hee would confirme his mercy with vs, and deliuer vs at his time,

25 ¶ There be two manner of people that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in Sicinus.

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is he y^e exerciseth himselfe therein: & he that layeth vp these in his heart, shal be wise.

29 For if he doe these things, he shal be strong in all things: for he seeth his steps in the light of the Lord which giueth wisdom to the godly.

The Lord be praised for euermore. So be it, so be it

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

Will confesse thee, O Lord and King, & praise thee, O God my Sauour: I will giue thanks vnto thy Name.

1 For thou art my defender and helper, and hast preserved my body from destruction, & from the line of the slanderous tongue, and from the lips that are occupied with lies: thou hast halpen me against mine aduersaries,

2 And hast deliuered me according to the multitude of thy mercy, & for thy Names sake from the roaring of them that were ready to deuoure me, & out of the hands of such as sought after my life, & from the manifold afflictions which I had

3 And from the fire that choked mee round about, and from the mids of the fire, that I burned not,

4 And from the bottome of the belly of hell, from an vneleane tongue, from lying words, from false accusation to the King, and from the slander of an vnrighteous tongue.

5 [My soule shall praise the Lord vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

6 They compassed me on euery side, and there was no man to helpe me: I looked for the succour of men, but there was none.

BARUCH.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon which he read before Iechonias and all the people. 20 The Iewes sent the booke with money vnto Ierusalem to their other brethren, so the instant that they should pray for them.

And these are the wordes of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Asadias, the sonne of

28 Then thought I vpon thy mercy, O Lorde, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and sauest them out of the hands of the enemies.

[Or, nations.]

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the Father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without help,

11 I will praise thy Name continually, and will sing praise with thanksgiving: and my prayer was heard.

12 Thou sauadst me from destruction, and deliueredst me from the euill time: therefore will I giue thanks and praise thee, and blesse the Name of the Lord.

13 When I was yet young, or euer I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countreys, and she was as a grape that waxeth ripe out of the flower.

15 Mine heart reioyced in her: my foot walked in the right way, & from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and received her, and gave me much wisdom:

17 And I profited by her: therefore will I ascribe the glory vnto him that giueth me wisdom.

18 For I am aduised to doe thereafter: I will be ielous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine hands on high, and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in purenes: I haue had my heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.

23 Drawe neere vnto me, ye vnlearned, and dwell in the house of learning.

24 Wherefore are ye slow? and what say you of these things seeing your soules are very thursty?

25 I opened my mouth, and said, Buy her for you without money.

26 Bowe downe your necke vnder the yoke, and your soule shal receiue instruction: she is ready that ye may finde her.

27 Behold with your eyes, how that I haue had but little labour, and haue gotten vnto mee much rest.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercie of the Lord, and be not ashamed of his praise.

30 Doe your duetie betimes, and he will giue you a reward at his time.

Helcias wrote in at Babylon,

2 In the fifth yeere and in the seventh day of the moneth, what time as the Caldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Ioachim king of Iuda might heare, and all the people that were come to heare the booke,

4 And

And in the audience of the gouernour, and of the kings countes, & before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwell at Babylon by the river || God.

Which when they heard it, wept, fasted, and made prayer before the Lord.

They made a collection also of money, according to every mans power,

And sent it to Ierusalem vnto Ioachim the sonne of Helcias, the sonne of Salom Priest, and vnto the other priests, & to all the people which were with him at Ierusalem.

When he had received the vessels of the temple of the Lord, that were taken away out of the temple, to bring them againe into the land of Iudah, the sixth day of the month || Suan, as wit, siluer vessels, which Ebedias the sonne of Iasias king of Iuda had made.

After that Nabuchodonosor king of Babylon had led away Iechonias from Ierusalem, and his princes, and his nobles prisoners, and the people, and carried them to Babylon.

And they sayd, Behold, we haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, & prepare a meat offering, and offer vpon the altar of the Lord our God.

And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen.

And that God would giue vs strength and fighen our eyes, that we may liue vnder the shadow of Nabuchodonosor king of Babylon, and vnder the shadow of Baltazar his sonne, that wee may long doe them seruice, and finde fauour in their sight.

Pray for vs also vnto the Lorde our God, that we haue sinned against the Lorde our God, and vnto this day the fury of the Lord and his wrath is not turned from vs.

And reade this booke (which we haue sent you) to be rehearsed in the temple of the Lord vpon the feast dayes, and at time conuenient.

Thus shall ye say, To the Lord our God, our fathers righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, & to the inhabitants of Ierusalem.

And to our Kings, and to our Princes, & to our Priests, & to our Prophets, and to our fathers.

Because wee haue sinned before the Lord our God,

And haue not obeyed him, neither hearkened vnto the voice of the Lord our God, to walke in the commandements that he gaue vs openly.

From the day that the Lord brought our fathers out of the land of Egypt, even vnto this day, we haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voice.

Wherefore the plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and hony, as appeared this day.

Nevertheless, we haue not hearkened vnto the voice of the Lord our God, according to all the words of the Prophets, whom he sent vnto vs.

But every one of vs followed his wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

The first confession that they suffer for their sinnes. The true confession of the Christians. The second desire to haue the wrath of God turned from them. The third promise that he will call againe the people from captiuitie, and giue them a new and euerydaye Testament.

Therefore the Lord our God hath performed his word which hee pronounced against vs and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda.

To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things that were written in the Law of Moyses.

That some among vs should eat flesh of his own son, and some the flesh of his own daughter.

Moreover, hee hath deliuered them to be in subjection to all the king domes that are round about vs, to be as a reproch and desolation among all the people round about where the Lord hath scattered them.

Thus they are brought beneath and not above, because wee haue sinned against the Lord our God, and haue not heard his voice.

To the Lord our God appertaineth righteousness, but vnto vs and to our fathers open shame, as appeareth this day.

For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

Yet haue we not prayed before the Lord, that we might turne every one from the imaginations of his owne wicked heart.

So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his works, which hee hath commanded vs.

Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lorde that he hath giuen vnto vs.

And now, O Lord God of Israel, that haue brought thy people out of the land of Egypt with a mightie hand, & an hie arme, & with signes and with wonders, & with great power, and haue gotten thy selfe a Name, as appeareth this day.

O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.

Heare our prayers, O Lord, and our petitions, & deliuer vs for thine owne sake, & giue vs fauour in sight of them which haue led vs away.

That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

Therefore looke downe from thine holy Temple, and thinke vpon vs: incline thine eare, Lord, and heare vs.

Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, giue vnto the Lord neither praise, nor righteousness.

But the soule that is vexed for the greatness of sinne, and he that goeth crookedly and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousness, O Lord.

For we doe not require mercie in thy sight, O Lord our God, for the righteousness of our fathers, or of our Kings.

But because thou hast sent out thy wrath & indigna-

Or, And.

Or, Suan.

Or, Mene, for Meneh, which was the evening and morning sacrifice.

Chap. 2.

Deu. 9. 1.

Deu. 28. 15.

Deu. 32. 53.

Chap. 1. 15.

Deu. 9. 11.

Deu. 32. 15.

Psal. 8. 5. 6. and

215. 17. 18. 19.

18. 18. 19.

Or, glory our

praise of righteous

ouers.

indignation vpon vs, as thou hast spoken by thy
seruants the Prophets, saying,

21 * Thus sayeth the Lord, Bow downe your
shoulders, & serue the king of Babylon so shall ye
remaiue in the land that I gaue vnto your fathers

22 But if yee will not heare the voyce of the
Lord, to serue the king of Babylon,

23 I will cause to cease in the cities of Iuda,
and in Ierusalem, I will cause to cease the voyce of
mirth, and the voyce of ioy, and the voyce of the
bridegrome, and the voyce of the bride, and the
land shall be desolate of inhabitants.

24 But we would not hearken vnto thy voyce;
to serue the king of Babylon: therefore hast thou
performed the wordes that thou spakest by thy
seruants the Prophets: namely, that the bones of
our kings, and the bones of our fathers should be
caried out of their places.

25 And loe, they are cast out to the heat of the
day, and to the colde of the night, and are dead in
great misery with famine, and with the sword,
and in banishment.

26 And the Temple wherein thy Name was cal-
led vpon, thou hast brought to the stare, as appea-
reth this day, for the wickednesse of the house of
Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs,
according to equitie, and according to all thy
great mercy,

28 As thou spakest by thy seruant Moyses, in
the day when thou didst commaund him to write
thy Law before the children of Israel, saying,

29 * If ye will not obey my voyce, then shall this
great swarme and multitude be turned into a very
few among the nations where I will scatter them.

30 For I know that they will not heare me for
it is a stiff necked people: but in the land of their
captiuitie they shall remember themselves,

31 And know I am the Lord their God: then
will I giue them an heart to vnderstand, & eares,

32 And they shall heare, and praye me in the
land of their captiuitie, & thinke vpon my Name.

33 Then shall they turne them from their hard
backs, and from their euill works: for they shall
remember the way of their fathers, which sinned
before the Lord.

34 And I will bring them again into the land,
which I promised with an oath vnto their fathers,
Abraham, Isaac and Iacob, and they shall be lords
of it: and I will increase them, and they shall not
be diminished.

35 And I will make an euermlasting Couenant
with them, that I will be their God, and they shall
be my people: and I will no more driue my people
of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance.
2 He prayeth for wisdom vnto the people, shewing, that so great
adversities come vnto them for the despising thereof. 34 One-
ly God was the funder of wisdom. 37 Of the incarnation of
Christ.

O Lord Almighty, O God of Israel, the soule
that is in trouble, & the spirit that is vexed,
cryeth vnto thee.

2 Heare, O Lord, and haue mercy: for thou art
mercifull, and haue pitie vpon vs, because we haue
sinned before thee.

3 For thou endurest for euer, & we vnto this day perish

4 O Lord Almighty, the God of Israel, heare
now the prayer of the dead Israelites, and of their
children, which haue sinned before thee, and not
hearkened vnto the voyce of thee thy God,

wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fa-
thers, but thinke vpon thy power, and thy Name
at this time.

6 For thou art the Lord our God, and thee, O
Lord, will we praye.

7 And for this cause hast thou put thy feare in
our hearts, that we should call vpon thy Name,
and praise thee in our captiuitie, for we haue con-
sidered in our minds all the wickednesse of our fa-
thers, that sinned before thee.

8 Behold, we are yet this day in our captiui-
tie, where thou hast scattered vs, to be a reproch
and a curse, and subiect to paymentes, according to
all the iniquities of our Fathers which are depa-
rted from the Lord their God.

9 O Israel, heare the commandementes of life:
hearken vnto them, that thou mayest learne
wisdom.

10 What is the cause, O Israel, that thou art in
thine enemies land, and art waxen old in a strange
country?

11 And art defiled with the dead? & art coun-
teined with them that go downe to the graues?

12 Thou hast forsake the fountain of wisdom.

13 For if thou hadst walked in the way of God,
thou shouldst haue remained safe for euer.

14 Learne where is wisdom, where is strength,
where is vnderstanding, that thou mayest know
also from whence cometh long continuance, and
life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who
hath come into her treasures?

16 Where are the princes of the heathen, and
such as ruled the beasts vpon the earth?

17 They that had their pastime with foules of
the heauen, that hoarded vp silver & gold, wherein
men trust, and made none end of their gathering?

18 For they that coined silver, & were so careful
of their work, & whose inuention had none end,
19 Are come to nought, & gone downe to hell,
and other men are come vp in their steads.

20 When they were yong, they saw the light,
and dwelt vpon the earth: but they vnderstood
not the way of knowledge,

21 Neither perceived the paths thereof, neither
haue their children receiued it: but they were far
off from that way.

22 It hath not bene heard of in the land of
Chanaan; neither hath it bene seene in Theman,

23 Nor the Agarines that fought after wise-
dome vpon the earth, nor the merchants of Ner-
ran, & of Theman, nor the expounders of fables
nor the teachers out of wisdom haue known
the way of wisdom, neither do they thinke vpon
the paths thereof.

24 O Israel, how great is the house of God! &
how large is the place of his possession!

25 It is great, and hath none end: it is hie, and
vnmessurable.

26 There were the giants, famous from the be-
ginning, that were of so great stature, & so expert
in warre.

27 Those did not the Lord chuse, neither gaue
he the way of knowledge vnto them.

28 But they were destroyed, because they had no
wisdom, & perished through their own foolishnes.

29 Who hath gone vp into heauen to take her,
and brought her downe from the clouds?

30 Who hath gone ouer the sea to finde her,
and hath brought her rather then fine gold?

31 No

11 No man knoweth his way, neither hath he known her paths.

12 But he knoweth all things, knoweth her, and he hath found her out, & his understanding: the secret is he which hath prepared the earth for evermore, & hath filled it with fourfooted beasts.

13 When he seetheth out the light, it goeth, & when he calleth it again, it obedieth him with feare.

14 And she feares him in their which, and rejoices when he calleth them, they say, Here we be: and so with cheerefulness they shew light vnto him that made them.

15 This is our God, and there shall none other be compared vnto him.

16 He hath found out all the way of knowledge, and hath given it vnto Jacob his servant, and to Israel his beloved.

17 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. III.

The frame of this booke the Law, & the punishment of them that despise it. 1. A comforting of the people brought captiue. 2. A consolation of Jerusalem, and a promise of the future of the Church. 3. A consolation and comforting of the people.

This is the booke of the commandments of God, and the Law that endureth for ever: all they that hope in it, shall come to life: but such as forsake it shall die.

1. Thus saith O Jacob, and take holde of it: walke by this brightness before the light thereof.

2. O that thou shouldst be like to another, nor the things that are profitable vnto thee, to a strange nation.

3. O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

4. Be of good comfort, O my people, which are the memoriall of Israel.

5. Ye are sold to bondage, not for your destruction, but because ye provoked God to wrath, ye were deliuered vnto the enemies.

6. For ye haue displeased him that made you, offering vnto devils, and not to God.

7. Ye haue forgotten him that created you, even the everlasting God, and ye haue grieved Jerusalem, that nourished you.

8. When the law the wrath coming vpon you, God the said, Hearken, yet that dwell about Sion, for God hath brought me into great heaviness.

9. I see the captiuitie of my sonnes & daughters, which the Everlasting will bring vpon them.

10. With ioy did I nourish them, but I must leaue them with weeping and mourning.

11. Let no man reioyce ouer me a widow, and forsaken of many, which for the sins of my children am desolate, because they departed from the Law of God.

12. They would not know his righteousness, they walke in the wayes of his commandments: neither did they enter into the paths of discipline, through his righteousness.

13. Come ye, that dwell about Sion, & call to remembrance the captiuitie of my sonnes & daughters, which I Everlasting hath brought vpon the.

14. For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language.

15. Which neither reuerence the aged, nor pitty the yong: these haue caried away the deare beloved of the widows, leauing me alone, and destruction of my daughters.

16. But what can I helpe you?

17. Early in the mornig I haue brought these plagues vpon you, can deliuer you from the hands of your enemies.

18. Go your way, O children, go your way: for I am left desolate.

19. I haue put off the clothing of peace, & put vpon me the sackcloth of prayer, and so long as I live I will call vpon the Everlasting.

20. Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

21. For I haue hope of your saluation through the Everlasting, & ioy is come vpon me from the Holy one, because of I mercy which shall quickly come vnto you from our Everlasting Saviour.

22. For I sent you away with weeping & mourning, but with ioy and perpetuall gladnesse will God bring you againe vnto me.

23. Like as now, neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, & brightness from the Everlasting.

24. My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.

25. My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

26. Be of good comfort, my children, and cry vnto God, for he that led you away, hath you in remembrance.

27. And as it came into your mind to go astray from your God, so endeavour your selues sometimes more to come againe and to seek him.

28. For he that hath brought these plagues vpon you, will bring you everlasting ioy again, with your saluation.

29. Take a good heart, O Ierusalem: for hee which gaue thee that name, will comfort thee.

30. They are miserable that afflict thee, & such as reioyce at thy fall.

31. The cities are miserable whom thy children serue, miserable is she that hath taken thy sonnes.

32. For as she reioiced at thy decay, & was glad of thy fall, so shall she be for her own desolation.

33. For I will take away the reioicing of her great multitude, and her ioy shall be turned into mourning.

34. For a fire shall come vpon her from I Everlasting, long to endure, and she shall be inhabited of devils for a great season.

35. O Ierusalem, look toward the East, & behold the ioy I cometh vnto thee from thy God.

36. Lo, thy founts (whom thou hast let goe) come gathered together from the East vnto the West, reioicing in the word of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is mourned vpon her plagues for the recovery of her people, and under the shadow of the Church.

Put off thy mourning clothes, O Ierusalem, & thine affliction, and decke thee with the worship and honour, that cometh vnto thee from God, for euermore.

1. Put on the garment of righteousness, that cometh from God, and set a crown vpon thine head of the glory of the Everlasting.

2. For God will declare thy brightness to every countrey vnder the heauen.

3. And God will name thee by this name for ever,

and, The peace of righteousness, and the glory of the worship of God.

4 Arise, O Jerusalem, and stand vp on hie, and looke aboue thee towa d the East, and behold thy children gathered from the East vnto the West by the word of the Holy one, reioycing in the remembrance of God.

5 For they departed from thee on foot, and were ledde away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

6 For God hath determined to bring downe every hie mountaine, & the long enduring rocks, and to fill the valleys, to make the ground plaine, that Israel may walk safely vnto y^e honor of God.

7 The woods and all sweet smelling trees shal overshadow Israel at the commandment of God.

8 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousness that commeth of him.

CHAP. VI.

A COPY OF THE EPISTLE THAT Jeremias sent vnto them that were ledde away captiues into Babylon by the king of the Babylonians, to certifie them of the thing that was commanded him of God.

BECAUSE of the finnes, that yee haue committed against God, ye shall be led away captiues vnto Babylon, by Nabuchodonosor king of the Babylonians.

1 So when ye be come into Babylon, ye shall remaine there many yeres, and a long season, euen seven generations, and after that will I bring you away peaceably from thence.

2 Now shall ye see in Babylon gods of siluer, and of gold, & of wood, borne vpon mens shoulders, to cause the people to feare.

3 Beware therefore that yee in no wise be like the strangers, neither be yee afraid of them, when yee see the multitude before them & behind them worshipping them.

4 But say yee in your hearts, O Lord, we must worship thee.

5 For mine Angel shal be with you, and shall beare for your soules.

6 As for their tongue, it is polished by the car-penter: and they themselves are gilded & laid ouer with siluer: yet are they but lies, & cannot speake.

7 And as they take gold for a maide that lo-ueth to be deckt,

8 So make they crownes for the heads of their gods: sometimes also the Priests themselves con-uey away the gold and siluer from their gods, and bestow it vpon themselves.

9 Yea, they giue of the same vnto the har-lots, that are in their houses: againe, they decke these gods of siluer, and gods of gold, & of wood with garments like men,

10 Yet can they not bee preserued from rust and wormes,

11 Though they haue covered them with clo-thing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vp-on them.

12 One holdeth a scepter, as though hee were a certaine iudge of the cuntry: yet can hee not slay such as offend him.

13 Another hath a dagger or an axe in his right hand: yet he is not able to defend himselfe from battell, nor from theues: so then it is eu-ident, that they be no gods.

14 Therefore feare them not: for as a vessel that a man vieth, is nothing worth when it is broken,

15 Such are their gods: when they be ser vp in their temples, their eyes be full of dust by reason of the feet of those that come in:

16 And as the gates are shut in round about vpon him that hath offended the King: or as one that should be led to be put to death, so the priests keepe their temples with doores and with locks, and with barres, lest their gods should be spoiled by robbers.

17 They light vp candles before the: yea, more then for themselves, whereof they cannot see one: for they are but as one of the posts of the temple.

18 They confesse that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feelee it not.

19 Their faces are blacke through the smoke that is in the temple.

20 The owles, swallowes & birds flie vpo their bodies, and vpon their heads, yea, & the cats also.

21 By this yee may be sure, that they are not gods: therefore feare them not.

22 Notwithstanding the golde that is about them to make them beautifull, excepte one wipe off the rust, they cannot shine: neither when they were molten, did they feelee it.

23 The things wherein is no breath, are bought for a most high price.

24 They are borne vpon mens shoulders, be-cause they haue no feet, whereby they declare vn-to men, that they be nothing worth: yea, and they that worship them, are ashamed.

25 For if they fall to the ground at any time, they cannot rise vp againe of themselves, neither if one set them vp right, can they mooue of them-selves, neither if they bee bowed downe, can they make themselves straight: but they set gifts before them, as vnto dead men.

26 As for the things that are offered vnto them, their Priests sel them, and abuse them: like-wise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

27 The menstuous women, and they that are in childbed, touch their sacrifices: by these things ye may know y they are no gods: feare them not.

28 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

29 And the Priests sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

30 They roare and cry before their gods, as men doe at the feast of one that is dead.

31 The priests also take away of their gar-ments, and clothe their wiues and children.

32 Whether it be euil that one doth vnto them or good, they are not able to recompense it: they can neither set vp a king, nor put him downe.

33 In like maner they can neither giue riches, nor monie: though a man make a vow vnto them and keepe it not, they will not require it.

34 They can saue no man from death, neither deliuer the weake from the mighty.

35 They cannot restore a blinde man to his sight, nor helpe any man at his need.

36 They can shewe no mercie to the widowe, nor doe good to the fatherlesse.

37 Their gods of wood, gold, and siluer, are as stones that bee hewen out of the mountaine, and they

• 7/44 8, 9, 10.
and 48, 9, 10.
Hes. 11: 5-9.
Hes. 13, 10.

31 No man knoweth her secrets, neither knoweth her paths.

32 But he knoweth all things, knoweth her, and he hath found her out, & his understanding is deep: as he which hath prepared the earth for evermore, & hath filled it with four hundred beasts.

33 When he findeth out the light, it giveth him life: he calleth it again, it obeyeth him with feare.

34 And the flames shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerfulness they shew light unto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloved.

37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. III.

The manner of this book is to shew the Law, & the punishment of them that despise it. 11. A comforting of the people being in captivity. 12. A comforting of the people being in captivity. 13. A comforting of the people being in captivity. 14. A comforting of the people being in captivity. 15. A comforting of the people being in captivity.

1 In the book of the commandments of God, and the Law that endureth for ever: all they that shall come to life: but such as forsake it shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightness before the light thereof.

3 One nor thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which are in the memoriall of Israel.

6 Ye are sold for rebellions, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto devils, and not to God.

8 Ye haue forgotten him that created you, even the everlasting God, and ye haue grieved Ierusalem that nourished you.

9 When the law the wrath coming vpon you, God the Lord hearkened, yet that dwell about Sion for God hath brought me into great heaviness.

10 I see the captivity of my sonnes & daughters, which the Everlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sins of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousness, nor walke in the wayes of his commandments: neither did they enter into the paths of discipline, through his righteousness.

14 Come ye, that dwell about Sion, & cal to remembrance the captivity of my sonnes & daughters, which the Everlasting hath brought vpon the.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language.

16 Which neither reuerence the aged, nor pity the yong: these haue caried away the deare beloved of the widows, leauing me alone, and desolate of my daughters.

17 But what can I helpe you?

18 Surely, because I haue brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me the sackcloth of prayer, and so long as I live I will call vpon the Everlasting.

21 Be of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Everlasting, & ioy is come vpon me from the Holy one, because of his mercy which shall quickly come vnto you from our Everlasting Saviour.

23 For I sent you away with weeping & mourning: but with ioy and perpetuall gladness will God bring you againe vnto me.

24 Like as now, I neighbours of Sion saw your captivity, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, & brightness from the Everlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.

26 My darlings haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God, for he that led you away, hath you in remembrance.

28 And as it came into your mind to go astray from your God, so endeavour your selues sometimes more to come againe, and to seek him.

29 For he that hath brought these plagues vpon you, will bring you everlasting ioy again, with your saluation.

30 Take a good heart, O Ierusalem: for hee which gave thee that name, will comfort thee.

31 They are miserable that afflict thee, & such as reioyce at thy fall.

32 The cities are miserable whom thy children remember: for hee that hath taken thy sonnes.

33 For as she reioiced at thy decay, & was glad of thy fall, so shall she be ioy for her own desolation.

34 For I will take away the reioicing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the Everlasting, long to endure, and she shall be inhabited of devils for a great season.

36 O Ierusalem, look toward the East, & behold the ioy that cometh vnto thee from thy God.

37 Lo, thy sonnes (which thou hast let goe) come gathered together from the East vnto the West, reioicing in the word of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is named vnto Ierusalem for the reuerence of her people, and under the figure sheweth the Church.

Put off thy mourning clothes, O Ierusalem, & cast thine affliction, and decke thee with the worship and honour, that cometh vnto thee from God, for euermore.

2 Put on the garment of righteousness, that cometh from God, and set a crown vpon thine head of the glory of the Everlasting.

3 For God will declare thy brightness to every countrey vnder the heauen.

4 And God will name thee by this name for ever,

and, The peace of righteousness, and the glory of the worship of God.

4 Arise, O Ierusalem, and stand up on Me, and looke about thee toward the East, and behold thy children gathered from the East vnto the West by the word of the Holy one, reioycing in the remembrance of God.

5 For they departed from thee on foote, and were ledde away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the Kingdome.

6 For God hath determined to bring downe euery hie mountaine, & the long enduring rocks, and to fill the valleys, to make the ground plaine, that Israel may walk safely vnto y^e honor of God.

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CHAP. VI.

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3 Beware therefore that yee in no wise be like the strangers, neither be yee afraid of them, when yee see the multitude before them & behind them worshipping them.

4 But say yee in your hearts, O Lord, we must worship thee.

5 For mine Angel shall be with you, and shall care for your soules.

6 As for their tongue, it is polished by the carper: and they themselves are gilded & laid ouer with siluer: yet are they but lies, & cannot speake.

7 And as they take gold for a maide that loveth to be deckt,

8 So make they crownes for the heads of their gods: sometimes also the Priests themselves conuey away the gold and siluer from their gods, and bestow it vpon themselves.

9 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of gold, & of wood with garments like men,

10 Yet can they not bee preserued from rust and wormes,

11 Though they haue covered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

12 One holdeth a scepter, as though hee were a certaine iudge of the countrey: yet can hee not slay such as offend him.

13 Another hath a dagger or an axe in his right hand: yet he is not able to defend himselfe from battell, nor from theues: so then it is euident, that they be no gods.

14 Therefore feare them not: for as a vessel that a man vseth, is nothing worth when it is broken,

15 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feet of those that come in:

16 And as the gates are shut in round about vpon him that hath offended the King: or as one that should be led to be put to death, so the priests keepe their temples with doores and with locks, and with barres, lest their gods should be spoiled by robbers.

17 They light vp candles before the yea, more then for themselves, whereof they cannot see one: for they are but as one of the posts of the temple.

18 They confesse that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feelee it not.

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26 As for the things that are offered vnto them, their Priests sel them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

27 The menstruous women, and they that are in childbed, touch their sacrifices: by these things ye may know, they are no gods: feare them not.

28 From whence cometh it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

29 And the Priests sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

30 They roare and cry before their gods, as men doe at the feast of one that is dead.

31 The priests also take away of their garments, and clothe their wiues and children.

32 Whether it be euil that one doth vnto them or good, they are not able to recompense it: they can neither set vp a king, nor put him downe.

33 In like maner they can neither giue riches, nor moue though a man make a vow vnto them and keepe it not, they will not require it.

34 They can saue no man from death, neither deliuer the weake from the mighty.

35 They cannot restore a blinde man to his sight, nor helpe any man at his need.

36 They can shewe no mercie to the widowe, nor doe good to the fatherlesse.

37 Their gods of wood, gold, and siluer, are as stones that bee hewen out of the mountaine, and they.

• 7/2. 44. 8. 9. 10.
and 4. 8. 9. 10.
11. 12. 13. 14.
15. 16. 17. 18.

107. court.

114. 4. 6. 7.

they that worship them, shalbe confounded.

39 How should a man thinke or say that they are gods?

40 Moreover the Caldeans themselves dishonour them: for when they see a dumbe man, that cannot speake, they present him vnto Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.

42 Furthermore, the women girded with cords, sit in the streetes, and burne fl straw.

43 And if one of them bee drawn away, and goe with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her cord broken.

44 Whatlouer is done among the, is lies: how may it the be thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither bee they any other thing, but euen what the workman will make them.

46 Yea, they that make them are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there cometh any war or plague vpon them, the priests imagine with themselves, where they may hide themselves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselves from warre nor from plagues?

• Psal. 115. 4.
• Psal. 115. 10.

50 For seeing they be but of wood, and of silver, and of gold, men shall knowe hereafter that they are but lies, and it shalbe manifest to all nations and kings, that they bee no gods, but the works of mens hands, and that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can sit vp no king in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preferre fro iniurie, they haue no power, but are as crows betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of silver, and of gold, the priests will escape and saue themselves, but they burne as the balikes therein.

55 They cannot withstand any King or enemies: how can it then bee thought or said, that they be gods?

56 Moreover their gods of wood, of gold, and of silver can neither defend themselves from theues nor robbers.

57 For they that are strongest take away their gold and silver, and apparell wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a king, and so to shewe his power, or else a profitable vessell in an house, whereby he that oweth it, might haue profite, then such false gods: or to bee a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the sunne, and the moone, and the stars that shine, when they are sent downe for necessarie vses, obey.

60 Likewise also lightning, when it shineth, it is euident: & the wind bloweth in euery country.

61 And when God commandeth the cloudes to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hills and woods, it doeth that which is commanded: but these are not like any of these things, neither in forme nor power.

63 Wherefore men should not thinke, nor say that they bee gods, seeing they can neither giue sentence in iudgment, nor doe men good.

64 For so much now as ye care sure that they be no gods, feare them not.

65 For they can neither curse nor blesse kings:

66 Neither can they shew signes in the heauen among the heathen, nor shine as the moone.

67 The beafts are better then they: for they can get them vnder a couert, & doe themselves good.

68 So yee may be certified that by no manner of meanes, they are gods: therefore feare them not.

69 For as a skarcrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of silver, and of gold:

70 And likewise their gods of wood, and golde and silver are like to a white thorne in an orchard, that euery birde sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnes, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselves shalbe consumed at the last, and they shalbe a shame to the country.

72 Better therefore is the iust man, that hath none idoles: for he shalbe farre from reproofe.

The song of the three holy children, which followeth

in the third Chapter of Daniel after this place, *I they fell*

downe bound into the mids of the hete fierie furnace.

CHAP. I

25 The prayer of Azarias. 26 The earnest of the King. 27 The flame deuoureth the Caldeans. 28 The Angel of the Lord was in the furnace. 29 The three children praise the Lord, and praye all creatures to be the same.

30 And they walked in the mids of the flame, praising God, & magnified the Lord.

31 Then Azarias stood vp, and prayed on this manner, and opening his mouth in the mids of the fire, said,

32 Blessed bee thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for euermore.

33 For thou art righteous in all the things

that thou hast done vnto vs, and all thy workes are true, and thy wayes are right, & all thy iudgements certaine.

34 In all the things that thou hast brought vpon vs, and vpon Ierusalem the holy city of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought all these things vpon vs, because of our finnes.

35 For we haue sinned and done wickedly, departing fro thee: in all things haue we trespassed,

36 And not obeyed thy commandements, nor kept them, neither done as thou hast commanded vs, that we might prosper.

37 Wherefore in all that thou hast brought vpon

upon vs. & in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hatefull traitors, & to an vnrigheteous king, and the most wicked in all the world.

33 And now we may not open our mouthes: we are become a shame & reproofe vnto thy seruants and to them that worship thee.

34 Yet for thy names sake, we beseech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruants Isaacs sake, and for thine holy Israel sake,

36 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heauē, & as the sand that is vpon the sea shore.

37 For we, O Lord, are become lesse then any nation, & be kept vnder this day in all the world, because of our finnes:

38 So that now wee haue neither prince nor prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that wee might find mercie.

39 Neuertheless in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rams and bullocks, and as in ten thousand of fat lambs, so let our offering bee in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And now we folow thee with al our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnes, & according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they which doe thy seruants euill, may be confounded: euen let them bee confounded by thy great force and power, and lett their strength be broken,

45 That they may know that thou only art the Lord God, and glorious ouer the whole world.

46 ¶ Now the kings seruants that had cast the in, ceased not to make the ouen hote with naphtha, and with pitch, and with tow, & with fagots,

47 So that the flame went out of the furnace fourty and nine cubits.

48 And it brake forth, and burnt those Chaldeans, that it found by the furnace.

49 But the Angel of the Lord went down into the furnace with them that were with Azarias, & smote the flame of the fire out of the furnace,

50 And made in the mids of the furnace like a moist hissing wind, so that the fire touched them not at all, neither grieved nor troubled them.

51 The these three (as out of one mouth) praised & glorified & blessed God in the furnace, saying,

52 Blessed be thou, O Lord God of our fathers, and praised, and exalted about all things for euer, and blessed be thy glorious and holy Name, and praised about all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory and praised about all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, and liest vpon the Cherubims, and prayed about all things, and exalted for euer.

55 Blessed be thou in the glorious Throne of

thy kingdome, and prayed about all things, and exalted for euer.

56 Blessed be thou in the firmament of heauen, and praised about all things, & glorified for euer.

57 Al ye works of the Lord, blese ye the Lord: praise him, & exalt him about all things for euer.

58 O heauens, blese ye the Lord: praise him, and exalt him about all things for euer.

59 O Angels of the Lord, blese ye the Lord: praise him, & exalt him about all things for euer.

60 All yee waters that bee about the heauen, blese yee the Lord: praise him, and exalt him about all things for euer.

61 All yee powers of the Lord, blese yee the Lord: praise him, and exalt him about all things for euer.

62 O sunne and moone, blese yee the Lord: praise him, & exalt him about all things for euer.

63 O stars of heauen, blese ye the Lord: praise him, and exalt him about all things for euer.

64 Euery showre and dew, blese ye the Lord: praise him, & exalt him about all things for euer.

65 All yee windes, blese yee the Lord: praise him, and exalt him about all things for euer.

66 O fire and heate, blese yee the Lord: praise him, and exalt him about all things for euer.

67 O winter and summer, blese ye the Lord: praise him, & exalt him about all things for euer.

68 O dewes and stormes of snowe, blese ye the Lord: praise him, and exalt him about all things for euer.

69 O frost and cold, blese ye the Lord: praise him, and exalt him about all things for euer.

70 O yce and snow, blese ye the Lord: praise him, and exalt him about all things for euer.

71 O nights and daies, blese ye the Lord: praise him, and exalt him about all things for euer.

72 O light and darkenesse blese ye the Lord: praise him, & exalt him about all things for euer.

73 O lightnings and clouds blese ye the Lord: praise him, and exalt him about all things for euer.

74 Let the earth blese the Lord: let it prayse him, and exalt him about all things for euer.

75 O mountaines, and hils, blese ye the Lord: praise him, & exalt him about all things for euer.

76 All things that grow on the earth, blese ye the Lord: prayse him, and exalt him about all things for euer.

77 O fountaines, blese ye the Lord: praise him, and exalt him about all things for euer.

78 O sea and floods, blese ye the Lord: praise him, and exalt him about all things for euer.

79 O whales, and all that moue in the waters, blese ye the Lord: praise him, and exalt him about all things for euer.

80 All ye foules of heauen, blese ye the Lord: praise him, and exalt him about all things for euer.

81 Al ye beastes and cattel, blese ye the Lord: praise him, and exalt him about all things for euer.

82 O children of men blese ye the Lord: praise him, and exalt him about all things for euer.

83 Let Israel blese the Lord, praise him, and exalt him about all things for euer.

84 O Priests of the Lord, blese yee the Lord: praise him, and exalt him about all things for euer.

85 O seruants of the Lord, blese ye the Lord: praise him, & exalt him about all things for euer.

86 O spirits and foules of the righteous, blese ye the Lord: praise him, and exalt him about all things for euer.

87. O Saints

87 O Saines and humble of heart, blesse ye the Lord: praise him, and exalt him about all things for euer.

88 O Ananias, Azarias, & Misael, blesse ye the Lord: praise him, & exalt him about all things for euer: for he hath deliuered vs fro the hell, & saved vs from the hand of death, and deliuered vs out of

the midst of the furnace, and burning flame: euen out of the middes of the fire hath he deliuered vs,

89 Confesse vnto the Lord, that he is gracious for his mercie endureth for euer.

90 All yee that worship the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth world without end.

THE HISTORIE OF SVSANNA, which some ioyned to the end of Daniel, and make it the thirteenth Chapter.

100. 30. min.

¶ The two gouernours are taken with the loss of Susanna, 19 They take her alone in the garden. 20 They accuse her in wickedness, 21 She chuseth rather to dye God, though it be to the danger of her life. 22 She is accused. 23 Daniel doth deliuer her. 24 The gouernours are put to death.

Here dwelt a man in Babylo called Ioachim.

1 And he tooke a wife, whose name was Susanna, the daughter of Helcias, a very faire woman, and one that feared God.

2 Her father and her mother also were godly people, and taught their daughter according to the Law of Moses.

3 Now Ioachim was a great rich man and had a faire garden ioyning to his house, and to him resorted the Iewes, because he was more honorable than all others.

4 The same yeere were appointed two of the ancients of the people to bee Iudges, such as the Lord speaketh of, that the iniquity came fro Babylon, and from the ancient Iudges, which seemed to rule the people.

5 These haunted Ioachims house, and all such as had any thing to doe in the Law, came thither vnto them.

6 Now when the people departed away at noone, Susanna went into her husbands garden, to walke.

7 And the two Elders saw her that shee went in dayly and walked, so that their lust was inflamed toward her.

8 Therefore they turned away their mind, and cast downe their eyes, that they should not see heauen, nor remember iust iudgements.

9 And albeit they were both wounded with her loue, yet durst not one shew another his griefe.

10 For they were ashamed to declare their lust, that they desired to haue to doe with her.

11 Yet they watched diligently from day to day to see her.

12 And the one said to the other, Let vs goe now home, for it is dinner time.

13 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone.

14 Now when they had spied out a conuenient time, that shee went in as her maner was, with two maides onely, and thought to wash her selfe in the garden (for it was an hote season)

15 And there was no body there, save the two Elders that had hid themselves, and watched for her.

16 Shee said to her maides, Bring me oile & sope, and shut the garden-doores, that I may wash mee.

17 And they did as shee bade them, and shut the garden doores, and went out themselves at a backe doore, to set the thing that shee had commaunded them: but they saw not the Elders, because they were hid.

18 Now when the maides were gone forth, the two Elders rose vp and ranne vnto her, saying,

19 Behold, the garden doores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

20 If thou wilt, we will beare witness against thee, that a yong man was with thee: and therefore thou didst send away thy maides from thee.

21 Then Susanna sighed, & said, I am in trouble on every side: for if I do this thing, it is death vnto me: and if I do it not, I cannot escape your hands.

22 It is better for me to fall into your hands, & not doe it, then to sinne in the sight of the Lord.

23 With that Susanna cried with a lowd voice, and the two Elders cried out against her.

24 Then ranne the one, and opened the garden doore.

25 So when the seruants of the house heard the cry in the garden, they rushed in at the backe doore, to see what was done vnto her.

26 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

27 On the morrow after, came the people to Ioachim her husband, & the two Elders came also, full of mischieuous imagination against Susanna, to put her to death.

28 And said before the people, Send for Susanna the daughter of Helcias Ioachims wife, And immediatly they sent.

29 So shee came with her father and mother, her children and all her kinned.

30 Now Susanna was very tender, and faire of face.

31 And these wicked men commanded to vncouer her face (for shee was couered) that they might so be satisfied with her beautie.

32 Therefore they that were about her, and all they that knew her, wept.

33 Then the two Elders stood vp in the mids of the people, and laide their hands vpon her head,

34 Which wept & looked vp toward heauen: for her heart trusted in the Lord.

35 And the Elders said, As we walked in the garden alone, shee came in with two maides, whom shee sent away from her, & shut the garden doores.

36 Then a yong man which there was hid, came vnto her, and lay with her.

37 Then wee which stode in a corner of the garden, seeing this wickednesse, ranne vnto them, and we saw them as they were together.

38 But wee could not holde him: for hee was stronger

100. 30. min.
God.

stronger then we, and opened the doore, and leaped out.

40 Now when we had taken this woman, we asked her what yong man this was, but shee would not tel vs: of these things are we witnesses.

41 Then the assembly beleued them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Sufanna cried out w a loud voice, and said, O euermlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest that they haue borne false witness against me, & behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lord raised vp the holy spirit of a yong child, whose name was Daniel,

46 Who cried with a loud voyce, I am cleane from the blood of this woman.

47 Then all the people turned them towarde him, and said, What meane these words that thou hast spoken?

48 Then Daniel stood in the middes of them, & said, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne again to iudgement: for they haue borne false witness against her.

50 Wherefore the people turned againe in all haste, and the Elders saide vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside one farre from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, now thy finnes which thou hast committed aforetime, are cometo light.

53 For thou hast pronounced false iudgements,

and hast condemned the innocent, and hast let the guiltie go free, albeit the Lord saith, * The innocent and righteous shalt thou not slay. * Exod. 23. 7.

54 Now then if thou hast seene her, tell me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then said Daniel, Verily thou hast liyed against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. Or, iust.

56 So he put him aside, and commaunded to bring the other, and said vnto him, O thou seed of Chanaan, and not of Iuda, beauty hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue yee dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Now therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a Prime tree. Or, iustice tree.

59 Then said Daniel vnto him, Verily thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loud voice, and praised God which saueh them that trust in him.

61 And they rose against the two Elders, (for Daniel had conuict them of false witness by their owne mouth)

62 * And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. * Deut. 19. 19. 20. 19. 1.

63 Therefore Helcias & his wife prayed God for their daughter Sufanna, with Ioachim her husband, & all the kindred, that there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And king Astyages was laid with his fathers, and Cyrus of Persia reigned in his stead.

THE HISTORIE OF BEL AND of the Dragon, which is the fourteenth Chapter of Daniel after the Latine.

Now when king Astyages was laid with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured about all his friends.

Now the Babylonians had an idole, called Bel, and there were spent vpon him euery day twelue great measures of fine floure, and fourty sheepe, and fixe great pots of wine.

4 And the king worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the king said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with handes, but the liuing God, which hath created the heauen & the earth, and hath power vpon all flesh.

6 Then said the king vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

7 Then Daniel smiled & said, O king, be not deceived: for this is but clay within, and brasie without, and did neuer eat any thing.

8 So the king was wroth, and called for his Priests and said vnto them, If ye tell me not, who this is that eateth vp these expenses, ye shall die.

9 But if yee can certifie mee that Beleeateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the king, Let it be according to thy word.

10 (Now the Priestes of Bel were threescore and ten beside their wiues and children:) and the king went with Daniel into the Temple of Bel.

11 So Bel's Priestes said, Behold, we wil go out, and set thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morow when thou comest in, if thou findest not that Bel hath eaten vp all, we wil suffer death, or els Daniel that hath lied vpon vs.

13 Now they thought themselves sure inough:

Z z for

[Called Archa, whom every one continued to worship more than any god. In all the land there were many such as this, which will make them true.

for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commanded his seruants to bring ashes, and these they strowed throughout all the Temple, in the presence of the king alone: then went they out and shut the doore, and sealed it with the kings signet, & so departed.

15 Now in the night came the Priestes, with their wiues and children, (as they were wont to doe) and did eat and drinke vp all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, art thou whole? Who answered, Yea, O king, they be whole.

18 And assoone as he had opened the doore, the king looked vpon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the king that he should not goe in, and saide, Behold now the pavement, and marke wel whose footsteps are these.

20 And the king said, I see the footsteps of men, women, & children: therefore the king was angry,

21 And tooke the Priestes, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 Therefore the king slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 Moreover in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the king said vnto Daniel, Saiest thou, that this is of brasse also? For he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the king, I will worship the Lord my God: for he is the liuing God.

26 But giue me leaue, O king, and I will slay this dragon without sword or staffe. And the king said, I giue thee leaue.

27 Then Daniel tooke pitch, and fat, & haire, and did see the them together, and made lumpes thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel said, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the king, saying, The king is become a Iew: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the king, and said, Deliuer vs Daniel, or else we will destroy thee, and thine house.

30 Now when the king saw that they preassed fore vpon him, and that necessitie constrained him, he deliuered Daniel vnto them:

31 Who cast him into the Lions denne, where he was sixe dayes.

32 In the denne there were seuen Lions, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they mighe deuoure Daniel.

33 ¶ Now there was in Iurie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, cary the meates that thou hast into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through an mighty winde set him in Babylon vpon the denne.

37 And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then said Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his owne place againe immediatly.

40 Vpon the seuenth day, the king went to bewaile Daniel: and when he came to the denne, he looked in, and beheld, Daniel sate in the midst of the Lions.

41 Then cried the king with a loude voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

THE FIRST BOOKE

of the Maccabees.

CHAP. I.

8 The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make covenants with the Gentiles. 13 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 14 Antiochus setteth up idols.

After that Alexander the Macedonian, the sonne of Philip went forth of the land of Chetijm, and slew Darius king of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 He tooke great warres in hand, and wanne strong holds, and slew the kings of the earth.

3 So went he thorow to the ends of the world, and tooke spoyle of many nations, in so much that the world stood in awe of him: therefore his

heart was puffed vp and was haucie.

4 Now when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries to him.

6 After these things he fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 And his seruants reigned euery one in his roume.

10 And they all caused themselves to be crowned

ned after his death, and so did their children after them many yeeres, and much wickednesse increased in the world.

11 For out of these came the wicked roote, *even* Antiochus || Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and hee reigned in the hundreth and seven and thirtieth yeere of the kingdome of the Greekes.

12 In those daies went there out of Israel wicked men, which entised many, saying, Let vs goe, and make a covenant with the heathen, that are round about vs: for since we departed from them, we haue had much sorow.

13 So this deuise pleased them well.

14 And certaine of the people were ready, and went to the king, which gaue them licence to do after the ordinances of the heathen.

15 Then set they vp a place of exercise at Ierusalem, according to the fashions of the heathen,

16 And made themselves ^a vncircumcised, & forsooke the holy covenant & ioyned themselves to the heathen, and were sold to doe mischiefs.

17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie company, with chariots, and Elephants, and with horsemen, and with a great naue,

19 And moued warre against Ptolemeus king of Egypt: but Ptolemeus was afraid of him, and fled, and many were wounded to death.

20 Thus Antiochus wan many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth fortie and three yeere,

22 And went vp toward Israel and Ierusalem with a mightie people,

23 And entred proudly into the Sanctuary, & tooke away the golden altar, & the candlestick for the light, & all the instruments thereof, & the table of the shewbread, & the powring vessels, & the bowles, and the golden basins, and the vaille, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 He tooke also the siluer and gold, and the precious iewels, and he tooke the secret treasures that he found, and when he had taken away all, he departed into his owne land,

25 After hee had murdered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women and the yong men were made feeble, & the beauty of the women was changed.

28 Euery bridegroom tooke him to mourning, and shee that sate in the marriage chamber, was in heauinesse.

29 The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeeres the king sent his chiefe taxe master into the cities of Iuda, which came to Ierusalem with a great multitude,

31 Who spake peaceable words vnto them in deceit, and they gaue credite vnto him.

32 Then hee tell suddenly vpon the citie, and smote it with a great plague, and destroyed much people of Israel.

33 And when hee had spoyled the citie, he set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of Dauid with a great and thicke wal, and with mighty towers, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, & fortified themselves therein.

37 And they stored it with weapons & victuals, and gathered the spoile of Ierusalem, and laid it vp there.

38 Thus became they a fore snare and were in ambushment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuary, and defiled the Sanctuary,

40 Inasmuch that y^e citizens of Ierusalem fled away because of them, & it became an habitation of strangers, being desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbaths into reproch, & her honor brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the king wrote vnto all his kingdom, that all the people should be as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Ierusalem, & to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And y^e they should forbid the burnt offrings, and sacrifices, and the offerings in the Sanctuary,

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuary & the holy men, 50 And to set vp altars, and groues, and chapels of idoles, and offer vp swines flesh, and vncleane beastes,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, & pollute themselves, that they might forget the Law, and change all the ordinances,

52 And that whosoever would not do according to the commandement of the king, should suffer death.

53 In like maner wrote he throughout al his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And hee commanded the cities of Iuda to doe sacrifice, city by city.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And they droue y^e Israelites into secret places, euery where soeuer they could flee for succour.

57 The fifteenth day of Casleu in the hundreth and fise and fourtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throughout the cities of Iuda on euery side.

58 And before the doores of the houses, and in

107, ualde

107ph. Antiq. 12. cap. 6.

a By drawing the skin ouer the part that was circumcised, as Cel. 7. chap. 24. Epiph. lib. de ponderib. & mensuris.

107ph. Antiq. 12. cap. 6. & 7.

107, drinks offerings.

the streetes they burnt incense.

59 And the bookes of the Lawe which they found, they burnt in the fire, and cut in pieces.

60 Whosoever had a booke of the testament found by him, or whosoever consented vnto the Law, the Kings commandement was, that they should put him to death by their authoritie.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the fise and twentieth day of the moneth they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commaundement, they put certain women to death, which had caused their children to be circumcised.

64 And they hanged vp the children at their neckes, and they spoiled their houses, and slewe the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselues, that they would not eat vncleanethings,

66 But chose rather to suffer death, then to be defiled with those meates, so because they would not breake the holy covenant, they were put to death.

67 And this || tyrannie was very sore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the Law of God. 33 They are slaine and will not fight againe because of the Sabbath day. 49 Mattathias dying, commaundeth his sonnes to stick by the word of God, after the example of the fathers.

In those dayes stode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sons of Ioarib of Ierusalem, and dwelt in Modin.

2 And he had fise sons, Ionan called Gaddis,

3 Simon called Thafsi,

4 Iudas which was called Maccabeus,

5 Eleazar called || Abaron, and Ionathan, whose name was Apphus.

6 Now hee saw the blasphemies, which were committed in Iuda and Ierusalem,

7 And he said, Woe is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holy cite, & thus to sit stil? it is deliuered into the hands of the enemies,

8 And the sanctuary is in || hands of strangers: her Temple is as a man that hath no renouwne.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, and her yong men are fallen by the sword of the enemies.

10 What people is it, that hath not some possession in her kingdom, or hath not gotten of her spoiles?

11 All her glory is taken away: of a free woman, she is become an handmaid.

12 Behold, our Sanctuary and our beauty, and honour is desolate, & the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his sonnes, and put sackecloth vpon them, and mourned very sore.

15 ¶ Then came men from the king to the cite of Modin to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together,

17 Then spake the Commissioners of the king, and said vnto Mattathias, Thou art the chiefe and an honourable man, and great in the cite, and hast many children and brethren.

18 Come thou therefore first, and fulfill the kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Ierusalem: so shalt thou and thy family be in the kings fauor, and thou and thy children shalbe enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voice, Though al nations that are vnder the kings dominion obey him, and fall away euery man from the religion of their fathers, and consent to his commandements,

20 Yet wil I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be mercifull vnto vs, that we forsake not the Law and the ordinances.

22 We wil not hearken vnto the kings words to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias saw it, hee was so inflamed with zeale, that his reines shooke, and his wrath was kindled according to || ordinance of the Law: therefore he ran vnto him, and killed him by the altar:

25 And at the same time hee slewe the kings commissioner that compelled him to do sacrifice and destroyed the altar.

26 Thus bare hee a zeale to the Law of God, doing, as Phinees did vnto Zambri the sonne of Salom.

27 ¶ Then cried Mattathias with a loud voice in the cite, saying, Whosoever is zealous of the Law, and wil stand by the couenant, let him come foorth after me.

28 So hee and his sonnes fled into the mountaines, and left all that they had in the cite.

29 Then many that || sought after iustice, and iudgement,

30 Went downe into the wildernesse to dwell there, both they, and their children, and their wiues, and their cattell: for the afflictions increased sore vpon them.

31 ¶ Now when it was tolde vnto the kings seruants, and to the garisons, which were in Ierusalem in the cite of Dauid, that men had broken the kings commandement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: & hauing ouertaken them, they camped against them, & set the battell in aray against them on || Sabbath day,

33 And said vnto them, Let this now be sufficient: come forth and do according to the commandement of the king, and ye shall liue.

34 But they answered, We wil not goe forth, neither wil we doe the kings commandement to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, or stopped the priuie places,

37 But said, We wil die all in our innocencie: the heauen and earth shall testifie for vs, that yee destroy vs wrongfully.

38 Thus

For page.

Joseph. Antig. 12.
chap. 7.

Or. Anan.

*Numb. 25.7.

For, that had
infly and oprige
4.

38 Thus they gave them the battell vpon the Sabbath, and slew both men and cattell, their wiues and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we al do as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoever shall come to make battell with vs vpon the Sabbath day, we will fight against him, that we die not al, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as were well minded toward the Law.

43 And all they that were fled for persecution, ioyned themselves vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fledde vnto the heathen, and escaped.

45 Then Mattathias and his friendes went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel.

47 And they pursued after the proud men, and this act prospered in their hands.

48 So they reconverted the Law out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drew neere that Mattathias should die, he said vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore my sonnes, be ye zealous of the Law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what acts our fathers did in their time: so shall ye receiue great honour and an euermlasting name.

52 ¶ Was not Abraham found faithfull in temptation, and it was imputed vnto him for righteousness?

53 ¶ Ioseph in the time of his trouble kept the commandment, & was made the Lord of Egypt.

54 ¶ Phinees our father, because hee was zealous and seruent, obtained the couenant of the euermlasting Priesthood.

55 ¶ Iesus for fulfilling the word, was made the gouernour of Israel.

56 ¶ Caleb because he bare witness before the Congregation, receiued the heritage of the land.

57 ¶ Dauid because of his mercy obtained the throne of the kingdome for euermore.

58 ¶ Elias, because he was zealous and seruent in the Law, was taken vp euen vnto heauen.

59 ¶ Ananias, Azarias and Misael by their faith were deliuered out of the flame.

60 ¶ Daniel because of his innocency, was deliuered from the mouth of the Lions.

61 And thus yet may consider throughout all ages, that whosoever put their trust in him, shall not want strength.

62 ¶ Are not ye then the wordes of a sinfull man: for his glory is but dung and wormes.

63 To day is he set vp, and to morow hee shall

* not be found: for he is turned into his dust, and his people perisheth.

64 Wherefore my sonnes, take good hearts and shewe your selues men for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue care vnto him alway: he shall be a father vnto you.

66 And Iudas Maccabeus hath bin mighty & strong, euen from his youth vp: let him be your captaine, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandment of the Law.

69 So he blessed them, and was laid with his fathers,

70 And died in the hundreth, fourtie and sixe yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

¶ Iudas is made ruler over the Iewes. 11 Hee killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine over his hostes.

¶ Then Iudas his sonne, called Maccabeus, rose vp in his place.

¶ And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

¶ So he gaue his people great honour: he put on a breastplate as a gyant, and armed himselfe, and set the battell in aray, and defended the campe with the sword.

¶ In his acts he was like a Lion, and as a Lions whelp roaring after the pray.

¶ For he pursued the wicked, & sought them out, and burnt vp those that vexed his people,

¶ So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

¶ And he grieved diuers kings, but Iacob reioiced by his actes, and his memoriall is blessed for euer.

¶ He went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

¶ So he was renowned vnto the ends of the earth, and he assembled together those that were ready to perish.

¶ But Apollonius gathered the Gentils, & a great host out of Samaria, to fight against Israel.

¶ Which when Iudas perceiued, hee went forth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

¶ So Iudas tooke their spoyles, and tooke also Apollonius sword, and fought with it all his life long.

¶ Now when Seron a prince of the army of Syria, heard that Iudas had gathered vnto him the Congregation, and Church of the faithfull, and went forth to the warre,

¶ He said, I will get me a name, and will bee glorious in the realme: for I will goe fight with Iudas and them that are with him, which haue despised the Kings commandment.

¶ So he made him ready to go vp, & there went with him a mighty hoste of the vagodly to help him, and to be auenged of the children of Israel.

* Ier. 1. 10.
1. per. 1. 24.
eccl. 14. 18.

a Who was gouernour of Syria, Ioseph. ant. 13. cap. 9.

* Gen. 22. 9, 10.
rom. 4. 3.

* Gen. 41. 40.

* Num. 25. 11.
eccl. 45. 23, 24.

* Ios. 1. 3.

* Num. 14. 6, 7.
iud. 14. 13.

* 2 Sam. 3. 4.

* 2 King. 1. 11.

* Dan. 3. 16, 17.
18, 19.

* Dan. 6. 23.

* Mat. 7. 26, 28.
31. 14, 15, 16, 17, 18.
and 31. 7, 8.

16 And when he came neere to the going vp
of Bethhoron, Iudas went forth to meete him
with a small company.

17 But when they saw the army comming a-
gainst them, they said to Iudas, How are we able,
being so few, to fight against so great a multitude
and so strong, seeing we be so weary, and have fa-
sted all this day?

18 Then said Iudas, It is an easie thing for ma-
ny to be smut vp in the bloods of few, and there is
no difference before the God of heaven, to deliuer
by a great multitude or by a small company.

19 For the victory of the battel standeth not
in the multitude of the hoste, but the strength
commeth from heaven.

20 They come against vs with a cruel & proud
multitude to destroy vs, and our wives, and our
children to rob vs.

21 But we doe fight for our liues, and for our
Lawes.

22 And God himselfe will destroy them be-
fore our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt
suddenly vpon them: so was Sison and his hoste
destroyed before him.

24 And they pursued them from the going
down of Bethhoron vnto the plaine: where there
were slaine eight hundred men of them, and the
residue fled into the land of the Philistines.

25 Then the feare and terrour of Iudas and his
brethren fell vpon the nations round about.

26 So that his fame came vnto the king: for
all the Gentiles could tell of the wares of Iudas.

27 But when king Antiochus heard these ri-
dings, hee was angry in his mind: wherefore hee
sent forth, & gathered all the power of his realme,
a very strong army.

28 And opened his treasure, and gaue his
hoste mytered wages in hand, commaunding them
to be ready for a yeele for all occasions.

29 Neuerthelesse, when he saw that the mo-
ney of his treasures failed, and that the tributs in
the countrey were small, because of the distem-
per, and plagies that hee had brought vpon the
land, in taking away the lawes which had bene
of old time,

30 Hee feared least he should not haue now at
the second time, as at the first, for the charges and
gifts that he had giuen with a liberal hand afore:
for in liberality hee hatte passed the other kings
that were before him.

31 Wherefore he was heavy in his mind, and
thought to goe into Persia, for to take tributes of
the countreys, and to gather much money.

32 So he left Lysias a nobleman & of the kings
blood to ouersee the kings businesse, from the ri-
uer of Euphrates vnto the borders of Egypt.

33 And to bring vp his sonne Antiochus till
he came againe.

34 Moreover, hee gaue him halfe of his hoste
and elephants, and gaue him the charge of all
things that he would haue done.

35 And concerning those which dwelt in Iu-
da and Ierusalem, that he should send an army a-
gainst them, to destroy and root out the power
of Israel and the remnant of Ierusalem: and to
pur out their memoriall fr. in that place.

36 And to let strangers for to inhabite in their
quarters, and part their land among them.

37 And the king tooke the halfe of the hoste
that remained, and departed from Antiochus his

royall city, in the yeele an hundredth fourth and
seuen, and passed the riuer Euphrates, and went
thorow the hie countreys.

38 Then Lysias chose Ptolemeus the sonne of
Doriminius, and Nicanor, and Gorgias mighty
men, and the kings friends,

39 And sent with them fourtie thousand foot-
men, and seuen thousand horsemen, to go into the
land of Iuda, and to destroy it, as the king com-
manded.

40 So they went forth with all their power,
and came and pitched by Emmaus in the plaine
countrey.

41 Now when the marchants of the countrey
heard the rumour of them, they tooke very much
siluer and golde, and seruants, and came into the
cappes, to buy the children of Israel for slauery,
and the strength of Syria and of strange nations
ioyned with them.

42 Now when Iudas and his brethren saw
that trouble increased, and that the hoste drewe
neere vnto their borders, considering the kings
words, whereby he had commaunded to destroy
the people, and utterly abolish them,

43 They sayd one to another, Let vs redresse
the decay of our people, and let vs fight for our
people, and for our Sanctuary.

44 Then the Congregation were soon ready
gathered to fight, and to pray, and to desire mer-
cy and compassion.

45 As for Ierusalem, it was not inhabited, but
was as a wilderness. There went none that was
borne in it, in or out at it, and the Sanctuary was
troden downe, & the strangers kept the fortresse,
and it was the habitation of the heathen: and the
nurth of Iacob was taken away: the pipe and the
harpe ceased.

46 So they gathered themselves together, and
came to Maspha before Ierusalem: for in Mas-
pha was the place where they prayed aforetime
in Israel.

47 And they fasted that day, and put sacke
cloth vpon them, and cast ashes vpon their heads,
and rent their clothes.

48 And opened the booke of the law, wherein
the heathen sought to paint the likeness of their
idoles,

49 And brought the Priests garments, & the
first fruits, and the tithes, and set there the Naza-
rites, which accomplished their dayes.

50 And they cryed with a loud voice toward
heaven, saying, What shall we do with these? and
whither shal we carry them away?

51 For thy Sanctuary is troden downe and Je-
rusalem, and thy Priests are in heauines, and brought
downe.

52 And behold, the heathen are come against
vs, to destroy vs: thou knowest what things they
imagine against vs.

53 How can we stand before them, except
thou helpe vs?

54 Then they blew the trumpets, and cryed
with a loud voice.

55 And after this Iudas ordeined captaines ou-
er the people, euen captaines ouer thousands,
and captaines ouer hundreds, and captaines ouer
fifties, and captaines ouer tens.

56 And they commanded them that builded
houses, or married wives, or planted vineyards, or
were tearfull that they should returne every one
to his owne house, according to the Law.

Emmaus

Dist. 20. 5.
mdy. 7. 3.

57 So the hoste remooued, and pitched vpon the South side of Emmaus.

58 And Iudas said, Arme your selues, and be valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs & our Sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuary.

60 Neuerthelſſe as the will of God is in heauen, ſo be it.

CHAP. IIII.

1 Iudas goeth againſt Gorgias which ſith in waite. 24 Hee putteth Gorgias and his hoſte to flight. 28 Lyſias iuadeth Iudas. 29 Thus Iudas driueth him out. 43 Iudas puriſheth the Temple and dedicateth the altar.

Then tooke Gorgias five thouſand ſhoote men, and a thouſand of the beſt horſemen, and departed out of the campe by night.

2 To inuade the campe of the Iewes, and to ſlay them ſuddenly: and the men of the ſortreſſe were his guides.

3 Now when Iudas heard it, he remooued, and they that were valiant men to ſmite the Kings armie which was at Emmaus,

4 Whiles yet the armie was diſperſed from the campe.

5 In the meane ſeaſon came Gorgias by night into Iudas campe: and when hee found no man there, he fought them in the mountaines: for ſaid he, They flee from vs.

6 But aſſoone as it was day, Iudas ſhewed him ſelfe in the field with three thouſand men, which had neither harneſſe nor ſwords to their minds.

7 And they ſaw that the armies of the heathen were ſtrong and well armed, and their horſemen about them, & that theſe were expert men of war.

8 Then ſaid Iudas to the men that were with him, Feare ye not their multitude, neither be afraid of their aſſault.

9 Remember, how our fathers were deliuered in the red ſea, when Pharao purſued them with an armie.

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercy vpon vs, and remember the covenant of our fathers, and will deſtroy this hoſte before our face this day:

11 So ſhall all the heathen know, that there is one which deliuereth and ſaueth Iſrael.

12 Then the ſtrangers liſt vp their eyes, and ſaw them comming againſt them,

13 And they went out of their tents into the battell, and they that were with Iudas, blew the trumpets.

14 So they ioyned together, and the heathen were diſcomfited and fled by the plaine.

15 But the hindmoſt of them fell by the ſword, and they purſued them vnto || Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, ſo that there were ſlaine of them about three thouſand men.

16 So Iudas turned againe with his hoſt from purſuing them.

17 And ſaid vnto the people, Be not greedy of the ſpoiles: for there is a battell before vs.

18 And Gorgias and the armie is hereby vs in the mountaine: but ſtand ye now faſt againſt your enemies, and ouercome them: then may yee ſafely take the ſpoiles.

19 As Iudas was ſpeaking theſe words, there appeared one part which looked from the mountaines.

20 But when Gorgias ſaw that his were fled, and that Iudas ſouldiers burnt the tents: (for the ſmoke that was ſcene, declared what was done)

21 When they ſaw theſe things, they were fore afraid, & when they ſaw alſo that Iudas & his hoſt were in the field ready to ſet themſelves in aray,

22 They fled every one into the land of ſtrangers.

23 So Iudas turned againe to ſpoile the tents, where he gate much gold and ſiluer, and precious ſtones, and purple of the ſea, and great riches.

24 Thus they went home, and ſung Pſalmes, and praised toward the heauen: for hee is gracious, and his mercy endureth for euer.

25 And ſo Iſrael had a great victory in y day.

26 ¶ Now all the ſtrangers that eſcaped, came, and told Lyſias all the things that were done.

27 Who when he heard theſe things, was fore afraid, and diſcouraged, becauſe ſuch things came not vpon Iſrael as he would, neither ſuch things as the King had commanded him came to paſſe.

28 Therefore the next yere following gathered Lyſias threeſcore thouſand choſen ſhoote men, and five thouſand horſemen to fight againſt Ieruſalem.

29 So they came into || Idumea, and pitched their tents at || Beth-ſura, where Iudas came againſt them with ten thouſand men.

30 And when he ſaw y mighty army, he prayed, and ſaid, Bleſſed be thou, O Saviour of Iſrael, which diddeſt deſtroy the aſſault of the mightie man by the hand of thy ſeruant David, & gaueſt the hoſte of the ſtrangers into the hand of Ionathan, the ſonne of Saul, and of his armour bearer:

31 Shut vp this armie in the hand of thy people of Iſrael, and let them bee confounded with their power, and with their horſemen.

32 Make them afraid, and conſume their boldneſſe and ſtrength, that they may be aſtoniſhed at their deſtruction.

33 Caſt them downe by the ſword of them that loue thee: then ſhall all they that know thy Name, praife thee with ſongs.

34 So they ioyned together, and there were ſlaine of Lyſias hoſte, five thouſand men, and they fell before them.

35 Then Lyſias, ſeeing his army put to flight, and the manlineſſe of Iudas ſouldiers, & that they were ready, either to liue or die valiantly, he went into Antiochia and gathered ſtrangers, and when hee had furniſhed his armie, hee thought againe (being prepared) to come againſt Iudea.

36 Then ſaid Iudas and his brethren, Behold, our enemies are diſcomfited: let vs now go vp to clenſe, and to repaire the Sanctuary.

37 So all the hoſte gathered them together, and went vp into the mountaine of Sion.

38 Now when they ſaw the Sanctuary layde waſte, and the altar deſiled, and the doores burnt vp, and the ſhrubs growing in the courts, as in a foreſt, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and caſt aſhes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Iudas commanded certaine of the men to fight againſt thoſe which were in the caſtle, till he had clenſed the Sanctuary.

42 So hee choſe Priests that were vndefiled, ſuch as delighted in the Law,

30/31. 57. 13.
cap. 10.

22nd, 14, 9, 39.

10r, Affirmatib.

Or, Iudea.
Or, Bethsur.

* 1. Sam. 17. 50. 51.
* 1. Sam. 14. 13.

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vnclene place.

44 And consulted what to doe with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar.

46 And laid vp the stones vpon the mountain of the Temple in a conuenient place, till there should come a Prophet, to shewe what should be done with them.

47 So they tooke whole stones according to the Law, and builded a new altar according to the former,

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, & brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbread vpon the Table, and hanged vp the vases, and finished all the workes that they had begun to make.

52 And vpon the fife and twentieth day of the ninth moneth, which is called the moneth of Challeu, in the hundredth and eight and fourtieth yeere they rose vp betimes in the morning.

53 And offered sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harps, and lutes and tymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes, and offered sacrifices of deliuerance and praise.

57 And deckt the forefront of the Temple with crownes of golde and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnes among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel, ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fife and twentieth day of the moneth Challeu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with high waller, and strong towers round about, lest the Gentiles should come and treade it downe, as they had done afore.

61 Therefore they set a garrison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that were about to destroy Israel, and a helper of his brethren Simon and Jonathan. 10. He overthrew the citie of Ephron, because they denied him passing thorow it.

Now when the nations round about heard, that the altar was builded, and the Sanctuary

renewed as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and drouethem to straits, and tooke their spoiles.

4 Hee thought also vpon the malice of the children of Beau, which had been a share and an hindrance vnto the people, when they lay in wait for them in the hie way.

5 Wherefore he shut them vp in towers, and besieged them, and destroyed them utterly, and burnt their towers with fire, with all that were in them.

6 Afterward went hee against the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their capitaine.

7 So he had many battels with them, but they were destroyed before him, and so hee discomfited them.

8 And tooke Gazer with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman.

10 And sent letters to Iudas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the fortress, whereunto we are fled, and Timotheus is capitaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine.

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wines, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galilee, with their clothes rent, which tolde the same tidings.

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galilee of the Gentiles were gathered against them to destroy them.

16 When Iudas, and the people heard these words, a great congregation came together, to consult what they might doe for their brethren that were in trouble, and whom they besieged.

17 Then said Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galilee, and I and my brother Jonathan will goe into the countrey of Galaad.

18 ¶ So hee left Iosephus the sonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoste in Iudea.

19 And commanded them, saying, Take the oversight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were given three thousand men to goe into Galilee, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galilee, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: & there were slaine of the heathen almost three thousand men: so hee took their spoiles.

23 Thus

23 Thus they rescued them that were in Galilee and in Arbattis, with their wives and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, and his brother Ionathan went ouer Iorden, and trauielled three dayes iourney in the wilderness,

25 Where they met with the Nabathites, who receiued them louingly, and tolde them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Boforra, & Bofor, in Alemis, Chasbon, Maged and Carnaim (all these cities are strong & great)

27 And that they were kept in other cities of Galaad, & to morrow they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Iudas and his host turned in all haste by the way of the wilderness toward Boforra, and wan the citie, and slewe all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the citie.

29 And in the night he removed from thence, and went toward the fortresse.

30 And betimes in the morning when they looked vp, behold, there was an innumerable people bearing ladders, and instruments of warre, to take the fort, and had assaulted them.

31 When Iudas sawe that the battell was begun, and that the crie of the citie went vp to heauen with trumpets, and a great sound,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoste of Timotheus knew that it was Maccabeus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day almost eight thousand men.

35 ¶ Then departed Iudas vnto Maspha, and laid siege vnto it, & wan it, and slewe all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went he and tooke Chasbon, Maged, and Bofor, and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, and they brought him word againe, saying, All the heathen that be round about vs, are gathered vnto him, and the hoste is very great,

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are readie to come and fight against thee. So Iudas went to meet them.

40 Then Timotheus said vnto the captaines of his hoste, When Iudas and his host come neere the flood, if he passe ouer first vnto vs, we shal not be able to withstand him: for he wil be too strong for vs.

41 But if hee be afraid, and campe beyond the flood, wee will goe ouer vnto him, and shal preuaile against him.

42 Now when Iudas came neere to the flood, he caused the governors of the people to remaine by the flood, & commanded them, saying, Suffer none to pitch a tent, but let euery man come to y battell.

43 So he went first ouer toward them, & all the

people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the Temple that was at Carnaim.

44 Which city Iudas wan, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wives and their children, & their baggage, a very great hoste to come into the land of Iuda.

46 So they came vnto Ephron, which was a great city by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must goe thorow it.

47 But they y were in the city shut themselves in, & stopped vp the gates with stones: and Iudas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foot: but they would not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made throughout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, & destroyed it, & tooke the spoile thereof, & went thorow the city ouer the that were slaine.

52 Then went they ouer Iorden into the great plaine before Bethsan.

53 And Iudas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Iuda.

54 Thus they went vp with ioy and gladnesse vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whilest Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines hearing of the valiant acts, and battels which they had atchieued, sayd,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement and went toward Iamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Ioseph and Azarias were put to flight, and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel,

61 Because they were not obedient vnto Iudas and his brethren, but thought to doe some valiant thing.

62 Also they came not off y stock of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas & his brethren were greatly commended in the sight of all Israel, and of all y heathen, wherefoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Iudas forth with his brethren, & fought against the childre of Esau in the land toward the South, where he wan Hebron, and

Ioseph. Antiq. 12. cap. 11. & 12.

and the towres thereof, & he destroyed the castle thereof, & burnt the towres thereof round about.

66 Then remooued he to goe into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the cities slaine in the battell, which would shew their valiancyes, and went forth to battell without counsell: And when Iudas came to Azotus in the strangers land, hee brake downe their altars, and burnt with fire the images of their gods, & tooke away the spoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus willing to take the cite of Ellimais, is driven away of the citizens: 2 Hee falleth into sickness, and dieth. 17 His sonne Antiochus is made king. 34 The manner to prouoke Elephants to fight. 43 Elephants valiant as. 48 The siege of Ieru-

Isaiah. Antioch. 12.
chap. 13.

Now when king Antiochus traualled thorow the high countreys, he heard that Elimais in the countrey of Persia, was a cite greatly renowned for riches, siluer and gold,

1 And that there was in it a very rich Temple, whereas were coverings of golde, coate armors, and harpesse, which Alexander king of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

2 Wherefore he went about to take the cite, and to spoile it, but he was not able, for the citizens were warned of the matter,

3 And rose vp against him in battell, and hee fled and departed thence with great heauinesse, and came againe into Babylon.

4 Moreover, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driven away,

5 And that Lyfias which went forth first with a great power, was driven away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whom they had destroyed,

6 And that they had pulled downe the abomination, which hee had set vp vpon the altar at Ierusalem, and fenced the Sanctuary with high walles, as it was afore, and Beth-sura his cite.

7 So when the king had heard these words, he was astonished, and sore moued: therefore hee laid him downe vpon his bed, and fell sick for very sorow, because it was not come to passe, as hee had thought.

8 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needs die.

9 Therefore hee sent for all his friends, and said vnto them, The sleep is gone from mine eyes, and mine heart faileth for very care.

10 And I thinke with my selfe, Into what aduersitie am I come? & into what floods of misery am I fallen now, whereas aforetime I was in prosperitie, & greatly set by, by reason of my power?

11 And now doe I remember the evils that I haue done at Ierusalem: for I tooke all the yessels of golde and siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

12 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorow in a strange land.

13 Then called he for Philip, one of his friends, whom he made ruler of all his realme,

14 And gaue him the crowne, & his robe, and saying, that he should instruct his son Antiochus, and bring him vp, till he might reigne himselfe.

15 So king Antiochus died there in the hundredeth and fortie and ninth yeere.

16 When Lyfias knewe that the king was dead, he ordeined Antiochus his sonne (whom he had brought vp) to reigne in his fathers stead, and called him Eupator.

17 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and fought alwayes their hurt, and the strengthening of the heathen.

18 Therefore Iudas thought to destroy them, & called all the people together to besiege them.

19 So they came together and besieged them, in the hundredeth and fiftie yeere, and made instruments to shoot, and other engins of warre.

20 But certaine of them that were besieged, gate forth, (vnto whom some vngodly men of Israel ioyned themselves)

21 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

22 Wee haue beene ready to serue thy father, and to goe forward in those things that he appointed, and to obey his commandements.

23 Therefore they of our nation fell from vs for this cause, and wherefoeuer they found any of vs, they slew them, and spoiled our inheritance.

24 And they haue not onely laid hand vpon vs, but vpon all about their borders.

25 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary and Beth-sura.

26 And if thou doest not preuent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

27 When the king heard this, he was very angry, and called all his friends, the captaines of his armie, and his horsemen,

28 And bands that were hired came vnto him, from the kings that were confederate, and from the yles of the sea.

29 So the number of his armie was an hundred thousand footemen, and twentie thousand horsemen, and two and thirtie Elephants exercised in battell.

30 These came thorow Idumea, and drew neere to Beth-sura, and besieged it a long season, and made engins of warre: but they came out and burnt them with fire, and fought valiantly.

31 Then departed Iudas from the castle, and remooued the hoste toward Beth-zacarias ouer against the kings campe.

32 So the king arose very early, and brought the army and his power toward the way of Beth-zacarias, where the armie set themselves in aray to the battell, and blew the trumpets.

33 And to prouoke the elephants for to fight, they shewed them the blood of grapes and mulberries,

34 And they set the beasts according to the ranges: so that by euery elephant therestood a thousand men armed with coates of maile and helmets of brasse vpon their heads, and vnto euery beast were ordeined fine hundredth horsemen of the best,

35 Which were ready at all times wherefoeuer the beast was: and whitherfoeuer the beast went, they went also, and departed not from him.

36 And vnto them were strong towers of wood that couered euery beast, which were fastned theron with instruments, & vpon euery one was two

and

and thirye men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shields, the mountaines gliistered therewith, and gaue light as lamps of fire.

40 Thus part of the kings armie was spread vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the company, and the rattling of the harnesse, were astonished: for the armie was very great and mighty.

42 Then Iudas and his hoste entred into the battell, and they slewe fixe hundred men of the kings armie.

43 ¶ Now when Eleazar the sonne of Abaron, sawe one of the elephants armed with royall harnesse, and was more excellent then all the other beasts, he thought that the king should bee vpon him.

44 Wherefore he ieopardied himselfe to deliuer his people, and to get him a perpetuall name,

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went hee to the elephants feet, and gate him vnder him, and slew him: then fell the elephant downe vpon him, and there he died.

47 But the other, seeing the power of the king, and the fiercenesse of his armie, departed from them.

48 ¶ And the kings armie went vp to meette them toward Ierusalem, and the king pitched his tents in Iudea toward mount Sion.

49 Moreover, the king tooke truce with them that were in Beth-sura: but when they came out of the city, because they had no vitailles there, and were shut vp therein, and the land had rested,

50 The king tooke Beth-sura, and set there a garrison to keepe it,

51 And besieged the Sanctuary many dayes, and made instruments to shoot, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ¶ They also made engines against their engines, and fought a long season.

53 But in the garners there were no vitailles: for it was the seventh yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuary were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lyfias heard that Philip (whom Antiochus the king, whiles he liued, had ordeined to bring vp Antiochus his sonne, that he might bee King)

56 Was come againe out of Persia and Media, and the kings hoste with him, & thought to take vnto him the rule of things,

57 He and his hoste, and were stirred forward by them in the castle to go and tell the king, and the captaines of the hoste, and to others, saying, We decreafe daily, and our vitailles are but small, and the place that we lay siege vnto is strong, & the vittues of the realme depend vpon vs.

58 Now therefore let vs agree with these men, and take truce with them, & with all their nation,

59 And grant them to liue after their law, as they did afore: for they be grieved, and doe all these things, because we haue broken their lawes.

60 So the king and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an oath vnto them, they came vpon this out of the fortresse.

62 And the king went vp to mount Sion: but when he saw that the place was well defended, he brake his oath that he had made, and commaunded to breake downe the wall round about.

63 Then departed he in all haste, and returned vnto Antiochia, where hee found Philip hauing dominion of the citie: so he fought against him, and tooke the city by force.

CHAP. VII.

1 Demetrius reigned, after he had killed Antiochus and Lyfias. 2 Hee troubleth the children of Israel through the counsell of certain wicked persons. 37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

IN the hundredth and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lyfias, and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdom,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the king, saying, Iudas and his brethren haue slaine all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man whom thou trustest, that he may go and see all the destruction, which he hath done vnto vs, and to the kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be auenged of the childreu of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and sent messengers to Iudas & his brethren deceitfully with peaceable words.

11 But they beleueed not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreate of reasonable poynts.

13 And the Asideans were the first that required peace among the children of Israel.

14 For, said they, He that is a Priest of the seed of Aaron, is come with this army: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and swore vnto them, and sayd, Wee will doe you no harme, neither your friends.

16 And they beleueed him: but hee tooke of them thre score men, & slew them in one day according-

107, Samra.

a This example is not to be followed, because it is contrary to the commandment.

for, the Tower

for, the house

Joseph. antiq. 12. chap. 5.

107, H. Salomon

according to the words that were written,
17 They have cast the bodies of thy Saints,
and their blood round about Ierusalem, and there
was no man that would burie them.

18 So there came a feare and trembling among
all the people: for they said, There is neither truth
nor righteousness in them: for they have broken
the appointment and othe that they made.

19 Then Bacchides remoued from Ierusalem,
and pitched his tent at Beth-zacha, where hee
sent forth and tooke many of the men that had
forsaken him, and certaine of the people, whom
he slew and cast into the great pit.

20 Then committed he the countrey vnto Al-
cimus, and left men of warre with him to helpe
him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthood.

22 And all such as troubled the people, resor-
ted vnto him: inso much that they obtained the
land of Iuda, and did much hurt in Israel.

23 Now when Iudas saw all the mischief that
Alcimus and his companie had done among the
Israelites more then the heathen,

24 He went forth round about all the borders
of Iudea, and punished those that were fallen a-
way, so that they came no more abroad in the
countrey.

25 But when Alcimus saw that Iudas and his
people had gotten the vpper hand, and knew that
he was not able to abide them, he went againe to
shaking and accused them of wicked things.

26 Then the king sent Nicanor one of his
chiefe princes, which hated Israel deadly, & com-
manded him that he should destroy the people.

27 So Nicanor came to Ierusalem with a
great hoste, and sent vnto Iudas and his brethren
deceitfully with friendly words, saying,

28 Let there bee no warre betweene mee, and
you: I will come with few men, to see how you
doe friendly,

29 So hee came vnto Iudas, and they saluted
one another peaceably: but the enemies were pre-
pared to take away Iudas.

30 Neuertheless, it was tolde Iudas, that hee
came vnto him vnder deceit: therefore he feared
him, and would see his face no more.

31 When Nicanor perceived that his counsell
was bewrayed, hee went out to fight against Iu-
das, beside Carphasalama.

32 Where there were slaine of Nicanors hoste
about five thousand men: so they fled vnto the
citie of David.

33 After this came Nicanor vp vnto mount
Sion, and some of the Priestes with the Elders of
the people went forth of the Sanctuary to salute
him peaceably, and to shew him the burnt offering
that was offered for the king.

34 But he laughed at them, and mocked them,
and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Iudas
and his hoste bee not deliuered now into mine
hands, if euer I come againe in safety, I will
burne vp this house. With that, he went out in a
great anger.

36 Then the Priestes came in, and stood before
the altar in the Temple, weeping, and saying,

37 Forso much as thou, O Lord, hast chosen
this house, that thy Name might be called vpon
therein, and that it should bee an house of prayer
and petition for thy people,

38 Be auenged of this man and his hoste, and

let them bee slaine by the sword: remembre their
blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusa-
lem, he pitched his tent at Beth-horon, and there
an hoste met him out of Syria.

40 And Iudas pitched in Adasa with three
thousand men, where Iudas prayed, saying,

41 O Lord, because the messengers of king
Sennacherib blasphemed thee, thine Angel went
forth, and slew an hundredth, fourscore and five
thousand of them.

42 So destroy thou this host before vs to day,
that al other may know that he hath spoken wic-
kedly against thy Sanctuary, and punish him ac-
cording to his malice.

43 So the armies ioyned together in battell,
the thirtieth day of the moneth Adar: but Nica-
nors hoste was discomfited, and he himselfe was
first slaine in the battell.

44 Now when his army saw that Nicanor was
slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes jour-
ney from Adasa vnto Gadera, blowing an alarme
with the trumpets after them.

46 So they came forth of all the townes of
Iudea round about, and rushed vpon them, and
threw them from one to another, so that they all
fell by the sword, and there was not one of them
left.

47 Then they tooke the spoiles and the pray,
and smote off Nicanors head, and his right hand,
which he held vp so proudly, and brought it with
them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept
that day as a day of great gladnes.

49 And they ordeined to keepe yerely that day
on the thirteenth day of the moneth Adar.

50 Thus the lande of Iuda was in rest a little
while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, desired
peace with them. 2 The conditions of small friendship sent
to the Iewes.

Iudas heard also the same of the Romanes, that
they were mighty and valiant, and agreeable to
all things that were required of them, and made
peace withall that came vnto them,

2 And that they were men of great power,
and they told them of their battels, & their wor-
thy acts which they did among the Galatians,
whom they had conquered, and made to pay tri-
bute.

3 And what they had done in the countrey of
Spaine: how that they had won there the mines
of silver and gold,

4 And that by their counsel, and gentle be-
hauour they were rulers in euery place, though
the place was farre from them, and that they had
discomfited and giuen great overthrowes to the
kings that came against the, from the vttermost
part of the earth, and that others gaue them tri-
bute euery yeere,

5 How they had also discomfited by battell
Philip and Peres kings of the Macedonians, and
others that rose against them, and how they o-
uercame them,

6 And how great Antiochus king of Asia
that came against them in battell, hauing an hun-
dredth and twenty elephants, with horsemen and
charets, and a very great army was discomfited
by them,

1 Cr. Adar 12.

22 King. 19. 11.
106. 1. 18.
eccles. 48. 12.
1/2. 17. 36.
2. mac. 8. 19.

100. 1. 18.
100. 1. 18.

100. 1. 18.
100. 1. 18.

100. 1. 18.

100. 1. 18.
100. 1. 18.

100. 1. 18.

100. 1. 18.

7 And how they tooke him alieue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion.

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they took of him, and gaue them to king Eumenes.

9 Againe, when it was tolde them that the Grecians were comming to destroy them,

10 They sent against them a capitaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues and children, and spoiled them, and conquered their land, and destroyed their strong holdes, and subdued them to be their bondmen, vnto this day:

11 Moreouer, how they destroyed & brought into subiection other kingdomes and yles, whosoever had withstood them:

12 But that they kept amitie with their owne friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoever heard of their renoume, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authority.

14 Yet for all this that none of them wore a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined themselves a council, wherein three hundred and twenty men consulted dayly, and prouided for the common affaires to gouerne them well.

16 And that they committed their gouernment to one man euery yere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the sonne of Iohn, the sonne of Accus, and Iason the sonne of Eleazar, and sent them vnto Rome to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the Senat, where they spake and said,

20 Iudas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship & peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of brasse, and sent to Ierusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romans, and to the people of the Iewes, by sea, and by land for euer, and the sword and enemye be from them.

24 If there come first any warre vpon the Romanes, or any of their friends thorowout all their dominion,

25 The people of the Iewes shall helpe them, as the time shall be appointed, with all their heart.

26 Also they shall giue nothing to them that come to fight for the, nor serue them with wheat nor weapons, nor money, nor ships, as it pleaseth the Romanes, but they shall keepe their covenants, without taking any thing of them.

27 Likewise also if warre come first against the

nation of the Iewes, the Romans shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shall wheate bee giuen vnto them, that take their part, nor weapons, nor money, nor ships, as pleaseth the Romanes, who will keepe these covenants without deceit.

29 According to these articles the Romanes made the bonds with the people of the Iewes.

30 If after these points, the one partie or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shall be ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, wee haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends & confederates the Iewes?

32 If therefore they complaine any more against thee, wee will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his army against Iudas. 18 Iudas is slaine. 31 Jonathan is put in the stead of his brother. 47 The battell betwene Bacchides and Jonathan. 55 Alcimus is smitten with the palfe, and dieth. 68 He commeth vpon Jonathan by the counsel of certaine wicked persons, and is overcome. 70 The truce of Jonathan with Bacchides.

IN the meane season when Demetrius had heard how Nicanor and his hoste had giuen the battell, hee sent Bacchides and Alcimus againe into Iudea, and his chiefe strength with them.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mefaloth which is in Arbelis, and wan it, and slewe much people.

3 And in the first moneth of the hundredth fiftie and two yeere, they laid their siege against Ierusalem.

4 But they raised their campe, and came to Berea, with twentie thousand footemen, and two thousand horsemen.

5 Now Iudas had pitched his tent at Eleasa, and three thousand chosen men with him.

6 And when they sawe that the multitude of the armie was great, they were fore afraid, and many conueyed themselves out of the hoste, so that there abode no more of them, but eight hundred men.

7 When Iudas sawe that his hoste failed him, and that he must needs fight, he was sore troubled in minde, that hee had no time to gather them together, and was discouraged.

8 Neuertheless, he said vnto them that remained, Let vs rise, and goe vp against our enemies, if peradventure we may be able to fight with them.

9 But they would haue stayed him, saying, We are not able, but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall we fight against them that are so few?

10 Then Iudas said, God forbid that we should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour.

11 Then the hoste remoued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that threw with slings, and the archers marched in the foreward, and they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the armie drew neere on both sides, and blew the trumpets.

13 They

Adarfa.

King. 19. 21.

1. 18.

10. 48. 12.

37. 36.

10. 19.

Joseph. Antiq. lib. 10.

10. 19.

10. 19.

10. 19.

10. 19.

10. 19.

13 They of Iudas side blew the trumpets also, and the earth shooke at the noise of the armies, and the battell continued from morning to night.

14 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing sawe that the right wing was discomfited, they followed Iudas behinde, and them that were with him hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Iudas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battells and the valiant actes that hee did, and of his worthinesse, they are not written: for they were very many.

Isa. 53. 12.
chap. 1. v. 3.

23 ¶ Now after the death of Iudas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselves to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselves with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Iudas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Iudas friends together, and said vnto Jonathan,

29 Seeing thy brother Iudas is dead, and there is none like him to go forth against our enemies, euen against Bacchides, and || against them of our nation that are enemies vnto vs,

|| Or, against the enemies of our nation.

30 Therefore this day we chuse thee, that thou mayest be our prince and captaine in his place, to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Jonathan and Simon his brother perceiuing that, fled into the wilderness of Thecua with all their company, and pitched their tents by the water poole of Asphar.

34 Which when Bacchides vnderstood, hee came ouer Iorden with all his host vpon the Sabbath day.

35 (Now had Jonathan sent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

|| Or, Iambri.

36 But the children of || Ambri came out of Medaba, and tooke Iohn and all that he had, and when they had taken it, went their way.

37 After this came word vnto Jonathan, and

to Simon his brother, that the children of Ambri made a great marriage, & brought the bride from || Medaba with great pompe: for she was daughter *|| Or, Nadabath.* to one of the noblest princes of Canaan.

38 Therefore they remembered Iohn their brother, and went vp, and hid themselves vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, & behold, there was a great noise, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with timbrels, and instruments of musicke, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountains, so that they tooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noise of their melody into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, and behinde vs, and the water of Iorden on this side and that side, and the marish, and Forrest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but hee turned aside from him and reculed.

48 Then Jonathan, and they that were with him, leapt into Iorden, and swimmied ouer vnto the further banke: but the other would not passe thorow Iorden after them.

49 So in that day were slaine on Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, & built vp the strong cities in Iuda, as the castle of Iericho, and Emmaus, & Bethhoron, and Bethel, and Thamnatha, || Parathoni, and || Tepho, with high walles, with gates, and with barres, *|| Or, Pharo.* *|| Or, Thopo.*

51 And set garisons in them, that they might vse their malice vpon Israel.

52 Hee fortified also the cite Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of vitayles.

53 Hee tooke also the chiefeest mens sonnes in the countrey for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundreth fifty and three yeere, in the second moneth, Alcimus commanded, that the walles of the inner court of the Sanctuary should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for he was smitten with a palfie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, he turned againe to the king, and so the land of Iuda was in rest two yeeres.

58 Then

58 Then all the vngodly men held a counsell, saying, Behold, Jonathan, & his company dwell at ease, & without care: wherefore let vs bring Bacchides hither, & he will take them all in one night.

59 So they went and consulted with him.

60 Who arose & came with a great host, and sent letters priuily to his adherents, which were in Iudea, to take Jonathan and those that were with him: but they could not, for their counsell was knowen vnto them.

107, Jonathan.

61 And || they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

107, Beth-basin.

62 ¶ Then Jonathan and Simon with their company departed vnto || Beth-basin, which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his host, & sent word to them that were of Iudea.

64 Then came he & laide siege to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Jonathan had left his brother Simon in the cite, and went forth into the countrey, and came with a certaine number,

107, Odomer.

66 And slew || Odomer and his brethren and the children of Phasron in their tents: so he began to slay, and increased in power.

67 Simon also and his company went out of the city, and burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfired him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore he, was very wroth at the wicked men, that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, he sent Ambassadors vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, and did according to his desire, & made an othe, that he would neuer doe him harme all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken aforetime out of the land of Iuda, and so returned & went into his owne land, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4. Demetrius desireth to haue peace with Jonathan. 18. Alexander also desireth peace with the Iewes. 48. Alexander maketh warre against Demetrius. 50. Demetrius is slaine. 51. The friendship of Ptolemus and Alexander.

107, Antig. 13. cap. 23.

IN the hundredth and threescore yere came Alexander the sonne of Antiochus Epiphanes, and tooke Ptolemas, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great host, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing words, as though he would prefer him.

4 For he said, We will first make peace with him, before he ioine with Alexander against vs.

5 Els he will remember all the euill that wee haue done against him, and against his brethren and his nation.

6 And so he gaue Jonathan leaue to gather an host, & to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castle, to be deliuered vnto him.

7 ¶ Then came Jonathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraide, because they heard that the king had giuen him license to gather an army.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Ierusalem, and began to build and repaire the city.

11 And hee commaunded the workemen to build the walles, & the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth-sura, remained certaine which had forsaken the Law, and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was told him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 He sayd, Might we find such a man? now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 Wee haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordeine thee to bee the high Priest of thy nation, and to be called the kings friend: (and he sent him a purple robe, and a || crown of gold) that thou maiest || consider what is for our profit, and keepe friendship toward vs.

107, Antig. 13. cap. 23.

21 So in the seventh moneth of the hundred & threescore yere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, hee was marueilous fory, and said,

107, Antig. 13. cap. 23.

23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?

24 Yet wil I write and exhort them, and promise them dignities and rewardes, that they may helpe me.

25 Whereupon he wrote vnto them these words, KING DEMETRIUS vnto the nation of the Iewes sendeth greeting.

26 We haue heard that ye haue kept your covenent toward vs, & continued in our friendship, and haue not ioined with our enemies, wherof we are glad.

27 Now therefore remaine still and keepe fidelitie toward vs, & we wil recompense you for the good things that ye haue done for vs.

28 And will release you of many charges, and giue you rewardes.

29 And now I discharge for your sake all the Iewes from tributes, & free you from the customes of salt, and the crownetaxes, and from the third

part

part of the seed.

30 And from the halfe of the fruit of the trees which is mine owne duety, I so releafe them, that from this day forth, none shall take any thing of the lande of Iuda, or of the three gouernments which are added thereunto, as of Samaria, and of Galile, from this day forth for euermore.

31 Ierusalem also with all things belonging thereto, shall be holy and free from the tenths, and tributes.

32 Also I releafe the power of the castle which is at Ierusalem, & giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreover I freely deliuer euery one of the Iewes that were taken away prisoners out of the land of Iuda throughout all my realme, and euery one of them shall bee free from tributes, yea, euen their cattell.

34 And al the feastes, and Sabbaths, and new Moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome, and libertie for all the Iewes in my realme.

35 So that in them no man shall haue power to do any thing, or to vexe any of them in any manner of cause.

36 Also thirty thousand of the Iewes shall be written vp in the kings hoste & haue their wages payed them, as appertaineth to all them that are of the kings army: and of them shall be ordeined certaine to keepe the kings strong holds.

37 And some of them shall be set ouer the kings most secret affaires, and their gouernours & their Princes shall be of themselves, and they shall liue after their owne laws, as the king hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Iudea from the countrey of Samaria shall be ioyned vnto Iudea, and they shall be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemas & the borders therof vnto the Sanctuary at Ierusalem, for the necessary expences of the holy things.

40 Moreover, I will giue euery yeere fifteene thousand sicles of siluer of the Kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not paid for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the works of the Temple.

42 And besides this, the five thousand sicles of siluer which they receiued yeerely of the account appointed for the intertainment of the Sanctuary these yeres passed, eue these things shall be releafed because they appertaineto Priests that minister.

43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties therof, and are indebted to the king for any manner of thing, they shall be pardoned, and all that they haue in any Realme.

44 For the building also and repairing of the works of the Sanctuary, expenses shall be giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the holds in Iudea may be built vp, that also the costs be giuen out of the kings reuenues.

46 But when Jonathan and the people heard these words, they gaue no credit vnto them, neither receiued them: for they remembered the great wickednesse that he had done in Israel, and how

fore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace w them, and so were confederate with him alway.

48 Then gathered king Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings ioyned battel, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that fore battel continued till the sunne went down, & Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors vnto Ptolemus the king of Egypt with these wordes, saying,

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battel, and he and his army is discomfited by me, and I sit in the throne of his kingdom,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I bee thy sonne in law, and giue thee rewards, and vnto her things according to thy dignity.

55 Then Ptolemus the king gaue answer, saying, Happy be the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdom.

56 Now therefore I will fulfil thy writing: but meete me at Ptolemas that we may see one another, and that I may make thee my sonne in lawe, according to thy desire.

57 So Ptolemus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemas in the hundredth threescore and two yeere.

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemas with great glory, as the manner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he should come and meete him.

60 So hee went honourably vnto Ptolemas, and there he met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellows of Israel, & wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Jonathan, and cloth him in purple, and so they did: and the king appointed him to sit by him.

63 And said vnto his princes, Go with him into the mids of ¶ city, & make a proclamatiõ that no man complaine against him of any matter, & that no man trouble him for any manner of cause.

64 So when his accusers saw his honor according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honor, and wrote him among his chiefe friends, & made him a Duke, and partaker of his dominion.

66 Thus Jonathan returned to Ierusalem with peace and gladnesse.

67 ¶ In the hundredth threescore and five yeere came Demetrius the sonne of Demetrius, from Crera into his fathers land.

68 Whereof when king Alexander heard, hee was very sorry, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour

Josephus. Ant. 11. cap. 6.

governour of Coelosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the high Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why dost thou vaunt thy self against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: & they shal tell thee that your foot is not able to stand before our face: for thy fathers haue bene twise chastised in their owne land.

73 And now how wilt thou bee able to abide so great an host of horsemen and footmen in the plaine, where is neither stone, nor rock, nor place to flee vnto?

74 When Ionathan heard the words of Apollonius, he was moued in his minde: wherefore he chose ten thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they shut him out of the city: for Apollonius garison was in Ioppe.

76 Then they fought against it, and they that were in the city, for very feare let him in: so Ionathan wan Ioppe.

77 Apollonius hearing of this, tooke three thousand horsemen, with a great host of foot men, and went toward Azotus, as though hee would go forward, and came immediatly into the plaine field, because he had so many horsemen, and put his trust in them.

78 So Ionathan followed vpo him to Azotus, and the army skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behind them in ambush.

80 And Ionathan knew that there was an ambushment behinde him: and though they had compassed in his hoste, and thot darst the people from the morning to the euening.

81 Yet the people stood still, as Ionathan had commanded them, till their horses were weary.

82 Then brought Simon forth his hoste, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselves.

84 But Ionathan set fire vpon Azotus and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Ionathan remoued the host from thence, and camped by Alcalon, where the men of the citie came forth, and met him with great honour.

87 After this went Ionathan and his hoste againe to Ierusalem with great spoiles.

88 And when king Alexander heard these things, he began to doe Ionathan more honour,

89 And sent him a collar of gold, as the vse is to be giuen vnto such as are of the kings blood: hee gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 The digestion betweene Ptolemus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius requesteth after the death of Ptolemus. 23 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his army againe. 54 Tryphon moueth Antiochus against Demetrius.

And the king of Egypt gathered a great hoste, like the sand that lieth vpon the sea shore, and many ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioine it vnto his owne realme.

2 Vpon this he went into Syria with friendly words, and was let into the cities, and men came forth to meet him: for king Alexander had commanded them to meete him, because hee was his father in law.

3 Now when hee entred into the city of Ptolemais, he left bands and garisons in euery citie.

4 And when hee came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where hee should passe.

5 And they told the king what Ionathan had done, to the intent they might get him euil will: but the king held his peace.

6 And Ionathan met the king with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Ionathan had gone with the king vnto the water that was called Eleutherus, hee turned againe to Ierusalem.

8 So king Ptolemus gate the dominion of the cities by the sea vnto Seleucia vpon the Sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadors vnto king Demetrius, saying, Come, let vs make a league betweene vs, & I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knownen.

13 Then Ptolemus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him.

15 But when Alexander heard it, hee came to warre against him, and Ptolemus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemus.

18 But the third day after, king Ptolemus died: and they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundred threescore and seuenth yeere.

20 ¶ At the sametime gathered Ionathan them that were in Iudea, to lay siege vnto the castle, which was at Ierusalem, and they made many instruments

& &

struments

struments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Ionathan besieged the castle.

22 So when he heard it, he was angry, and immediately came vnto Ptolemais, and wrote vnto Ionathan, that he should lay no more siege vnto it, but that he should meete him and speake with him at Ptolemais in all haste.

23 Neuerthelesse when Ionathan heard this, he commanded to besiege it: hee chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger.

24 And tooke with him silver and golde, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauor in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessor had done, and promoted him in the sight of all his friends.

27 And confirmed him in the high Priesthood with all the honourable things, that he had asore, and made him his chiefe friend.

28 Ionathan also desired the king that hee would make Iudea free with the three gouernements, and the countrey of Samaria, and Ionathan promised him three hundred talents.

29 Whereunto the king consented, and gaue Ionathan writing of the same, containing these words.

30 KING DEMETRIUS vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 We send you here a copy of the letter which we did write vnto our cousin Lathenes concerning you, that ye should see it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the faithfulness that our friends the nation of the Iewes keepe vnto vs, and for their good will toward vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Iudea with the three gouernements, Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Ierusalem both concerning the payments which the King tooke yereley asoretime, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shalbe reckoned from this time forth and for euer.

37 Therefore see that ye make a copy of these things, and deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the King saw that his land was in rest, & that no resistance was made against him, he sent away all his host euery man to his owne place, except certaine bands of strangers, whom he brought from the yles of the heathen: wherefore all his fathers host hated him.

39 Now was there one Tryphon, that had bin of Alexanders part asore, which when he saw that all the host was turned against Demetrius, he went

to || Simalcus the Arabian, that brought vp Antiochus the sonne of Alexander.

40 And lay sore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers stead: he told him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto king Demetrius to driue them out which were in the castle at Ierusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I will not onely doe these things for thee and thy nation, but if opportunitie serue, I will honour thee, and thy nation.

43 Now therefore thou shalt doe mee a pleasure, if thou wilt send me men to helpe me: for all mine army is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the King: wherefore the king was very glad at their coming.

45 ¶ But they that were of the city, even an hundred & twenty thousand men, gathered them together in the mids of the cite, and would haue slaine the king.

46 But the King fled into the palace, and the citizens kept the streets of the cite, and began to fight.

47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroad thorow the city.

48 And slew the same day an hundred thousand, and set fire vpon the city, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the city, and that they themselves were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ¶ Grant vs peace, and let the Iewes cease from vexing vs and the city.

51 So they cast away their weapons, & made peace, & the Iewes were greatly honoured before the king: before all that were in his realme, and they came againe to Ierusalem with great praye.

52 Then king Demetrius sat in the throne of his kingdom, and had peace in his land.

53 Neuerthelesse he dissembled in all that euer he spake, and withdrew himselfe from Ionathan, neither did hee reward him according to the benefits which hee had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of war, whom Demetrius had scattered, and they fought against him, who fled & turned his backe.

56 So Tryphon tooke the || beasts, and wanne Antiochia.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chiefe Priest, and make thee ruler ouer the foure gouernments, that thou mayest be a friend of the kings.

58 Vpon this he sent him golden vessels to be serued in, & gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of gold.

59 He made his brother Simon also captaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Ionathan went soorth, and passed thorow.

thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Askelon, and they of the city receiued him honourably.

61 And from thence went hee vnto Gaza: but they of Gaza shut him out: wherefore hee layd siege vnto it, and burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Ionathan, and hee made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, and after ward put them out from thence, and tooke the city, and set a garrison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

Dr. Ierusalem.

68 And behold, the hostes of the strangers met him in the plaine, and had laid ambushments for him in the mountaines.

69 So when they came against them, the ambushments rose out of their places & skirmished.

Dr. Abisalomus.

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of Abisalomus, and Iudas the sonne of Calphi the captaines of the hoste.

71 Then Ionathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Ionathan turned againe to Ierusalem.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome. 2 And to the people of Sparta, to renew their couenant of friendship. 24 Ionathan purpeth to fight the princes of Demetrius. 30 Tryphou saileth Ionathan by deceit.

Joseph. Antiq. 13. cap. 8.

1 Onathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish and renew the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Ionathan the high Priest and the nation of the Iewes, sent vs vnto you; for to renew friendship with you, and the bond of loue, as in times past.

4 So the Romanes gave them free passports, that men should leade them home into the land of Iuda peaceably.

5 AND THIS is the copie of the letters that Ionathan wrote vnto the Spartians.

6 Ionathan the high Priest with the Elders of the nation, and the Priests, and the rest of the

people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the high Priest, from Arius, which then reigned among you, that yee would be our brethren, as the copie hereunder written specieth.

Joseph. Antiq. 12. cap. 5. Dr. Darius.

8 And Onias intreated the ambassador honourably, and receiued the letters: wherein there was mention made of the bond of loue & friendship.

9 But as for vs, we need no such writings: for we haue the holy books in our hands for comfort.

10 Neuerthelesse we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest we should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feasts and other dayes appointed, when wee offer sacrifices and prayers, as it meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene inuironed with great troubles & warres, so that the kings round about vs haue fought against vs,

14 Yet would wee not bee grieuous vnto you, nor to other of our confederates and friendes in these warres.

15 For wee haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and sent them vnto the Romans, for to renew the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of the brotherhood.

18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 And this was the copie of the letters, which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, yee shall doe well, to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commanded to bee shewed vnto you.

24 Now when Ionathan heard that Demetrius princes were come to fight against him, with a greater host then afore,

25 Hee went from Ierusalem, and met them in the land of Hamath: for hee gaue them not space to come into his owne countrey.

26 And hee sent spies vnto their tents, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore when the Sun was gone downe, Ionathan commanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuerthelesse Ionathan and his company

Dr. Iudas the right hand.

Dr. Eliphaz.

knew it not till the morning: for they saw the fires burning.

30 Then Jonathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 Hee proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, & came to Afcalon, and to the next holds, departing vnto Ioppe, and warne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Jonathan home, & called the Elders of the people together, & deuised with them for to build vp the strong holds in Iudea.

36 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castle and the cite, for to separate it from the cite: that it might bee alone, and that men should neither buy nor sell in it.

37 So they came together to build vp the city: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphienatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when hee had slaine the king Antiochus.

40 But hee was afraid that Jonathan would not suffer him, but fight against him: wherefore he went about to take Jonathan, and to kill him: so he departed, and came vnto Bethsan.

41 Then went Jonathan forth against him to the battell with forty thousand cholen men, and came vnto Bethsan.

42 But when Tryphon sawe that Jonathan came with so great an host, he durst not lay hand vpon him.

43 But receiued him honourably, and commended him vnto al his friends, and gaue him rewards, and commanded his men of warre to bee as obedient vnto him as to himselfe.

44 And said vnto Jonathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Jonathan beleued him, and did as he said, and sent away his host, which went into the land of Iuda.

47 And retained but three thousand with him, whereof hee sent two thousand into Galile, and one thousand went with himselfe.

48 Now as soone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, & tooke him, and slew all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, & into the great plain to destroy all Ionathans company.

50 But when they knewe that Jonathan was

taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, fought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them, therefore let vs now fight against them, and roote out their memorie from among men.

C H A P. XIII.

1 After Jonathan was taken, Simon is chosen captaine. 17 Tryphon saving his children, and money for the redemption of Jonathan, killeth him and his children. 31 Tryphon killeth Antiochus and possesseth the Realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He goeth to Ierusalem the tower of Sion. 53 He maketh his sonne Iohn captaine.

NOW when Simon heard that Tryphon gathered a great host to come into the land of Iuda, and to destroy it,

2 And saw that the people was in great trembling and feare, he came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know what great things I, and my brethren, and my fathers house haue done for the Lawe and the Sanctuary, and the battels, and troubles that wee haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wines, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes, the hearts of the people were kindled.

8 So that they cryed with a lowde voyce, saying, Thou shalt be our captaine in stead of Iudas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making haste to finish the walles of Ierusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Abfalomus with a great hoste vnto Ioppe, which droue them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemais with a great armie, to come into the land of Iuda, and Jonathan was with him as prisoner.

13 And Simon pitched his tents at Addidis vpon the open plaine.

14 But when Tryphon knewe that Simon stood vp in stead of his brother Jonathan, & that hee would fight against him, hee sent messengers vnto him, saying,

15 Whereas we haue kept Ionathas thy brother, it is for money that he is owing in the Kings account concerning his busines that hee had in hand.

16 Wherefore send now an hundred talents of siluer, and his two sons, for hostage, that when hee is letten forth, he will not turne from vs, and

Joseph. Antig. 13. chap. 9.

Joseph. Antig. 13. chap. 9.

10r. Addis

10r. Addis

we will send him againe.

17 Neuertheles Simon knew that he dissembled in his words, yet commaunded he the money, and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel:

18 Who might haue said, Because he sent him not the money and the children, therefore is Jonathan dead.

19 So he sent the children & an hundred talents: but he dissembled, and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle sent messengers vnto Tryphon that he should make haste to come by the wilderness, & to send them vitayles.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not because of the snow: but he remooued and went into the countrey of Galaad.

23 And when he came neere to Bascama, he slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building hie to looke vnto, of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetual memory, & carued ships beside the armes, that they might be seene of men sailing in the sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon went forth with the yong king Antiochus, he slew him traiterously,

32 And reigned in his stead, & crowned himselfe king of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castles of Iudea, and compassed them about with hie towers, and great walles, euen with towers, and gates, and barres, and laid vp vitayles in the strong holds.

34 Moreouer Simon chose certaine men & sent them to king Demetrius, that he would discharge the land for al Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIUS the king vnto Simon the hie Priest, and the friend of kings, and to the Elders and to the nation of the Iewes sendeth greeting.

37 The golden crowne, and || precious stone that yee sent vnto vs, haue wee receiued, and are ready to make a stedfast peace with you, and to write vnto the officers to release you of the things wherein we made you free.

38 So the things that we haue graunted you, shall be stable: the strong holds which yee haue builded shall be your owne.

39 Also we forgiue the ouersights, and faults committed vnto this day, & the crowne taxe that

ye ought vs: and whereas was any other tribute in Ierusalem, it shall be now no tribute.

40 And they that are mette among you to be written with our men, let them bee written vp, that there may be peace betwene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yeere.

42 And the people of Israel began to write in their letters, and publike instruments, IN THE FIRST yeere of Simon, the hie and chiefe Priest gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre, and approached neere the city, and beat a tower, and tooke it.

44 So they that were in the engine, leapt into the city, and there was great trouble in the city.

45 Inasmuch that the people of the city rent their clothes, and climed vp vpon the wals with their wiues, and children, and cryed with a loude voyce, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, and would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, and so entred thereunto with Psalmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now when they in the castle at Ierusalem were kept, that they could not come forth, nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 Inasmuch that they besought Simon to make peace with them, which he granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twenty day of the second moneth, in the hundred seuentie and one yeere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbales, and with viols, & with Psalmes, and songs, because the great enemy of Israel was overcome.

52 And he ordained that the same day should be kept euery yeere with gladnesse.

53 And he fortified the mount of the Temple, that was beside the castle where he dwelt himself with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made him captaine of al the hosts, and caused him to dwell in || Gazaris.

10r, Gaza.

CHAP. XIII.

1 Demetrius is overcome of Arsaces. 11 Simon being captaine where is great quietnesse in Israel. 18 The couenants of friendship with the Romanes and with the people of Sparta renewed.

IN the hundredth seuentie and two yeere gathered King Demetrius his hoste, & departed into Media, to get him help for to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard, that Demetrius was entred within his borders, hee sent one of his princes to take him aliue.

3 So he went, and ouercame the army of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the land of Iuda was in rest, so long
& & 3 as

Antiq. 13.

Antiq. 13.

Or, Adia

Or, caller, or, handrick: in Greke Dames, or Jabon.

as Simon lined: for he sought the wealth of his nation, therefore they were glad to haue him for their ruler, and to do him worship alway.

5 Simon also wanne the city of Ioppe to his great honour to be an haven towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 Hee gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castle, which he clen- sed from filthinesse, and there was no man that resisted him.

8 So that every man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruit.

9 The Elders sate in the open places, and con- sulted together for the common wealth, and the yong men were honourably clothed and armed.

10 He prouided vitayles for the cities, and all kind of munition, so that his glorious fame was renowned vnto the end of the world.

11 He made peace throughout the land, and Israel had perfect mirth and ioy.

12 For every man sate vnder his vine, and the figge trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersity among his people: he was diligent to see the Law kept, and he tooke away the vngodly, & wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romanes heard, and the Sparti- ans had knowledge, that Ionathan was dead, they were very fory.

17 But when they heard that Simon his bro- ther was made hie Priest in his stead, and how he had wonne the land againe with the cities in it.

18 They wrote vnto him in tables of bras- se, to renue the friendship, and bond of loue, which they had made with Iudas and Ionathan his bre- thren.

19 Which writings were read before the con- gregation at Ierusalem, and this is the copy of the letters that the Spartians sent,

20 THE SENATORS and city of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren, send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their coming,

22 And haue registred their ambassage in the publike records in this maner, NUMENIVS the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadours, came vnto vs to renue amitie with vs.

23 And it pleased the people that the men should be honourably intreated, and that the co- py of the ambassage should bee registred in the publike records, that it might be for a memorial vnto the people of Sparta: and a copy of the same was sent to Simon the chiefe Priest.

24 After this Simon sent Numenius to Rome, with a great shield of golde of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstood, they said, What thanks shall we recompense againe vnto Simon and his child: en?

26 For he and his brethren; and the house of

his father haue established Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of bras- se, and set it vpon pillars in mount Zion.

27 The copy of the writing is this, In the eight and twenty day of the moneth Elul in the hun- dredth seuenthy and two yeere, in the third yeere of Simon the hie Priest.

28 In ¶ Saramel in the great congregation of the Priests, and of the people, and of the gouer- nours of the nation, & of the Elders of the coun- trey, we would signifie vnto you, that many bat- tles haue bene fought in our countrey.

29 Wherin Simon the son of Mattathias (come of the children of Iarib) & his brethren put them selues in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might bee maintained, and did their nation great honour.

30 For Ionathan gathered his nation toge- ther, and became their hie Priest, and is laid with his people.

31 After that would their enemies haue inua- ded their countrey, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, & gaue them wages.

33 He fortified also the cities of Iudea, and Beth-sura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay some- time) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lieth vpon the sea, and ¶ Gazara, that bordereth vpon Azotus, (where the enemies dwelt afore) and there he placed Iewes, and furnished them with things ne- cessary for the reparation thereof.

35 Now when the people saw the faithfulness of Simon, and to what glory he thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because hee had done all these things, and for the vprightnesse, and fidelity that he had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their coun- trey, and they also which were in the city of Da- uid, at Ierusalem, where they had made them a castle, out of the which they went, and desiled all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it for the assurance of the land, and citie, and raised vp the wallles of Ierusalem.

38 And King Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that ¶ Romanes called the Iewes their friends, & confederates, and that they honourably receiued Simons ambassadours.

41 And that the Iewes, and Priests consented, that Simon should be their Prince, and hie Priest perpenually, till God raised vp the true Prophet.

42 And that he should be their captaine, and haue the charge of the Sanctuary, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should

August.

10r, Gazara, Gazara.

be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not be lawfull for any of the people or Priestes to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collor of gold:

45 And if any did contrary to these things, or brake any of them, hee should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the hie Priest, and the capitaine, and the prince of the Iewes, and of the Priestes, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copie of the same should be laid vp in the tresurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon. 11 Tryphon is purged. 15 The Romanes write letters vnto kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his covenant.

Moreouer king Antiochus the sonne of Demetrius sent letters from the yles of the Sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteyning these words, **ANTIOCHVS** the king vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certaine pestilent men haue vnturped the kingdome of our fathers, I am purposed to challenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared ships of warre,

4 That I may goe thorow the countrey, and beaueged of them, which haue destroyed our country, and wasted many cities in the Realme.

5 Now therefore I doe confirme vnto thee all the liberties whereof all the kings my progenitors haue discharged thee, and all the paiments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie bee free, and that all the weapons that thou hast prepared, and the fortresse, which thou hast builded, and keepest in thine hands, shall be thine.

8 And all that is due vnto the king, and all that shall be due vnto the king, I forgiue it thee, from this time forth for euermore.

9 And when we haue obtained our kingdom, we will giue thee, and thy nation and the Temple great honour, so that your honour shall be known throughout the world.

10 ¶ In the hundreth seuentie and foure yeere, went Antiochus into his fathers land, and all the bands came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus pursued him, but he fledde, and came to Dora, which lyeth by the Sea side.

12 For he saw that troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So hee compassed the citie about, and the ships came by the sea. Thus they pressed the citie by land and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his companie from Rome, hauing letters writtea vnto the kings and countreys, wherein were contained these words.

16 **LVCIVS** the Consull of Rome vnto king Ptolemeus sendeth greeting.

17 The Ambassadors of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes to renew friendship, and the bond of loue,

18 Who haue brought a shield of golde weighing a thousand pound.

19 Wherefore wee thought it good to write vnto the kings & countreys, that they should not go about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent fellows fled from their countrey vnto you, deliuer them vnto Simon the high Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the king, and to Attalus, and to Arathes, and to Arfices,

23 And to all the countreys, as || Samphames, and to them of Sparta, and to || Delus, & to || Mindus, and to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lyfia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Coos, and to Siden, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copie of them to Simon the high Priest.

25 So Antiochus the king camped against Dora the second time, euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither goe in nor out.

26 Then Simon sent him two thousand chosen men to helpe him, with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the covenant, which hee had made with him afore, and withdrew himselfe from him.

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Yee withhold Ioppe, and Gazara, with the castles that is at Ierusalem, the citie of my Realme.

29 Whose borders ye haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdom.

30 Wherefore now deliuer the cities, which yee haue taken, with the tribute of the places, that yee haue rule ouer, without the borders of Iudea.

31 Or else giue mee for them fiftie hundreth talents of siluer, and for the harme that yee haue done, and for the tributes of the places other fiftie hundreth talents: If not, we will come, and fight against you.

32 So Athenobius the kings friend came to Ierusalem, and when he saw the honor of Simon, and the cupboard of gold and siluer plate, and so great preparation, hee was astonished, and tolde him the kings message.

33 Then answered Simon, & said vnto him, We haue

Or, complaint
concerning.

have neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, wee recovered the inheritance of our fathers.

35 And whereas thou requirest Toppe and Gazara, they did great harme to our people, and thorow our country, yet wil we giue an hundred talents for them. But Athenobius answered him not one word.

36 But turned againe angrie vnto the king, and told him all these words, and the dignitie of Simon, with all that he had seene: and the King was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Orthofias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footmen, and horsemen.

39 And commanded him to remoue the hoste toward Iudea, and to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.

40 So Cendebeus came vnto Tannia, and began to vex the people, and to invade Iudea, and to take the people prisoners, and to slay them.

41 And hee built vp Cedron, where hee set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

¶ Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 1. 1. 7. solomons the sonnes of Abubus killed Simon and his two sonnes at a banquet. 25 John killith them aboute on wail for his life.

Josephus Antig. 13.
cap. 12.

¶ Then came Iohn vp from Gazara, and told Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and sayd vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, & the matters haue had good successe vnder our hands, and wee haue deliuered Israel oftentimes.

3 But I am now olde, and yee by Gods mercy are of a sufficient age: be ye therefore in stead of me and my brother, and goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footmen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when hee sawe that the people was afraid to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him passed through after him.

7 Then he diuided his men, and set the horse-

men in the middes of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortreffe.

9 Then was Iudas Iohns brother wounded: but Iohn followed after them, til hee came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fields of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them: so hee returned peaceably into the land of Iuda.

11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For he had married the daughter of the high Priest.)

13 Therefore he waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, & studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundredth seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus received them by treason into a litle hold, called Doctus, which he had built, where hee made them a great banquet, and had hid men there.

16 So when Simon and his sonnes had made good cheere, Ptolemeus flood vp with his men and tooke their weapons, and entred in to Simon in the banquet house, and slew him with his two sonnes, and certaine of his seruants.

17 Whereby hee committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 Hee sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Ierusalem he sent othe to take it, and the mountaine of the Temple.

21 But one ran before, and told Iohn in Gazara, that his father, and his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When hee heard this, he was for astonish- ed, and layde hands on them that were come to slay him, and slew them: for hee knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaved himselfe manfully) of the building of wals which he made, and other of his deedes,

24 Behold they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

THE

THE SECOND BOOKE OF THE MACCABEES.

CHAP. I.

An Epistle of the Iewes that dwelt at Ierusalem sent vnto them that dwelt in Egypt, wherein they exhort them to give thanks for the birth of Antiochus. 19. Of the fire that was kindled in the pit. 24. The prayer of Neemias.



He brethren the Iewes which be at Ierusalem, and they that are in the country of Iudea, vnto the brethren the Iewes, that are thoroughout Egypt, send salutation and prosperitie.

2 God be gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants,

3 And giue you all an heart to worship him, and to doe his will with a whole heart, and with a willing minde,

4 And open your hearts in his Law, and commandments, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundredth threescore and ninth yeere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeeres, after that Iason and his company departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood: Then we prayed vnto the Lord, and were heard: we offered sacrifices and fine flowre, and lighted the lamps, and set forth the bread.

9 Now therefore keepe yee the dayes of the feast of the Tabernacles in the moneth Chasleu.

10 ¶ In the hundredth fourescore and eight yeere, the people that was at Ierusalem & in Iudea, and the Councell & Iudas, vnto Aristobulus king Ptolomeus master, which is of the stocke of the anoynted Priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the king.

12 For he brought them into Persia by heaps, that fought against the holy citie.

13 For albeit the captaine, and the armie that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas Priests.

14 For Antiochus, as though he would dwell with her, came thither, he, & his friends with him to receiue money vnder the title of a dowrie.

15 But when the Priests of Nanea had laid it forth, and he was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuy doore of the vault, they cast stones as it were thunder, vpon the captaine and his, and hauing braised them in pieces, they cut off their heads and threwe them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas we are now purposed to keepe the purification of the Temple vpon the five & twentieth day of the moneth Chasleu, we thought it necessarie to certifie you thereof, that ye also might

keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemias offered sacrifice after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests which sought the honour of God, tooke the * fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottom, and therein they kept it, so that the place was vnknown vnto euery man.

* Leuit 6. 13. and 10. 2. and 16. 12.

20 Now after many yeeres when it pleased God that Neemias should bee sent from the king of Persia, he sent of the posterity of those Priests, which had hid it to fetch the fire, and as they told vs, they found no fire, but thicke water.

21 Then commanded he them to draw it vp, and to bring it, and when the things appertaining to the sacrifices were brought, Neemias commanded the Priests to sprinkle the wood, and the things laid thereupon with water.

22 When this was done, and that the time came that the sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marueiled.

23 Now the Priests and all prayed, while the sacrifice was consuming. Ionathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this manner, O Lord, Lord God maker of all things, which art fearefull, and strong, and righteous, and mercifull, and the onely and gracious King,

25 Only liberall, only iust and Almighty, and euerlasting, thou y deliuerest Israel from all trouble, & hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for the whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together y are scattered from vs: deliuer those that serue among the heathen, looke vpon them which are despised & abhorred, that y heathen may know that thou art our God:

28 Punish them that oppresse vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, as * Moyses hath spoken.

* Deut 30. 3.

30 And the Priests sang Psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the king of Persia, that in the place where the Priests, which were ledde away, had hid fire, there appeared water, wherewith Neemias and his company had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and bestowed many gifts.

36 And Neemias called the same place Ephthar, which is to say, Purification: but many men call it Nephthar.

a That is to say, a shining, it is also called Nephthar, which is a cleansing.

CHAP. II.

How Ieremias hid the Tabernacle, the Arke and the Altar in the hill. 23. Of the fine bookes of Iason contained in one.

It is found also in the writings of Ieremias the Prophet, that he commanded them which were caried away, to take fire as was declared, and as the Prophet commanded them that were ledde into captiuitie,

2 *Giuing them a lawe that they should not forget the commandements of the Lord, and that they should not erre in their minds, whe they saw images of gold and siluer, with their ornaments.

3 These and such other things commaunded he them, and exhorted them that they should not let the Law goe out of their hearts.

4 It is written also, how the Prophet by an oracle that he had, charged them to take the Tabernacle and the Arke, and followe him: and when he came vp into the mountain where Moy-
ses went vp,* and saw the heritage of God,

5 Ieremias went forth and found an hollow caue, wherein he laid the Tabernacle & the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that fol- lowed him to marke the place: but they could not finde it.

7 Which when Ieremias perceiued, he repro- ued them, saying, As for that place, it shall be vn- known, vntill the time that God gather his peo- ple together againe, and that mercie be shewed.

8 Then shal the Lord shew them these things, and the maiestie of the Lord shal appeare, and the cloud also, as it was shewed vnder Moy- ses, and as
* when Salomon desired, that the place might be honourably sanctified.

9 For it is manifest that he, being a wise man offered the *sacrifice of dedication, and consecra- tion of the Temple.

10 * And as when Moy- ses prayed vnto the Lord, the fire came downe from heauen, and con- sumed the sacrifice: so, when Salomon prayed, * the fire came down from heauen, and consumed the burnt offering.

11 And Moy- ses said, Because the suins-offring was not eaten, therefore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in *writings and registers of || Neemias, and how he made a li- brary, and how he gathered the acts of the kings, and of the Prophets, & the acts of Dauid, and the epistles of the kings, concerning the holy gifts.

14 Euen so Iudas also gathered al things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, wee haue written vnto you, and ye shall doe well if ye keepe the same dayes.

17 We hope also that the God, which deliue- red all his people, and gaue an heritage to them all and the kingdom, and the Priesthood, and the Sanctuarie,

18 *As he promised in § Law, wil shortly haue mercy vpon vs, & gather vs together from vnder the heauen into his holy place: for hee hath saued vs from great perils, and hath clen- sed the place.

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epi- phanes and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the

Iewes religion: (for though they were but fewe, yet they ranne thorow whole countreys, and pur- sued the barbarous armies,

22 And repaired the Temple that was renow- med throughout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was merciful vnto them with all lenitie)

23 Wee will assaye to abridge in one volume those things, that Iason the Cyrenian hath decla- red in fine bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would bee occupied in the rehearsal of stories, because of the diuersitie of the matters,

25 We haue endeouored, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memory, and that whosoever read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweate and watching.

27 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labour: so wee also for many mens sakes are very well con- tent to vndertake this great labour.

28 Leauing to the author the exact diligence of euery particular, we will labor to go forward ac- cording to the prescript order of an abridgement.

29 For as he that wil build a new house, must prouide for § whole building, but he that setteth out the plat, or goeth about to paint it, seeketh but onely what is comely for the decking therof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deeply into it, and to make mention of all things, and to bee curious in euery part:

31 But it is permitted to him that will shor- ten it, to vse few words, and to auoid those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former wordes, that it is but a foolish thing to abound in wordes before the sto- rie, and to be short in the story.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles
6 Simon treasurer whos treasures in the Temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God and healed as the prayer of Onias.

VVhat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, because of the godlinesse of Onias the high Priest, and hatred of wickednesse,

2 It came to passe that euen the kings did ho- nour that place, and garnished the Temple with great gifts.

3 Insomuch that Seleucus king of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin be- ing appointed ruler of the Temple, contended with the high Priest concerning the || iniquitie committed in the citie.

5 And when hee could not ouercome Onias, hee gate him to Apollonius the sonne of Thrase- as, which then was gouernour of Cælosyria and Phenice,

6 And tolde him that the treasure in Ierusa- lem was ful of innumerable money, which did not belong to the prouision of his sacrifices, and that

* Baruch 6.

* Deut. 34. 1.

* 1 King. 8. 14. 23.
30. 3. Chron. 6. 21.

* 1 King. 8. 62. 63.
2 Chron. 7. 4. 5.
* Leuit. 9. 24.
and 10. 16.

* 1 Chron. 7. 2.

|| Some reade
Ieremie.

* Deut. 30. 5.

|| Or, Reuerend
provision.

it were possible that these things might come into the kings hands.

7 Nowe when Apollonius came to the king, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresaid money.

8 Immediately Heliodorus took his journey as though hee would visit the cities of Cælosyria & Phenice, but in effect to fulfill the kings purpose.

9 So when hee came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, and shewed the cause of his coming, and asked if these things were so indeed.

10 Then the hie Priest told him that there were such things laid vp by the widowes and fatherles,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundred talents of silver, and two hundred of gold,

12 And that it were altogether impossible to doe this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured thorow the whole world for holinesse and integritie.

13 But Heliodorus because of the kings commaundement giuen him, said that in any wise it must be brought into the kings treasure.

14 So he appointed a day, and went in to take order for these things: then there was no small grieffe throughout the whole citie.

15 For the Priests fel down before the altar in the Priests garments, & called vnto heauen vpon him which had made a law concerning things giuen to be kept, that they should bee safely preferred for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his mind.

17 The man was so wraped in feare and trembling of the body, that it was manifest to the that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heaps vnto the common prair, because the place was like to come vnto contempt.

19 And the women girt with sackcloth vnder their breasts, filled the streets, and the virgins that were kept in, ran some to the gates, and some to the wals, and others looked out of the windowes

20 And al held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all forts, and the expectation of the hie Priest beeing in such anguish.

22 Therefore they called vpon the Almighty Lord, that hee would keepe safe and sure the things, which were laide vp for those that had deliuered them.

23 Neuerthelesse the thing that Heliodorus was determined to do, that did he performe.

24 And as he and his souldiers were now there present by the treasure, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fel into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly

barbed, and hee ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat vpon the horse, had harness of gold.

26 Moreover there appeared two yong men, notable in strength, excellent in beauty, and comely in apparell, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fel suddenly vnto the ground, & was couered with great darknes: but they that were with him, took him vp, & put him in a litter

28 Thus he that came with so great company, & many souldiers into the said treasury, was borne out: for hee could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but he was dumbe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his own place: for the Temple which is a little afore was full of feare & trouble, when the almighty Lord appeared, was filled with ioy & gladnes.

31 Then straighwayes certaine of Heliodorus friends prayed Onias, that he would call vpon the most High to grant him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the king might suspect that the Iewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

a In working some trecherie or forcerie against him.

33 Now when the high Priest had made his prayer, the same yong men in the same clothing appeared and stood before Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee life:

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, and went againe with his hoste to the king.

36 Then testified he vnto euery man of the great works of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemie or traitour, send him thither, & thou shalt receiue him well scourged if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasury.

CHAP. IIII.

1 Simon repaireth euill of Onias. 7 Iason obtaiue the office of the high Priest by corrupting the kyng. 27 And was by Menelaus de franded by like bribing. 34 Onias is slaine traitorously by Antiochus.

This Simon now, of whom we spake afore, being a bewrayer of the money and of his own natural coutrie, reported euill of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was hee bold to call him a traytor: that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farr, that through one that belonged to Simon, murders

were

were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 Hee went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee sawe it was not possible except the king tooke order, to quiet the matters, and that Simon would not leaue off his follie.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For hee came vnto the king, and promised him three hundredth and threescore talents of siluer, and of another rent fourescore talents.

9 Besides this, hee promised him an hundredth and fifty, if he might haue license to set vp a place for exercise, and a place for the youth, & that they would name them of Ierusalem, Antiochians,

10 The which thing when the king had granted, and hee had gotten the superioritie, he began immediately to draw his kinsmen to the customs of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by Iohn the father of Enpolemus, which was sent ambassador vnto Rome, to become friends and confederates: he put downe their lawes & policies, and brought vp new statutes, and contrary to the Law.

12 For hee presumed to build a place for exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare hats.

13 So there began a great desire to follow the manners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the high Priest, but the vngodly person,

14 So that the Priests were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expenses at the play, after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose custome they followed so earnestly, & desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Nowe when the games that were vsed euery five yeere, were played at Tyrus, the king being present,

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had ben Antiochians, which brought three hundreddrachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expences.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of

king Ptolemies Philometor: but when Antiochus perceived that he was euil affectioned toward his affaires, he fought his owne assurance, & departed from thence to loppe, and so came to Ierusalem,

22 Where hee was honourably receiued of Iason, and of the citie, and was brought in with torchlight, and with great shoutings, and so hee went with his host vnto Phenice.

23 Three yeere afterward Iason sent Menelaus the foresaid Simons brother, to beare the money vnto the king, and to bring to passe certaine necessary affaires, whereof hee had giuen him a memoriall.

24 But he, being comended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundredth talents of siluer more then Iason.

25 So he gate the kings letters patents, albeit hee had nothing in himselfe worthy of the his Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

26 Then Iason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the king, he tooke none order for it, albeit Sosstratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lyfimachus in his stead in the Priesthood, and Sosstratus left Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Thasians and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all haste to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee solde at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, hee reprovved him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, hee counselled him craftily, giuing him his right hand with an othe: (howbeit he suspected him, and perswaded him to come out of the Sanctuary) so he slew him incontinently without any regard of righteousnesse.

35 For the which cause not only the Iewes, but many other nations also were grieved, and tooke it heauily for the vnrightheous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the city, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorry in his mind, and he had compassion, and wept because of the modesty & great discretion of him that was dead.

38 Wherefore being kindled with anger, hee took away Andronicus garment of purple, & rent his clothes, & commanded him to be led thorough our the city, and in the same place where hee had committed

Or, that hee should write the Antiochians that were at Ierusalem among them.

Or, Iustitius, in token of mansuete among Gentiles did.

This game wasto tie strength by casting a stone that had an hole in the mols, or a piece of metall.

Or, Olympian games which were games kept euery five yeere.

10v, commandment.

b That is, others that measured the corne.

committed the wickednesse against Onias, he was slaine as a nurtherer. Thus the Lorde rewarded him his punishment, as he had deserued.

39 ¶ Now when Lyfimachus had done many wicked deedes in the citie through the counsell of Menelaus, & the bruit was spread abroad, the multitude gathered the together against Lyfimachus: for he had caried out much vessel of gold.

40 And when the people arose, and were full of anger, Lyfimachus armed about threethousand and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wicthen in age.

41 But when they vnderstood the purpose of Lyfimachus, some gate stones, some great clubs, and some cast handfulls of dust which lay by, vpon Lyfimachus men, & those that iquaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Church-robber himselfe they killed besides the treasure.

43 For these causes an accusation was laid against Menelaus.

44 And when the king came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now conuicted, promised to Ptolemus the sonne of Dorimenes much money if he would perswade the king.

46 So Ptolemus went to the king into a court, whereas he was to coole himselfe, and turned the kings minde,

47 In so much that hee discharged Menelaus from the accusation (notwithstanding he was the cause of all mischiefe) & condemned those poore men to death, which if they had told their cause, yea, before the Scythians, they should haue bene heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the city, and for the people, and for the holy vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couetousnesse of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of the end and wickednesse of Iason. 11 The pursuit of Antiochus against the Jews. 15 The spoiling of the Temple. 27 Maccabees flee into the wilderness.

About the same time Antiochus vnderooke his second voyage into Egypt.

2 And then there were seene throughout all the citie of Ierusalem, fourtie dayes long, horsemen running in the ayre, with robes of gold, and as bands of spearmen,

3 And as troupes of horsemen set in aray, encountering & coursing one against another with shaking of shields and multitude of darts, and drawing off swords, and shooting of arrowes, and the glittering of the golden armour seene, and harness of all sort.

4 Therefore every man prayed that those tokens might turne to good.

5 Now when there was gone forth a false rumour, as though Antiochus had bene dead, Iason took at the least a thousand men, & came suddenly vpon the city, & they that were vpon the wals, being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Iason slew his own citizens without mercie, not considering that to haue the aduantage against his kinsmen, is greatest disadvantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gat not the superiority, but at the last receiued shame for the reward of his treason, and went againe like a vagabond into the country of the Ammonites.

8 Finally hee had this end of his wicked conuersation, that hee was accused before Areta the king of the Arabians, and fled from citie to citie, being pursued of euery man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his country and citizens, and was driven into Egypt.

9 Thus he that had chased many out of their owne country, perished as a banished man, after that he was gon to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And hee that had cast many out vnburi'd, was throwen out himselfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kill, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of young men, and olde men, and a destruction of men and women, and children, and virgins, and infants were murdered:

14 So that within three daies were slaine fourescore thousand, and fourtie thousand taken prisoners, and there were as many sold as were slaine.

15 Yet was he not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his owne country, to be his guide,

16 And with his wicked hands tooke the holy vessels, which others kings had giuen for the garnishing, glory and honour of that place, and handled them with his wicked hands.

17 So haucie in his miud was Antiochus, that he considered not, that God was not a litle wroth for the finnes of them that dwelt in the citie, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many finnes, hee, as soone as hee had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasure.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it bee partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set vp in great worship againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men faile vpon the drie land, and to walke vpon the sea, such an high mind had he.

22 But he left deputies to vex the people at Ierusalem.

rusalem Philip a Phrygian by birth, in manners more cruell then he that set him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grienous vnto the citizens then the other, and was despirefull against the Iewes his citizens.

24 He sent also Apollonius a cruel prince with an armie of two and twentie thousand, whom he commanded to slay those that were toward mans age, and to sell the women and the yonger sort.

25 So when hee came to Ierusalem, hee fained peace, & kept him still vnto the holy day of Sabbath: and then finding the Iewes keeping y feast, he commanded his men to take their weapons.

26 And so he slew al them that were gone forth to the shew, and running through the citie with his men armed, he murdered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled into the wildernes, & liued there in the mountaines with his company among the beasts, and dwelling there, and eating grasse, least they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Law of God. 4 The Temple is defiled. 10 The women cruelly punished. 18 The grienous paine of Eleazar.

1 Or, Antiochia.

Not long after this, sent the King an old man of Athens, for to compel the Iewes to transgresse the lawes of the fathers, and not to bee gouerned by the Law of God,

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitalitie.

3 This wicked gouernement was sore and grienous vnto the people.

4 For the Temple was full of dissolution and gluttony of the Gentiles, which dallied with harlots, & had to do with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbath, nor to obserue the ancient feasts, nor plainly to confesse himselfe to be a Iew.

7 In the day of the kings birth they were grienously compelled perforce euery month to banquet, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of yuie.

8 Moreouer through the counsel of Ptolemeus, there went out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and banquetting should be kept.

9 And who so would not conformethelues to the maners of y Gentiles, should be put to death: then might a man haue scene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led about the city (the babes hanging at their breasts) they cast them downe headlong over the walles.

11 Some that were runne together into dens to keepe the Sabbath day secretly, were discovered vnto Philip, and were burnt together, because that for the reuerence of the honourable day, they were afraid to helpe themselves.

12 Now I beseech those which read this book, that they be not discouraged for these calamities,

but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom hee punisheth when they are come to the fulnesse of their finnes.

15 But thus he dealeth with vs, that our finnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs: and though hee punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this hee spoken now for a warning vnto vs: and now wil wee come to the declaring of the matter in few words.

18 Eleazar then one of the principal scribes, an aged man, and of a wellfaoured countenance, was constrained to open his mouth, and to eate swines flesh.

19 But hee desiring rather to die gloriously, then to liue with hatred, offred himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banquet, for that old friendship of the man, tooke him aside priuily, and prayed him, that hee would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice.

22 That in so doing hee might bee deliuered from death, and that for the olde friendship that was among them, he would receiue this fauour.

23 But he began to consider discreetly, and as became his age, and the excellencie of his ancient yeres, & the honour of his gray haire, whereunto hee was come, and his most honest conuersation from his childhood, but chiefly the holy Lawe made and giuen by God: therefore hee answered consequently, and willed them straightwayes to send him to the graue.

24 For it becommeth not our age, said he, to dissemble, whereby many young persons might think, that Eleazar beinge fourescore yere olde and ten, were now gone to another religion.

25 And so through mine hypocrisie (for a little time of transitorie life) they might be deceived by me, and I should procure malediction & reproch to mine old age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliue nor dead.

27 Wherefore I wil now change this life manfully, and will shew my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be yong, to die willingly and courageously for the honorable and holy Lawes. And when he had said these words, immediatly he went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.

30 And as hee was ready to giue the ghost because of the strokes, he sighed and said, The Lord that hath y holy knowledge, knoweth manifestly that whereas I might haue beene deliuered from death,

1 Or, as another manner of life.

1 Or, seeing of the flesh that was sacrificed.

death, I am scourged, & suffer these sore paines of my body: but in my mind I suffer them gladly for his religion.

31 Euen now after this maner ended he his life, leauing his death for an example of a noble courage, and a memorie of vertue, not opely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the iewish brethren and of their mother.

IT came to passe also, that seuen brethren, with their mother, were taken to be compelled by the king, against the law, to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, said thus, What seekst thou? & what wouldst thou know of vs? we are ready to die, rather then to transgresse the lawes of our fathers.

3 Then was the king angry, and commanded to heat pannes and caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to lay him, and to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in all his members, he comanded him to be brought alieue to the fire, & to frie him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother exhorted one another to die courageously, saying in this maner,

6 The Lord God doth regard vs, and in deed taketh pleasure in vs, as Moyses declared in the song wherein he testified openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: & when they had pulled the skinne with the haire ouer his head, they asked him, if he would eate, or he were punished in all the members of the body.

8 But he answered in his owne language, and said, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he said, Thou murderer takest this present life from vs, but the king of this world wil raise vs vp, which die for his Lawes, in the resurrection of euellasting life.

10 ¶ After him was the third had in derision, and when they demanded his tongue, hee put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Inasmuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now ready to die, he said thus, It is better if we should change this which we might hope for of men, and wait for our hope fro God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fifth also, and tormented him.

16 Who looked vpon the king, and said, Thou hast power among men, and though thou bee a mortall man, thou dost what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, & thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixth, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondrous at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpanished.

20 But the mother was maruelous aboue all other, and worthy of honourable memorie: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisdom, stirred vp her womanly affections with a manly stomacke, and sayd vnto them,

22 I cannot tel how ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doublelesse the Creatour of the world, which formed the birth of man, & found out the beginning of all things, wil also of his own mercy giue you breath and life againe, as ye now regard not your owne selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the yongest was yet alieue, he did exhort him not only with wordes, but swore also vnto him by an oth, that he would make him rich and wealthy, if hee would forsake the lawes of his fathers, & that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the king called his mother, & exhorted that she would counsel the yong man to saue his life.

26 And when he had exhorted her with many wordes, she promised him that she would counsell her sonne.

27 So she turned her vnto him, laughing the cruel tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercy with thy brethren.

30 While she was yet speaking these wordes, the yong man said, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes.

33 But though the liuing Lord be angry with vs a litle while for our chastising and correction, yet wil he be reconciled with his owne seruants.

34 But thou, O man without religion & most wicked of all men, list not thy selfe vp in vaine, which art puffed vp with vncertaine hope, and listest thine hands against the seruants of God.

35 For

35 For thou hast not yet escaped the iudgement of almighty God, which seeth all things.

36 My brethren that haue suffered a litle pain, are now vnder the diuine covenant of euertlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the lawes of our fathers, beseeching God, that he wil soone be merciful vnto our nation, & that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kinled with anger, ragèd more cruelly against him then the others, and tooke it grievously that he was mocked.

40 So he also died holily, and put his whole trust in the Lord.

41 Last of al, after the sonnes, was the mother put to death.

42 Let this now be enough spoken concerning the bankes and extreme cruelties.

CHAP. VIII.

1. Iudas gathereth together his hosts. 2. Nicanor is sent against Iudas. 3. Iudas exhorteth his souldiers to constancie. 4. Nicanor is auerred. 5. The Iewes give thanks, after they haue put their enemies to flight, dividing part of the spoiles vnto the fatherlesse, and vnto the widower. 6. Timotheus and Bacchides are discouered. 7. Nicanor flieth vnto Antiochus.

Then Iudas Maccabeus, & they that were with him, went priuily into the townes, and called their kinsfolks & friends together, and took vnto them all such as continued in the Iewes religion, and assembled fixe thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compassion vpon the city that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cryed vnto him,

4 And that he would remember the wicked slaughter of the innocent children, & the blasphemies committed against his name, and that hee would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he took the most commodious places, and slew many of the enemies.

7 But specially hee vsed the nights to make such assaults, inso much that the bruit of his manlinesse was spread euery where.

8 ¶ So when Phillip saw that this man increased by litle and litle, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Cælosyria and Phenice, to helpe him in the kings businesse.

9 Then sent he speedily Nicanor the sonne of Patrochus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twenty thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captain, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romans

should haue, to betaken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the sea coast, prouoking the to buy Iewes to be their seruants, promising to tel fourescore & ten for one talent: but he considered not the vengeance of almighty God, that should come vpon him.

12 When Iudas then knew of Nicanors coming, hee told them that were with him, of the coming of the army.

13 Now were there some of them fearefull, which trusted not vnto the righteousnes of God, but fled away, and abode not in that place.

14 But the other fold al that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came neare them.

15 And though he would not do it for their sakes, yet for the covenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about fixe thousand, exhorting them not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vniuently don to the holy place, and the cruelty don to the city by derision, & the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons & boldenesse: but our confidence is in the Almighty God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreover he admonished them of the help that God shewed vnto their fathers, as when there perished an hundred & fourescore and fixe thousand vnder Sennacherib,

20 And of the battell that they had in Babylon against the Galatians, how they came in al to the battell eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundred & twenty thousand through the helpe that was given them from heauen, whereby they had receiued many benefits.

21 Thus when hee had made them bold with these words, and ready to die for the lawes & the countrey, he diuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, & Ioseph, and Ionathan, giuing ech one fiftene hundred men.

23 And when Eliazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, ioyned with Nicanor.

24 And because the Almighty helped them, they slew about nine thousand men, and wounded and maimed the most part of Nicanors host, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, and kept the Sabbath giuing thanks and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

28 And after the Sabbath, they distributed the spoyles

* 2. King 19. 36.
Ista. 37. 36. tibi.
18. eccles. 18. 11.
1. Mac. 7. 41.
Some read,
five thousand.

107. E. 10. at.

* 2. Cor. 1. 10.
1. Cor. 10. 24.

spoiles to the sicke, and to the fatherlesse, and to the widowes, & diuided the residue among themselves and their children.

29 When this was done, and they all had made a general praier, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward, with one consent they fell vpon Timotheus and Bacchides, and slew about twentie thousand, and wanne hie and strong holdes, and diuided great spoiles, and gaue an equal portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreover, they gathered their weapons together, and laid them vp diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person, which was with Timotheus, & had vexed the Iewes many wayes.

33 And when they kept the feast of Victory in their country, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a litle house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

35 Hee was through the helpe of the Lorde brought down of them whom he thought as nothing, inso much that he put off his glorious rayment, and fled owerthwart the cuntry like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romans, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a defender, & for this cause none could hurt the Iewes, because they followed the Lawes appoynted by him.

CHAP. IX.

Antiochus willing to spoyle Persepolis, is put to flight. 5 As he persecuteth the Iewes, he is stricken of the Lord. 13 Hee faimeth repentance of Antiochus. 28 Hee dieth miserably.

At the same time came Antiochus again with dishonour out of the cuntry of Persia.

2 For when he came to Persepolis, and went about to rob the Temple, and to subdue the citie, the people ranne in a rage to defend themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come to Nicanor, and Timotheus.

4 And then being chafed in his fume, hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commanded his charer men to driue continually, and to dispatch the journey: for Gods iudgement compelled him: for hee had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord almighty, and God of Israel, smote him with an incurable & inuisible plague: for as soone as he had spoken these words, a paine of the bowels, that was remediless, came vpon him, and sore torments of the inward parts,

6 And that most iustly: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancy, but swelled the more with pride, brea-

thing out fire in his rage against the Iewes, and commanded to haste the journey: but it came to passe that he fell downe from the charet that ran swiftly, so that all the members of his body were bruised with the great fall.

8 And thus hee that a litle afore thought hee might command the floods of the sea (so proud was he beyond the condition of man) & to weigh the hie mountaines in the ballance, was now cast on the ground, and caried in an horlitter, declaring vnto all the manifest power of God,

9 So that the wormes came out of the body of this wicked man in abundance: and whiles he was aliue, his flesh fell off for paine and torment, and all his armie was grieved at his smell.

10 Thus no man could beare, because of his stinke, him that a litle afore thought hee might reach to the starres of heaen.

11 Then he began to leaue off his great pride, and selfe will, when he was plagued and came to the knowledge of himselfe by y^e scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he said these words, It is meete to be subiect vnto God, and that a man which is mortal, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would now haue no mercy on him,

14 And said thus, that he would set at liberty the holy city vnto the which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom he had iudged not worthy to be buried, but would haue cast them out with their children to be deuoured of the fowles and wilde beasts) hee would make them all like the citizens of Athens.

16 And whereas hee had spoyled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, containing the forme of a supplication.

19 ¶ THE KING and Prince Antiochus vnto the Iewes his louing citizens wisheth much ioy, and health, and prosperity.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God, hauing hope in the heauen.

21 Though I lie sick, yet am I mindful of your honour, and good will, for the loue I beare you: therefore when I returned from the cuntry of Persia, and fell into a sore disease, I thought it necessary to care for the common safety of all,

22 Nor distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an host against the hie countreys, he appointed who should succede him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grievous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Again,

for God their defender.

Acts 12. 23.

for, p^restemiss.

2. King 19. 36.
isa. 37. 36. 166.
18. eccles. 18. 21.
1. mac. 7. 41.
Some reade,
saue blood.

for, E. 16. 11.

2. Cor. 11. 17.
1. John 3. 24.

25 Again, when I ponder how that the gouernours that are borderers, and neighbors vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordained that my sonne Antiochus shall be king, whom I oit commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore I pray you, and require you to remember the benefits that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and to my sonne.

27 For I trust that he wil be gentle, and louing vnto you according vnto my minde.

28 ¶ Thus the murtherer and blasphemous suffered most grievously, and as he had intreated other men, so he died a miserable death in a strange country among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

C H A P. X.

1 Judas Maccabem taketh the cite and the temple. 20 The allies of Eupator. 26 The Iewes fight against the Idumeans. 27 Timotheus invadeth Iudaea, with whom Iudas hath battell. 29 Five men appeare in the ayre to the vyse of the Iewes. 37 Timotheus is slaine.

Maccabeus now and his company, through the helpe of the Lord, warne the temple and the city againe,

2 And destroyed the altars, and chappels, that the heathen had builded in the open places,

3 And censed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense, two yeeres and fixe moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, & besought the Lord that they might come no more into such troubles, but if they sinned any more against him, that hee himselfe would chasten them with mercy, and that they might not bee deliuered to the blasphemous and barbarous nations.

5 Now vpon the same day that the strangers polluted the Temple, on the very same day it was censed againe, even the fixe and twentie day of the same moneth which is || Chasseu.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembering that not long afore they held the feast of the Tabernacles when they liued in the mountaines and denues like beasts.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the end of Antiochus, called Epiphanes.

10 ¶ Now will wee declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when hee had taken the kingdome, he made one Lyfias, which had bene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron purposed to doe iustice vnto the Iewes, for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friends before Eupator, and was called oft times traitor, because he had left Cyprus, that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that hee was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oftentimes against the Iewes.

15 Moreover, the Idumeans that helde the strong holds, which were meet for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, & besought God that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them fore, that they wan the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things comenient to sustaine the siege,

19 Maccabeus left Simon, & Ioseph, and Zachheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castle) and tooke seventy thousand^a drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, and accused those men that they had sold their brethren for money, and let their enemies goe.

22 So hee slew them when they were conuict of treason, and immediately wan the two castles:

23 And hauing good successe, as in al the wars that hee tooke in hand, hee slew in the two castles moe then twenty thousand.

24 Now Timotheus whom the Iewes had ouer come afore, gathered an army of strangers of all sorts, and brought a great troupe of horsemen out of Asia to win Iury by strength.

25 But when hee drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fel downe at the foot of the altar, and besought the Lord to be mercifull vnto them, and to be an enemy to their enemies, and to be an aduersary to their aduersaries, as the Law declar-^beth.

27 So after the prayer, they tooke their weapons, and went on further from the city, and when they came neere to the enemies, they tooke heede to themselves.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperity, and noble victory,

^a A drachme is the eight part of an ounce, which is about three pence.

^b Exod. 23. 26. Deut. 32. 41.

For November.

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victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen five comely men vpon horses with bridles of golde and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine off *ate* men twenty thousand and five hundred, and fixe hundred horsemen.

32 As for Timotheus himselfe, he fledde vnto Gazara, which was called a very strong holde, wherein Chereas was capitaine.

33 But Maccabeus and his company laid siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheless vpon the fifth day in the morning, twenty yong men of Maccabeus company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bolde stomacke smote downe those that they met.

36 Others also that climbed vp vpon the engines of warre against them that were within, set fire vpon the towers, & burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apolophanes.

38 When this was done, they praised the Lord with Psalmes, and thanksgiuing, which had done so great things for Israel, and giuen them the victory.

CHAP. XI.

1 *Lysias goeth about to overcome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romans to the Iewes.*

Very shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, took sore displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footmen, and thousands of horsemen, & in his fourescore elephants,

5 He came into Iudea, & drew neere to Bethsura, which was a castle of defence, five furlongs from Ierusalem, and laid siege vnto it.

6 But when Maccabeus, and his company knewe that he besieged the holds, they, and all the people made prayers with weeping, & teares before the Lord, that hee would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would repard themselves together with him to helpe

their brethren: so they went forth together with a couragious minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harness of golde.

9 Then they praised the mercifull God all together, and tooke heart, insomuch that they were ready, not onely to fight with men, but with the most cruell beasts, and to breake downe wals of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like Lyons, they slew eleuen thousand footmen, and fixteene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing, that the Hebrues could not be overcome, because the Almighty God helped them, sent vnto them,

14 And promised that hee would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoever Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias, containing these words, *Lysias* vnto the people of the Iewes sendeth greeting.

17 Iohn and Abessalom, which were sent from you, deliuered mee the things that you demand by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends toward his affaires, hereafter also I will endeavour myselfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare you well, the hundredth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the Kings letters contained these words, *KING ANTIOCHVS* vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our wil is, that they which are in our Realme, liue quietly, & euery man may apply his owne affaires.

24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that wee would suffer them to liue after their owne Lawes.

25 Wherefore our minde is, that this nation shall bee in rest, and haue determined to restore them their Temple, that they may bee gouerned according to the custome of their fathers.

26 Thou shalt do well therefore to send vnto them & grant them peace, that when they are cer-

tified of our minde, they may be of good comfort and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If yee fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs, that your desire was to returne home, and to apply your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtieth day of the moneth of Panthicus,

31 That the Iewes may vse their owne manner of lining and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you

33 Fare yee well: the hundredth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter containing these wordes, QVINTVS MAMMIVS and Titus ¶ Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

35 The things that Lysias the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall report vnto the King, send hither some with speed, when ye haue considered the matter diligently, that we may consult thereupon as shall bee best for you: for we must goe vnto Antiochia.

37 And therefore make haste and send some men that we may know your minde.

38 Farewell: this hundredth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 2 The wicked deede of them of Ioppe against the Iewes. 3 Iudas is enraged of them. 4 Hee fetcheth fire in the haues of Lemnia. 5 The pursuit of the Iewes against Timotheus. 6 Timotheus is taken and let goe vnbare. 7 Iudas pursueth Gorgias.

Vhen these couenants were made, Lysias went vnto the King, and the Iewes tilled their ground.

2 But the gouernours of the place, as Timotheus and Apollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundred of them.

5 Nowe when Iudas knewe of this crueltie shewed against his nation, hee commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haues by night and burnt the shippes, and those that fled thence, he slew.

7 And when the city was shut vp, he departed as though he would come againe, and rooke out

all them of the citie of Ioppe.

8 ¶ But when he perceiued that the Iaminites were munded to do in like maner vnto the Iewes, which dwelt among them,

9 Hee came vpon the Iaminites by night, and set fire in the haues with the nauie, so that the light of the fire was scene at Ierusalem, vpon a two hundredth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in their journey toward Timotheus, about fise thousand men of foote and fise hundredth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the ¶ Nomades of Arabia being ouercome, besought Iudas to make peace with them, and promised to giue him certaine ¶ cattell, and to helpe him in other things.

12 And Iudas thinking that they should indeede bee profitable concerning many things, granted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assailed a citie called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of vittales, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea they blasphemed and spake such wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the world (which without any ¶ instruments, or engines of warre, did cast down the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

16 And tooke the citie by the wil of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seuen hundredth and fiftie furlongs, and came to Characa vnto the Iewes that are called Tubieni.

18 But they found not Timotheus there: for hee was departed from thence, and had done nothing, and had left a garison in a very strong holde.

19 But Dositheus and Sosipater, which were captaines with Maccabeus, went forth and slew those that Timotheus had left in the fortreffe, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bands, and went courageously against Timotheus, which had with him an hundredth and twentie thousand men of foote, and two thousand and fise hundredth horsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women and children, and the other baggage afore vnto a fortreffe called Carnion (for it was hard to besiege, and vneasier to come vnto because of the straits on all sides)

22 But when Iudas first band came in sight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, insomuch that they fleeing one heere, another there, were oft times hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and slew

Or, April. Some reade Xauticus, and some Zanitic.

Or, Manilius.

So called, because they were shepherds.

Or, Pastures.

Or, battell. Some 10th. 6. 20.

slew those wicked men: yea, he slew thirty thousand men of them.

24 Timotheus also himselfe fel into the hands of Dositheus and of Sosipater, whom he besought with much craft to let him goe with his life, because hee had many of the Iewes parents and the brethren of some of them, which if they put him to death, should be despised.

25 So when hee had assured them with many words, and promised that hee would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Attagatton, and slew five and twenty thousand persons.

27 And after that hee had chased away and slaine them, Iudas remooued the hoste toward Ephron a strong citie, wherein was Lyfias and a great multitude of all nations, and the strong young men kept the walles defending them mightily: there was also great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slew five and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lyeth fixe hundredth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitanes dealt louingly with them, and intreated them kindly in the time of their aduersitie,

31 They gaue them thanks, desiring them to bee friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousand men of foot, and foure hundredth horsemen.

34 And when they ioyned together, a few of the Iewes were slaine,

35 And Dositheus, one of the Baccenors, which was on horsebacke & a mighty man, tooke Gorgias, and laid hold on his garment, and drew him by force, because he would haue taken the wicked man alie: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into Marisa.

36 And when they that were with Eferin, had foughten long, and were weary, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

37 And then he began in his owne language, and sung Psalmes with a loud voyce, in so much that straightwaies he made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seventh day came, they cleansed themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Iudas and his companie came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

40 Now vnder the coates of every one, that was slaine, they found iewels that had bin consecrate to the idoles of the Iamaïtes, which thing is forbidden the Iewes by the Lawe. Then every

man saw, that this was the cause wherefore they were slaine.

41 And so every man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselves to prayer, and besought him, that they should not vterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keep themselves from sinne, for so much as they saw before their eyes the things which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the company, sent to Ierusalem about two thousand drachmes of siluer, to offer a sinne offering, doing very well, and honestly, that he thought of the resurrection.

44 For if hee had not hoped, that they which were slaine, should rise againe, it had beene superfluous and vaine, to pray for the dead.

45 And therefore he perceiued, that there was great fauour laid vp for those that died godly. (It was an holy and a good thought) So hee made a reconciliation for the dead, that they might be deliuered from sinne.

owne infirmity, desireth pardon, if he haue not attained to that he should. And it seemeth that this Iason the Cyrenian, out of whom he took this abridgement, is Ioseph Ben Gorion, who hath written in Hebrew five bookes of these matters, and intreating of this place, maketh no mention of this prayer for the dead, Lib. 3. chap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was so prouoc that women might minister the Sacraments, Exod. 4. 25. or the example of Raais that one might kill himselfe, whom this author so much commendeth, Chap. 14. 41.

CHAP. XIII.

1 The coming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, mooueth his souldiers vnto prayer. 15 Hee killeth foure score thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundredth forty and nine yeere it was told Iudas, that Antiochus Eupator was coming with a great power into Iudea,

2 And Lyfias the steward and ruler of his affaires with him, hauing both in their armie an hundredth and ten thousand men of foote of the Grecians, and five thousand horsemen, and two and twentie Elephants, and three hundredth charrets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceit encouraged Antiochus, not for the safeguard of the cuntry, but because he thought to haue bene made the gouernour.

4 But the King of kings mooued Antiochus mind against this wicked man, and Lyfias informed the king, that this man was the cause of all mischief, so that the king commanded to bring him to Berea to put him vnto death, as the maner was in that place.

5 Now there was in that place a tower of fiftie cubites high, full of ashes, and it had an instrument that turned round, and on every side it rolled downe into the ashes:

6 And there whosoever was condemned of sacrilege, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also died in the ashes.

9 ¶ Now the King raged in his minde, and

¶ From this verse to the end of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certaine doctrine can be gathered thereby. Also it is euident, that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the author of this booke acknowledging his

So called, because they were shepherds.
Or, Pastors.

Or, Sepulchres.

Or, Battell name
* 10/6. 6. 20.

Or, Marissa, or
Marisa.
Or, with Gorgias.

Deut. 7. 25.
Deut. 7. 25, 26.

care

came to shew himselfe more cruel vnto the Iewes
then his father.

10 Which things when Iudas perceiued, hee
commaunded the people to call vpon the Lorde
night and day, that if euer he had holpen them, he
would now helpe them, when they should be put
from their Law, from their country, and from
the holy Temple:

11 And that hee would not suffer the people,
which a litle before began to recouer, to bee sub-
dued vnto the blasphemous nations.

12 So when they had done this all together, &
besought the Lord for mercy with weeping, and
fasting, and falling downe three dayes together,
Iudas exhorted them to make themselves ready.

13 And he being apart with the Elders, tooke
counsell to goe forth, afore the king brought his
hoste into Iudea, and should take the citie, and
commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of
the world, he exhorted his souldiers to fight man-
fully euen vnto death, for the Lawes, the Temple,
the city, their country, and the common wealth,
and camped by Modin.

15 And so giuing his soldiers for a watchword,
The victory of God, hee piked out the manliest
yong men, & went by night into the kings camp,
and slew of the host fourteene thousand men, and
the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare
and trouble in the campe, and all things went
prosperously with them, they departed.

17 This was done in the breake of the day, be-
cause the protection of the Lord did helpe them.

18 ¶ Now when the king had tasted the man-
linesse of the Iewes, hee went about to take the
holds by policie,

19 And marched toward Beth-sura, which
was a strong hold of the Iewes: but hee was cha-
sed away, hurt, and lost of his men.

20 For Iudas had sent vnto them that were in
it, such things as were necessary.

21 But Rhodocus which was in the Iewes
hoste, disclosed the secrets to the enemies: there-
fore hee was sought out, and when they had got-
ten him, they put him in prison.

22 After this did the king commune with
them that were in Beth-sura, and tooke truce
with them, departed, and ioyned battell with Iu-
das, who ouercame him.

23 But when he vnderstood that Philip (whom
he had left to be ouerfeer of his busines at Antio-
chia did rebell against him, he was astonished, so
that hee yeilded himselfe to the Iewes, and made
them an othe to do al things that were right, and
was appeased toward them, and offered sacrifice
and adorned the Temple, and shewed great gen-
tlenesse to the place.

24 And embraced Maccabeus, and made him
captaine and gouernour from Ptolemais vnto the
Gerreans.

25 Neuertheless, when he came to Ptolemais,
the people of the citie were not content with this
agreement: and because they were grieved, they
would that he should breake the covenants.

26 Then went Lysias vp into the iudgement
seate, and excused the fact as well as he could, and
perswaded them, and pacified them, & made them
well affectioned, & came againe vnto Antiochia.
This is the matter concerning the kings iourney,
and his returne.

CHAP. XIII.

Demetrius moued by Alcimus, sendeth Nicanor to kill the Iewes.
18 Nicanor maketh a compall with the Iewes, 29 which hee
yes breaketh through the motion of the King 37 Nicanor com-
mandeth Ratis to be taken, who slayeth himselfe.

After three yeeres Iudas was enformed that
Demetrius the sonne of Seleucus was come
vp with a great power and naue by the hauen of
Tripolis.

2 When he had won the country, and slaine
Antiochus and his lieutenant Lysias.

3 Nowe Alcimus which had beene the high
Priest, and wilfully defiled himselfe in the time
that all things were confounded, seeing that by
no meanes hee could saue himselfe, nor haue any
more entrance to the holy Altar,

4 He came to king Demetrius in the hundredth
fiftie and one yere, presenting vnto him a crowne
of golde, and a palme, and of the boughes, which
were vsed solemnly in the Temple, and that day
he held his tongue.

5 But when hee had gotten opportunitie, and
occasion for his rage, Demetrius called him to
counsell, and asked him what deuises or counfels
the Iewes leaned vnto.

6 To the which he answered, The Iewes that
be called Asideans, whose captaine is Iudas Mac-
cabeus, maintaine warres, and make insurrecti-
ons, and will not let the Realme be in peace.

7 Therefore I, being depriued of my fathers
honour (I meane the high Priesthood) am now
come hither,

8 Partly, because I was well affectioned vnto
the kings affaires, and secondly, because I sought
the prout of mine owne citizens: for all our peo-
ple through their rashnes are not a litle troubled.

9 Wherefore O king, seeing thou knowest all
these things, make prouision for the country, and
our nation which is abused, according to thine
owne humanitie, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not possi-
ble that the matter should be well.

11 When hee had spoken these wordes, other
friends also hauing euill will at Iudas, set Deme-
trius on fire.

12 Who immediatly called for Nicanor the
ruler of the Elephants, and made him captaine o-
uer Iudea,

13 And sent him forth, commanding him to
slay Iudas, and to scatter them that were with
him, and to make Alcimus hie Priest of the great
Temple.

14 Then the heathen which fled out of Iudea
from Iudas, came to Nicanor by flocks, thinking
the harme and calamities of the Iewes to be their
welfare.

15 Now when the Iewes heard of Nicanors
comming, and the gathering together of the hea-
then, they sprinkled themselves with earth, and
prayed vnto him, which had appointed himselfe a
people for euer, and did alwayes defend his owne
portion with euident tokens.

16 So at the commandement of the captaine,
they remoued straightwayes from thence, and
came to the towne of Desian.

17 Where Simon Iudas brother, had ioyned
battell with Nicanor, and was somewhat astoni-
shed through the sudden silence of the enemies.

18 Neuertheless Nicanor hearing the man-
linesse of them that were with Iudas, and the bold
 stomacks they had for their countrey, durst not
prooue

for, sent and took
the right hand;

prone the matter with bloodshedding.

19 Wherefore he sent Pofidonius, || Theodorus and || Matthias before to make peace.

20 So when they had taken long aduifement thereupon, and the captaine fhewed it vnto the multitude, they were agreed in one minde, and conſented to the covenants.

21 And they appointed a day when they ſhould particularly come together: ſo when the day was come, they ſet for euery man his ſtoole.

22 Neuertheleſſe, Iudas commanded certaine men of armes to wait in conuenient places, leſt there ſhould ſuddenly ariſe an euill through the enemies: and ſo they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ieruſalem, did none hurt, but ſent away the people that were gathered together.

24 He || loued Iudas, and fauoured him in his heart.

25 He prayed him alſo to take a wife, and to beget children: ſo he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderſtanding the covenants that were made, came to Demetrius and told him that Nicanor had taken ſtrange matters in hand, and ordeined Iudas, a traitour to the realme, to be his ſucceſſour.

27 Then the king was diſpleaſed, & by the reports of this wicked man, he wrote to Nicanor, ſaying, that he was very angry for the covenants, commanding him that he ſhould ſend Maccabeus in all haſte priſoner vnto Antiochia.

28 When theſe things came to Nicanor, hee was aſtoniſhed and ſore grieved, that hee ſhould breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the king, he ſought craftily to accompliſh it.

30 Notwithſtanding, when Maccabeus perceiued that Nicanor began to be rough vnto him, and that he intreated him more rudely then hee was wont, he perceiued that ſuch rigour came not of good, and therefore he gathered a few of his men, and withdrew himſelfe from Nicanor.

31 But the other perceiuing that he was preuented by Maccabeus worthy policie, came into the great and holy Temple, and commanded the Priests, which were offering their viſuall ſacrifices, to deliuer him the man.

32 And when they ſware that they could not tell where the man was, whom he ſought,

33 Hee ſtretched out his right hand toward the Temple, and made an oath in this maner, If ye will not deliuer me Iudas as a priſoner, I will make this Temple of God a plaine field, and will breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After theſe words hee departed: then the Priests liſt vp their hands toward heauen, and beſought him that was euer the defender of their nation, ſaying in this maner,

35 Thou, O Lord of all things, which haſt neede of nothing, wouldeſt that the Temple of thine habitation ſhould be among vs.

36 Therefore now, O moſt holy Lord, keepe this houſe euer vndeſiled, which lately was clenſed, and ſtop all the mouthes of the vnrighteous.

37 Now was there accuſed vnto Nicanor, Ra-

zis, one of the Elders of Ieruſalem, a louer of the city, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes, when the Iewes were minded to keepe themſelues vndeſiled and pure, being accuſed to be of the religion of the Iewes, did offer to ſpend his body and life, with all conſtancy, for the religion of the Iewes.

39 So Nicanor, willing to declare the hatred that he bare to the Iewes, ſent about ſiue hundred men of warre to take him.

40 For he thought by taking him, to doe the Iewes much hurt.

41 But when his company would haue taken his caſtle, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, ſo that he was ready to bee taken on euery ſide, he || fell on his ſword,

42 Willing rather to die manfully, then to giue himſelfe into the handes of wicked men, and to ſuffer reproch vnworthy for his noble ſlocke.

43 Notwithſtanding, what time as hee miſſed of his ſtroke for haſte, and the multitude ruſhed in violently betwene the doores, he ran boldly to the wal, and caſt himſelfe down manfully among the multitude,

44 Which conueyed themſelues lightly away, and gaue place, ſo that he fell vpon his belly.

45 Neuertheleſſe, while there was yet breath in him, being kindled in his minde, he roſe vp, and though his blood guſhed out like a fountain, and he was very fore wounded, yet he ran thorow the miſt of the people,

46 And gate him to the top of an high rocke: ſo when his blood was vtterly gone, he tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lorde of life and ſpirit, that he would reſtore them againe vnto him: and thus he died.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas vpon the Sabbath day. 2 The blaſphemie of Nicanor. 3 Maccabeus exhorting vnto the Iewes the viſion, encourageth them. 4 The prayer of Maccabeus. 5 Maccabeus commendeth Nicanors death and hands to be cut off and his tongue to be giuen vnto the ſoules. 6 The author exhorteth himſelfe.

NOW when Nicanor knew that Iudas and his company were in the countrey of Samaria, he thought with all aſſurance to come vpon them, vpon the Sabbath day.

2 Neuertheleſſe, the Iewes that were compelled to goe with him, ſaid, O kil not ſo cruelly and barbarouſly, but honor and ſanctifie the day, that is appoynted by him that ſeech all things.

3 But this moſt wicked perſon demanded, Is there a Lord in the heauen, that commanded the Sabbath day to be kept?

4 And when they ſaid, There is a liuing Lord, which ruleth in the heauen, who commanded the ſeuenth day to be kept,

5 Then he ſaid, And I am mighty vpon earth to command them ſo to arme themſelues, and to performe the kings buſines. Notwithſtanding, he could not accompliſh his wicked enterpriſe.

6 For Nicanor liſted vp with great pride, purpoſed to ſet vp a memoriall of the victory obtained of all them that were with Iudas.

7 But Maccabeus had euer ſure confidence and a perfect hope that the Lord would helphim.

8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember

[As this private example ought not to be followed of the godly, becauſe it is contrary to the word of God, although the author ſeeme here to approve it: ſo that place as touching prayer, Cha. 12. 44. though Iudas had appointed it, yet were it not ſufficient to prone a doctrine, becauſe it is onely a particular example.]

her the helpe that had bene shewed vnto them from heauen, and to trust now also, that they should haue the victory by the Almighty.

9 Thus he encouraged them by the Law and Prophets, putting them in remembrance of the barcels that they had wonne afore, and so made them more willing.

10 And stirred vp their hearts, & shewed them also the deceitfulness of the heathen, & how they had broken their othes.

11 Thus he armed every one of them, not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them adream worthy to be beleued, and reioyced them greatly.

12 And this was his vision. He thought that he saw Onias (which had bene the hie Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bin exercised in all poynts of godlinesse from a child) holding vp his hands towards heauen, and praying for the whole people of the Iewes.

13 After this there appeared vnto him another man which was aged, honourable, and of a wonderful dignitie, and excellencie aboue him.

14 And Onias spake, & layd, This is a louer of the brethren, who prayeth much for the people, and for the holy city, *Jeremias the Prophet of God.*

15 He thought also, that Jeremias held out his right hand, and gaue vnto Iudas a sword of gold: and as he gaue it he spake thus,

16 Take this holy sword, a gift from God, wherewith thou shalt wound the aduersaries.

17 And so being comforted by the wordes of Iudas, which were very sweet & able to stir them vp to valiantnesse, and so to encourage the hearts of the yong men, they determined to pitch no camp, but courageously to set vpon them, & manfully to assault them, and to try the matter hand to hand, becaus the city and the Sanctuary and the Temple were in danger.

18 As for their wiues, & children, & brethren and kinsfolks, they let lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Again, they that were in the city, were cheerfull for the army that was abroad.

20 Now whiles they all waited for the trial of the matter, and the enemies now met with them, and the host was set in aray, and the beasts were separated into convenient places, and the horsemen were placed in the wings:

21 Maccabeus considering the coming of the multitude, & the diuers preparations of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victory competeth not by the weapons, but that he giveth the victory to them that are worthy, as Ioseph's good vnto him.

22 Therefore in his prayer he layd after this manner, O Lord, thou that dost send thine Angel in the name of Iudas king of Iuda, who in the

hoste of Sennacherib slew an hundred fourescore and five thousand,

23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these wordes he made an end.

25 Then Nicanor and they that were with him, drew neere, with trumpets and shoutings for ioy.

26 But Iudas and his company praying and calling vpon God, encountered with the enemies,

27 So that with their hands they fought, but with their hearts they prayed vnto God, and slew no lesse then five and thirtie thousand men: for through the presence of God they were wonderfully comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a cry, praying the Almighty in their owne language.

30 Therefore Iudas, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and let the Priests by the altar, and sent forthem of the castle.

32 And shewed them wicked Nicanors head, and the hand of that blasphemor, which hee had holden vp against the holy Temple of the Almighty with proud brags.

33 He caused the tongue also of wicked Nicanor to be cut in little peeces, and to bee cast vnto the fowles, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So eueri man prayed toward the heauen the glorious Lord, saying, Blessed be he that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castle, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree, that they would in no case suffer this day, without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the story required, it is that which I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtful to drink wine alone, and then againe water: & as wine tempered with water is pleasant, and delighteth the taste: so the setting out of the matter delighteth the eares of the that read the story. And here shall be the end.

4 King. 19. 15.
69. 17. 36. 16. 1. 18.
et cetera. 48. 22.

The end of the Apocrypha.



THE
NEW TESTA-
ment of our Lord IESVS

CHRIST, Translated out of
Greece by *Theod. Beza*:
With briefe Summaries and expositions vpon the
hard places by the said Author, *Isac. Cassey*,
and *P. Lafeiler, Villerius*.
Englished by *L. TOWNSON*.

Together with the Annotations of *Pr. Iunius* vpon
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to the diligent Reader.



DEARE Christian Reader, to the intent that thou mightest the better enjoy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the manner of the same. And first, forasmuch as the quotations of places of the Scriptures in the margent which direct to other places, containing like phrase or sense, haue bene so placed, that none without great labour could finde out the texts alledged, I haue made these five seuerall figures or marks, \diamond \circ \times \star \cdot , and haue set them aswel in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this first marke \diamond : looke out the like marke in the margent, and there thou shalt finde Luke 3. 23. which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmaked, appertaine to the same. And if it fall out that there be more then five directions in one colunne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first colunne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetike, as 1. 2. 3. 4. &c. throughout the Euangelists and Acts, declare the effect or summe of the doctrine contained betwene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure 4. in the 19. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort: 1. *Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.* And in the Epistles in like sort they declare the methode and way which the Apostles vse, and how every argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke wordes and phrases immediately following them. As in the first line and second worde, the letter, α , being referred vnto α , directly against him in the margent, sheweth that this word, *Bookes*, significeth *Archeisall* as the Hebrewes vs^e to day: as Genes. 1. 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto ω , and so beginning againe with α .

If there be so many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for the con-

moditie, scape thou this from and praye to God.

the praye to God.

Farewell.

The description of the holy Land, containing the places mentioned in the four Euangelists, with other places about the sea coasts, wherein may be seen the waies and journeys of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts this Land is diuided.



The places specified in the Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

| | | | | | |
|------------------|-------------|----------------------------|-------------|---------------------------------|-------------|
| Afcaton | 65,54:31,32 | Corazin | 66,53:32,39 | Tor, the other fountaine whence | |
| Azor | 65,55:31,32 | Das, one of the Fountaines | | Jordan springeth | 67,31:33,7 |
| Bethlehem | 65,55:31,32 | whence Jordan springeth | | Magdalon, called also Dalma- | |
| Bethphage | 66,34:31,32 | | | nucha | 66,48:32,28 |
| Bethaida | 66,51:32,39 | Ennon | 66,40:32,18 | Naim | 66,35:32,33 |
| Bethabara | 66,34:31,32 | Emmams | 65,34:31,59 | Nazareth | 66,56:32,42 |
| Bethania | 66,34:31,32 | Ephraim | 66,34:31,59 | Peoletois | 66,50:32,38 |
| Cana of Galile | 66,52:32,42 | Galilee | 66,48:32,39 | Samaria the city | 66,22:32,19 |
| Capernaum | 66,39:32,39 | Gaza | 65,10:32,40 | Sidon | 67,15:33,30 |
| Carmel mount | 66,31:32,50 | Jericho | 66,10:32,1 | Silo | 66,27:32,19 |
| Cefarea Straton | 66,16:32,35 | Jerusalem | 66,31:32,55 | Tyros | 67,33:32,10 |
| Cefarea Philippi | 67,39:33,35 | Ioppe | 65,40:32,35 | Tiberias | 66,44:32,26 |

THE

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1 That Iesus is that Messiah the Saviour promised to the Fathers.
2 The naturallite of Christ.



He is a booke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham.

1 Abraham begate Isaac. 2 And Isaac begate Jacob. And Jacob begate Iudas and his brethren.

3 And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse.

6 And Iesse begate Dauid the King. And Dauid the King begate Salomon of her that was his wife of Vrias.

7 And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And Ezekias begate Manasses. And Manasses begate Amnon. And Amnon begate Iosias.

11 And Iosias begate Iakim. And Iakim begate Iechonias & his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Zadoc. And Zadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph husband of Mary, of whom was borne Iesus, that is called Christ.

17 So at the generations from Abraham to Dauid, are fourteene generations. And from Dauid vntill they were caried away into Babylon, fourteene generations: and after they were caried away into Babylon vntill Christ, fourteene generations.

18 Now the birth of Iesus Christ was thus. When as his mother Mary was betrothed to Ioseph, before they came together, shee was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20 But while he thought these things, behold the Angel of the Lorde appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to take Mary thy wife: for that which is in her conceived in her, is of the holy Ghost.

21 And shee shall bring forth a sonne, and thou shalt call his name Iesus: for he shall save his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spoken of the Lorde, by the Prophet, saying,

23 Behold, a virgine shall be with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 Then Ioseph being raised from sleepe, did as the Angel of the Lorde had inioyned him, and tooke his wife.

25 But he knew her not, till she had brought forth her first borne sonne, and hee called his name Iesus.

26 And when Iesus was borne, he was laid in a manger, because there was no place for him in the inn.

27 And when the day was come, the shepherds went out to feed their flock in the field.

28 And as they went, behold the Angel of the Lorde stood by them, saying, Feare not, for behold, I have good tidings of great joy, which shall come to all people.

29 For unto you is borne this day, a saviour, who is Christ the Lorde.

30 And this shall be a signe vnto you, that ye shall find him wrapped in swaddling clothes, and lying in a manger.

31 And when the Angel had said these things, he departed, and behold, the shepherds were afraid and trembling.

32 And they said one to another, Let vs go and see this thing which is told us.

33 And they went quickly, and found Mary, and Ioseph, and the babe lying in a manger.

34 And when they had seen, they told the shepherds all the things which were told them of the Angel.

35 And the shepherds were amazed, and said, This hath beene said vnto vs.

36 And they returned, and glorified and praised God, saying, We have now seen and heard all things which were told vs.

37 And when the shepherds were thus praising God, behold, the Angel of the Lorde stood by them, saying, Praise the Lorde continually, ye all, from this time forth, and forevermore.

38 And when the shepherds had heard, they departed, and glorified and praised God.

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CHAP. II.

The wisemen, who are the first fruits of the Gentiles, worship Christ.

1 Ioseph fleeth into Egypt with Iesus and his mother. 2 Herod sleigheth the children.

3 Then Iesus was borne at Beth-lehem in Iudea, in the daies of Herod the king, behold, there came Wisemen from the East to Hierusalem,

4 Saying, Where is that King of the Iewes this is borne? for we haue seene his starre in the East, and are come to worship him.

5 When king Herod heard this, he was troubled, and all Hierusalem with him.

6 And gathering together all the chiefe Priestes and Scribes of the people, he asked of them, where Christ should be borne.

7 And they sayd vnto him, At Beth-leem in Iudea: for so it is written by the Prophet,

8 And thou Beth-leem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.

9 Then Herod priuily called the Wise men, and diligently inquired of them the time of the starre that appeared,

10 And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring mee word againe, that I may come also, and worship him.

11 So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came and stood ouer the place where the babe was.

12 And when they saw the starre, they reioiced with an exceeding great ioy,

13 And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, euen gold, and frankincense, and myrrhe.

14 And after they were warned of God in a dreame, that they should not go againe to Herod, they returned into their country another way.

15 Though thou see a small teame yet shall thou be very famous and noble, through the birth of the Messias, who shall bee borne in thee. 2 That shall rule and gouerne the Kings are first called Kings, and they be words of the people. 3 A kinde of humble and lowly reuerence. 4 The rich and costly presents, which they brought him. 5 God warned and told them of it, when as they asked in what.

16 And when they were thus praising God, behold, the Angel of the Lorde stood by them, saying, Praise the Lorde continually, ye all, from this time forth, and forevermore.

17 And when the shepherds had heard, they departed, and glorified and praised God.

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And 3

23 After

Christ being yet
scarce borne be
ginneth to be
glorified for vs, both
in himselfe, and
also in his mem-
ber.

→ Heb. x. 12.

1. The God that
by the mouth of the
Prophet
2. Jer. x. 16.
3. A voice he
hearing, saying,
and saying
4. That he say
5. Christ is brought
vp in Nazareth
after the death of
the tyrant God
6. The very name
7. place is not
plaine appears
the world, that he
is the Lord true
Messiah

1. When he was
in the wilderness
2. He was tempted
of the devil
3. He was
tempted
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12 After their departure beholde the An-
gel of the Lord appeareth to Ioseph in a dreame,
saying, Arise and take the babe & his mother, and
flee into Egypt: & be there till I bring thee word:
for Herod will seeke the babe, to destroy him.

14 So he arose & tooke the babe and his mo-
ther by night and departed into Egypt.

15 And was there vnto the death of Herod,
that that might be fulfilled, which is spoken of
the Lord by the Prophet, saying, Out of Egypt
haue I called my sonne.

16 Then Herod, seeing that he was mocked
of the Wise men, was exceeding wrath, and sent
forth, and slew all the male children that were in
Beth-leem, and in all the coasts thereof from two
yeere old and vnder, according to the time which
he had diligently searched out of the Wise men.

17 Then was that fulfilled which was spoken
by the Prophet Ieremias, saying,

18 In Rama was a voice heard, mourn-
ing, and weeping, and great howling: Rachel
weeping for her children, & would not be com-
forted, because they were not.

19 And when Herod was dead, beholde, an
Angel of the Lord appeareth in a dreame to Io-
seph in Egypt,

Saying, Arise, and take the babe and his
mother, and goe into the land of Israel: for they
are dead, which sought the babes life.

21 Then he arose vp, and tooke the babe and
his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign
in Iudea in stead of his father Herod, he was afraid,
to goe thither: yet after he was warned of God in
a dreame, he turned aside into the parts of Galilee,

23 And went and dwelt in a citie called Na-
zareth, that it might be fulfilled which was spo-
ken by the Prophets, which was, That hee should
be called a Nazarene.

CHAP. III.

1 John preacheth, 4 His apparel and meate, 3 His baptis-
me, 5 The fruit of repentance, 10 The axe at the roote of the
tree, 11 The iunior and Parable, 12 Christ is baptized.

1 And in those dayes, John the Baptist came
and preached in the wilderness of Iudea,
And said, Repent: for the Kingdome of
heauen is at hand.

For this is hee of whom it is spoken by the
Prophet, saying, The voice of him that
crieth in the wilderness, Prepare ye the way of
the Lord: make his paths straight.

And this John had his garment of camel
haire, and a girdle of a skaine about his loynes:
his meate was wilde locusts and wilde hony.

Then came vnto him Ierusalem and all
Iudea, and all the region about Iordan,

6 And they were baptized of him in Iordan,
confessing their sinnes.

7 Now when hee saw many of the Pharisees

and Sadducees came to his baptis-
me, he said vnto them, O generations of vipers, who haue
forerwarned you to flee from the anger to come?
8 Bring forth therefore fruit worthy amend-
ment of life.
9 And thinke not to say with your selues,
We haue Abraham for our father: for I say vnto
you, that God is able enen of these stones to raise
vp children vnto Abraham.
10 And now also is the axe put to the roote of
the trees: therefore every tree which bringeth
not forth good fruit is hewen down, and cast into
the fire.
11 In deede I baptize you with water to
amendment of life, but he that cometh after
me is mightier then I, whose shoes I am not wor-
thy to beare, hee will baptize you with the holy
Ghost, and with fire.
12 Which hath his fanne in his hand, and
will make cleane his floore, and gather his
wheat into his garner, but will burne vp the
chaffe with vnquenchable fire.
13 Then came Iesus from Galilee to Tor-
dan vnto John to be baptized of him.
14 But John earnestly put him backe, saying, I
haue neede to be baptized of thee, and comest
thou to me?
15 Then Iesus answering, sayd to him, Let bee
nowe: for thus it becometh vs to fulfill all
righteousnesse. So he suffered him.
16 And Iesus when hee was baptized, came
straight out of the water. And lo the heauens were
opened vnto him, & he saw the Spirit of God
descending like a dove, and lighting vpon him.
17 And loe, a voyce came from heauen, say-
ing, This is my beloued Sonne, in whom I am
well pleased.

And of the Sadducees come to his baptis-
me, he said vnto them, O generations of vipers, who haue
forerwarned you to flee from the anger to come?

8 Bring forth therefore fruit worthy amend-
ment of life.

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6 And they were baptized of him in Iordan,
confessing their sinnes.
7 Now when hee saw many of the Pharisees

CHAP. III.

1 Christ is tempted, 4 He was led into the desert with tempta-
tions, 13 The battellment wherewith the flesh is tempted, 14 The
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the flesh is tempted

1 Men was Iesus led into the Spirit into
the wilderness to be tempted of the deuil.

2 And when hee had fasted fortie dayes, and
fortie nightes, hee was afterward hungry.

3 Then came to him the tempter, and sayd, If
thou be the Sonne of God, commaund that these
stones be made bread.

4 Hee answering, said, It is written, & Man
shall not liue by bread onely, but by every word
that proceedeth out of the mouth of God.

5 Then the deuil tooke him vp into the holy
city, and set him on a pinnacle of the temple,

6 And said vnto him, If thou be the Sonne of
God, cast thy selfe downe: for it is written, that
he wil giue his Angels charge ouer thee, & with
their hands they shall lifte thee vp, lest at any time
thou thoult dash thy foot against a stone.

7 Iesus sayd vnto him, It is written againe,
& Thou shalt not tempt the Lord thy God.

Against

4 Chap. 12. 34.
3 True repentance
is an inward thing
which hath its fruit
in the minde and
heart.
4 The faith of the
fathers auaileth
vnto beleeuing chil-
dren nothing at all
and yet for all that
God playeth not the
liar, nor dealeth
vniuailably in his
league which hee
made with the holy
fathers.
5 I thinke not that
you haue any cause
to be proud of A-
brahams.
6 In your hearts,
7 Ioh. 8. 39. all
8. 16.
9 Chap. 7. 19.
10 Mar. 1. 1. 1. 1.
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He speaketh of the judgement of God, and of the difference of sinners, for whosoever shall say, Foole, shall be punished with hell fire.

Off that judgement which was spoken by those who had the hearing and discerning of many matters, and of the judgement of God, who had the hearing of all.

Off that judgement which was spoken by those who had the hearing of all, and of the judgement of God, who had the hearing of all.

Off that judgement which was spoken by those who had the hearing of all, and of the judgement of God, who had the hearing of all.

Off that judgement which was spoken by those who had the hearing of all, and of the judgement of God, who had the hearing of all.

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Off that judgement which was spoken by those who had the hearing of all, and of the judgement of God, who had the hearing of all.

But I say unto you, whosoever is angry with his brother without cause, shall be culpable of judgement. And whosoever saith unto his brother, Raca, shall be worthy to be punished by the Council. And whosoever shall say, Foole, shall be worthy to be punished with hell fire.

If then thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

Leave there thine offering before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

Agreed with thine adversary quickly, while thou art in the way with him, lest thine adversary deliver thee to the Judge, and the Judge deliver thee to the scribe, and thou be cast into prison.

Verily I say unto thee, thou shalt not come out thence, till thou hast payed the utmost farthing.

Ye have heard that it was said to them of old time, Thou shalt not commit adultery:

But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

Wherefore if thy right eye offend thee, pluck it out, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole body should be cast into hell.

Also if thy right hand maketh thee to offend, cut it off, and cast it from thee: for better it is for thee, that one of thy members perish, than that thy whole body should be cast into hell.

It hath bene said also, whosoever shall put away his wife, let him give her a bill of divorcement:

But I say unto you, whosoever shall put away his wife (except it be for fornication), and shall marry her, committeth adultery: and whosoever shall marry her that is divorced, committeth adultery.

Againe ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt performe thine othes to the Lord.

But I say unto you, Swear not at all, neither by heaven, for it is the throne of God:

Nor yet by the earth, for it is his footstool: neither by Hierusalem, for it is the city of the great King.

Neither shalt thou sweare by thine head, because thou shalt not make one hair white or blacke.

But let your communication be, Yea, yea: Nay, nay. For whatsoever is more then these, commeth of euill.

Ye have heard that it hath bene said, An eye for an eye, and a tooth for a tooth:

But I say unto you, Resist not euill: but whosoever shall smite thee on the right cheek, turne to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

And whosoever will compell thee to goe a mile, goe with him twaine.

Give to him that asketh, and from him that would borrow of thee, turne not away.

Ye have heard that it hath bin said, Thou shalt loue thy neighbour, and hate thine enemies:

But I say unto you, Love your enemies: bless them that curse you, and pray for them which hate you, and persecute you.

That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

For if ye loue them, which loue you, what reward shall you have? Do not the Publicanes euen the same?

And if ye be friendly to your brethren only, what singular thing doe ye? doe not euen the Publicanes likewise?

Ye shall therefore be perfect, as your Father which is in heauen, is perfect.

delike their father: the other is taken of compassion. The children of God must be perfect, when the children of the world.

Ye shall therefore be perfect, as your Father which is in heauen, is perfect.

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Ye shall therefore be perfect, as your Father which is in heauen, is perfect.

1. Ambition maketh almes vaine. 2. The word, Reward, is almes taken in the Scriptures for a recompense, and therefore the schoolmen do fondly see it not answerable to deserving, which they call merit.

3. Rom. 13. 8. Hypocrites were players that played a part in a play.

4. He reprehendeth two foule faults in prayer, ambition, and vaine babbling.

5. Long prayer is not commendable, but vaine needeth, and superfluous.

6. Luke 6. 29. 1. Cor. 13. 1. 2. Cor. 12. 1.

7. Luke 6. 27. 1. Cor. 13. 34. 1. Cor. 13. 1.

8. Luke 6. 27. 1. Cor. 13. 34. 1. Cor. 13. 1.

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11. Luke 6. 27. 1. Cor. 13. 34. 1. Cor. 13. 1.

12. Luke 6. 27. 1. Cor. 13. 34. 1. Cor. 13. 1.

CHAP. VI

1. Ambition maketh almes vaine. 2. The word, Reward, is almes taken in the Scriptures for a recompense, and therefore the schoolmen do fondly see it not answerable to deserving, which they call merit.

3. Rom. 13. 8. Hypocrites were players that played a part in a play.

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6. Luke 6. 29. 1. Cor. 13. 1. 2. Cor. 12. 1.

7. Luke 6. 27. 1. Cor. 13. 34. 1. Cor. 13. 1.

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venly light is
shining without
doubt.
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21. ¶ 7. Not every one that faith vnto mee,
Lord, Lord, shall enter into the kingdome of hea-
uen, & but he that doeth my Fathers will which
is in heaven.
22. ¶ 8. Many will say to me in that day, Lord,
Lord, haue we not by thy Name prophesied?
and by thy Name cast out deuils? & by thy Name
done many great workes?
23. And then wil I professe to them, & I ne-
uer knew you, & depart from me & yet that worke
iniquitie.
24. ¶ 9. Whosoever then heareth of mee these
words, & doeth the same, I wil liken him to a
wise ma, which hath builded his house on a rock.
25. And the raine fell, and the floods came, and
the winds blew, and beat vpon that house, and it
fell not: for it was grounded on a rocke.
26. But whosoever heareth these my wordes,
and doeth them not, shall be likened vnto a foo-
lish man, which hath builded his house vpon the
sand.
27. And the raine fell, and the floods came, and
the winds blew, and beat vpon that house, and it
fell, and the fall thereof was great.
28. ¶ 10. And it came to passe, when Iesus had
ended these wordes, the people were astonished at his
doctrine.
29. For he taught them as one hauing autho-
ritie, and not as the Scribes.

30. And the children of the kingdome shall be
cast out into vnto & darknesse: there shall bee
weeping and gnashing of teeth.
31. ¶ 11. Then Iesus sayd vnto the Centurion, Goe
thy way, and as thou hast beleueed, so be it vnto
thee. And his seruant was healed the same houre.
32. ¶ 12. And when Iesus came to Peters house
he saw his wines mother laid downe, and sicke of
a feuer.
33. And he touched her hand, and the feuer left
her: so she arose, and ministred vnto them.
34. ¶ 13. When the Euen was come, they brought
vnto him many that were possessed with deuils:
and he cast out the spirits with his word, and hea-
led all that were sicke,
35. ¶ 14. That it might be fulfilled, which was spo-
ken by Esaias the Prophet, saying, He tooke our
infirmities, and bare our sicknesse.
36. ¶ 15. And when Iesus saw great multitudes
of people about him, he commanded them to goe
ouer the water.
37. ¶ 16. Then came there a certaine Scribe, and
sayd vnto him, Master, I wil follow thee whither-
soever thou goest.
38. ¶ 17. But Iesus saide vnto him, The foxes haue
holes, and the birds of the heauen haue nestes,
but the Sonne of man hath not whereon to rest
his head.
39. ¶ 18. And another of his disciples said vnto
him, Master, suffer mee first to goe, and burie my
father.
40. ¶ 19. But Iesus saide vnto him, Follow me, and
let the dead burie their dead.
41. ¶ 20. And when he was entred into the ship,
his disciples followed him.
42. And behold, there arose a great tempest in
the sea, so that the ship was couered with waves:
but he was asleepe.
43. ¶ 21. Then his disciples came, and awoke him,
saying, Master, we perishe.
44. ¶ 22. And he said vnto them, Why are ye feare-
full, O ye of little faith? Then he arose, and re-
buked the windes and the sea: and there was a
great calme.
45. ¶ 23. And the men marvelled, saying, What man
is this, that both the windes and the sea obey him?
46. ¶ 24. And when he was come to the other
side into the countrey of the Gergesenes, there
met him two possessed with deuils, which came
out of the graues vnto him, so that no man
might goe by that way.
47. ¶ 25. And behold, they cried out, saying, Iesus
the Sonne of God, what haue we to doe with
thee? Art thou come hither to torment vs before
the time?
48. ¶ 26. Now there was a farse off from them, a
great herde of swine feeding.
49. ¶ 27. And the deuils besought him, saying, If
thou cast vs out, suffer vs to goe into the herde of
swine.
50. ¶ 28. And he said vnto them, Goe. So they went
out, and departed into the herde of swine: and be-
hold, the whole herde off swine ran headlong into
the sea, and died in the water.
51. ¶ 29. Then the herde-men fled: and when they
were come into the citie, they told all things, and
what was become of them that were possessed
with the deuils.
52. ¶ 30. And behold, all the citie came out to mee-
te Iesus: and when they saw him, they besought him
to depart out of their countie.

¶ Which are with
out the kingdome,
¶ 1. 2 Cor. 1. 12.
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¶ 100. 2 Cor. 1. 12.

CHAP. VIII.

¶ The Leper cleansed. 1. The Centurions faith. 2. The calling
of the Gentiles. 3. The casting out of the Irues. 4. Peter's
denial in law broken. 5. A Scribe desirous to follow Christ.
6. The temple in the sea. 7. Two possessed with deuils cured.
8. The dead are in swine.

Nowe when hee was come downe from the
mountaine, great multitudes followed him.
¶ 1. ¶ 2. And loe, there came a Leper and wor-
shipped him, saying, Master, if thou wilt, thou
canst make me cleane.
¶ 3. And Iesus putting forth his hand, touched
him, saying, I will be thou cleane: and immediatly
his leprosie was cleansed.
¶ 4. Then Iesus said vnto him, Seest thou tell no
man, but goe, and shew thy selfe vnto the Priest,
and offer the gift that Moses commaunded, for
a witnesse to thee.
¶ 5. ¶ 6. ¶ 7. ¶ 8. ¶ 9. ¶ 10. ¶ 11. ¶ 12. ¶ 13. ¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

¶ 1. ¶ 2. ¶ 3. ¶ 4. ¶ 5. ¶ 6. ¶ 7. ¶ 8. ¶ 9. ¶ 10. ¶ 11. ¶ 12. ¶ 13. ¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

¶ 1. ¶ 2. ¶ 3. ¶ 4. ¶ 5. ¶ 6. ¶ 7. ¶ 8. ¶ 9. ¶ 10. ¶ 11. ¶ 12. ¶ 13. ¶ 14. ¶ 15. ¶ 16. ¶ 17. ¶ 18. ¶ 19. ¶ 20. ¶ 21. ¶ 22. ¶ 23. ¶ 24. ¶ 25. ¶ 26. ¶ 27. ¶ 28. ¶ 29. ¶ 30. ¶ 31. ¶ 32. ¶ 33. ¶ 34. ¶ 35. ¶ 36. ¶ 37. ¶ 38. ¶ 39. ¶ 40. ¶ 41. ¶ 42. ¶ 43. ¶ 44. ¶ 45. ¶ 46. ¶ 47. ¶ 48. ¶ 49. ¶ 50. ¶ 51. ¶ 52. ¶ 53. ¶ 54. ¶ 55. ¶ 56. ¶ 57. ¶ 58. ¶ 59. ¶ 60. ¶ 61. ¶ 62. ¶ 63. ¶ 64. ¶ 65. ¶ 66. ¶ 67. ¶ 68. ¶ 69. ¶ 70. ¶ 71. ¶ 72. ¶ 73. ¶ 74. ¶ 75. ¶ 76. ¶ 77. ¶ 78. ¶ 79. ¶ 80. ¶ 81. ¶ 82. ¶ 83. ¶ 84. ¶ 85. ¶ 86. ¶ 87. ¶ 88. ¶ 89. ¶ 90. ¶ 91. ¶ 92. ¶ 93. ¶ 94. ¶ 95. ¶ 96. ¶ 97. ¶ 98. ¶ 99. ¶ 100.

For this they shall well find,
in minds

CHAP. IX.

One sick of the palsey is healed. 5 Remission of sinners. 9 Mat-
thew called. 10 Sinners. 17 New wine. 18 The rulers daugh-
ter raised. 20 A woman healed of a bloody issue. 28 Two
blinde men by faith receive sight. 32 A dumbe man possessed in
behold. 37 The banisht and workemen.

Then hee entred into a ship, and passed ouer,
and came into his owne citie.

2 And hee, they brought to him a man
sicke of the palsey layed on a bed. And Iesus be-
seeing their faith, sayd to the sicke of the palsey,
Sonne, bee of good comfort: thy sinnes are for-
giuen thee.

3 And beholde, certaine of the Scribes sayd
with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, he sayd,
Wherefore thinke ye euil things in your hearts?

5 For whether is it easier to say, Thy sinnes
are forgiven thee, or to say, Arise, and walke?

6 And that yee may know that the Sonne of
man hath authoritie in earth to forgive sinnes
(then sayd hee vnto the sicke of the palsey,) Arise,
take vp thy bed, and goe to thine house.

7 And hee arose, and departed to his owne
house.

8 So when the multitude saw it, they maruei-
led, and glorified God, which had giuen such au-
thoritie to men.

9 ¶ And as Iesus passed forth from thence,
he saw a man sitting at the custome, named Mat-
thew, and sayd to him, Follow me. And he arose,
and followed him.

10 And it came to passe, as Iesus sate at meate
in his house, beholde, many Publicanes and sin-
ners that came thither, sate down at the table with
Iesus and his disciples.

11 And when the Pharises saw that, they sayd
to his disciples, Why eateth your master with
Publicanes and sinners?

12 Nowe when Iesus heard it, hee sayd vnto
them, The whole need not a Physician, but they
that are sicke.

13 But goe ye and learne what this is: I wil
haue mercie, and not sacrifice: for I am not come
to call the righteous, but the sinners to repen-
tance.

14 ¶ Then came the disciples of Iohn to
him, saying, Why doe we and the Pharises fast oft,
and thy disciples fast not?

15 And Iesus sayd vnto them, Can the chil-
dren of the marriage chamber mourne as long as
the bridegrome is with them? but the dayes will
come, when the bridegrome shall be taken from
them, and then shall they fast.

16 Moreover, no man pieceth an old garment
with a piece of a new cloth: for that that should
fill it vp, taken away from the garment, and the
breach is worse.

17 Neither doe they put newe wine into olde
vessels: for then the vessels would breake, and the
wine would be spilt, and the vessels should perish:
but they put new wine into new vessels, and so are
both preferred.

18 ¶ While hee thus spake vnto them, be-
holde, there came a certaine ruler, and worship-
ped him, saying, My daughter is now deceased:
but come and lay thine hand on her, and she shall
liue.

19 And Iesus arose and followed him with his
disciples.

20 And behold, a woman which was diseased

with an issue of blood twelue yeeres, came behind
him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but
his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing
her, sayd, Daughter, be of good comfort: thy
faith hath made thee whole. And the woman was
made whole at that same moment.)

23 ¶ Nowe when Iesus came into the Rulers
house, and sawe the minstrels and the multitude
making noyse,

24 He sayd vnto them, Get you hence: for the
maid is not dead, but sleepeth. And they laughed
him to scorne.

25 And when the multitude were put soorth,
hee went in and tooke her by the hand, and the
maid arose.

26 And this brute went throughout all that
land.

27 ¶ And as Iesus departed thence, two blinde
men followed him, crying, and saying, O sonne of
Dauid, haue mercie vpon vs.

28 And when he was come into the house, the
blinde came to him, and Iesus sayd vnto them,
Beleeue yee that I am able to doe this? And they
sayd vnto him, Yea, Lord.

29 Then touched he their eyes saying, Accord-
ding to your faith be it vnto you.

30 And their eyes were opened, and Iesus
gaue them great charge, saying, See that no man
know it.

31 But when they were departed, they spread
abroad his fame thorowout all that land.

32 ¶ And as they went out, beholde, they
brought to him a dumbe man possessed with a
deuill.

33 And when the deuill was cast out, the dumbe
spake: then the multitude maruiled, saying, The
like was neuer seene in Israel.

34 But the Pharises sayd, ¶ He casteth our de-
uils through the prince of deuils.

35 ¶ And Iesus went about all cities and
townes, teaching in their Synagogues, and prea-
ching the Gospel of the kingdome, and healing
euery sicknesse and euery disease among the peo-
ple.

36 But when he saw the multitude, hee had
compassion vpon them, because they were disper-
sed, and scattered abroad, as sheepe hauing no
shepherd.

37 Then sayd hee to his disciples, ¶ Surely the
haruest is great, but the labourers are few.

38 Wherefore pray the Lord of the haruest,
that he would send forth labourers into his har-
uest.

CHAP. X.

1 The gift of hearing given to the Apostles. 8 They are sent to
preach the Gospel. 13 Peace. 14 Shaking off the dust. 18
Affliction. 22 Continuance vnto the ende. 23 Flying from
persecution. 28 Peace. 29 Two parables. 30 Haues of
persecution. 32 To acknowledge Christ. 34 Peace and the sword. 37
Verities. 37 Love of payne. 38 The cross. 39 To love
the life. 40 To receive a Preacher.

And he called his twelue disciples vnto him,
and gaue them power against vncleane spi-
rits, to cast them out, and to heale euery sicknesse,
and euery disease.

2 Now the names of the twelue Apostles are
these. The first is Simon called Peter, and Andrew
his brother, James the sonne of Zebedeus, & Iohn
his brother.

5 Euen death is
felle giuech place
to the power of
Christ.
6 Is appeareth that
they used min-
istrels as their
mourning.

6 My healing these
two blinde, Christ
showeth that he is
the light of the
world.

7 An example of
that power that
Christ hath ouer
the drail.

8 Although the
ordinary saluati-
on ceale getteth
hath not call out
the care of his
Church.

9 Although the
ordinary saluati-
on ceale getteth
hath not call out
the care of his
Church.

1 The Apostles
are sent to preach
the Gospel in Is-
rael.
2 Mar. 28. 24. 25.
3 Luke 9. 1. 2.
4 Though Iust shall
that Peter & An-
drew are called the
first because they
were first called.

3 Philip

1 Simon is the
sonne of Ioseph.
2 Christ
only forgiveth
them if we be-
lieve.
3 Into Capernaum,
for as Iesus said
before, hee
would bringe
him thither.
4 Mar. 8. 4.
5 Luke 9. 1.
6 Remission by a
powerful name.
7 To Iherusalem,
for hee would
goe to the temple,
to be killed,
and to be raised
up againe.
8 Luke 9. 1.
9 Christ calleth
the sinners
vnto him, but he
cannot touch the
prouid hypocrites.
10 Luke 9. 1.
11 Luke 9. 1.
12 Luke 9. 1.
13 Luke 9. 1.
14 Luke 9. 1.
15 Luke 9. 1.
16 Luke 9. 1.
17 Luke 9. 1.
18 Luke 9. 1.
19 Luke 9. 1.
20 Luke 9. 1.
21 Luke 9. 1.
22 Luke 9. 1.
23 Luke 9. 1.
24 Luke 9. 1.
25 Luke 9. 1.
26 Luke 9. 1.
27 Luke 9. 1.
28 Luke 9. 1.
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34 Luke 9. 1.
35 Luke 9. 1.
36 Luke 9. 1.
37 Luke 9. 1.
38 Luke 9. 1.
39 Luke 9. 1.
40 Luke 9. 1.

18 ♣ + Hearts

For this they shall well find,
in their hearts in mind.

18 ¶ Hear ye therefore the parable of the Sower.

19 Whensoever any man heareth the word of that kingdome, and vnderstandeth it not, that e- will one commeth, and catcheth away that which was sowed in his heart: and this is hee which hath receiued the seede by the way side.

20 And hee that receiued seede in the stonie ground, which heareth the word, and in- con- Letteth it, and receiue it,

21 Letteth it, he no roote in himselfe, and du- teth but a season: for as soone as tribulation or persecution commeth because of the worde, by and by he is offended.

22 And hee that receiued the seede among thornes, is hee that heareth the worde: but the care of this world, and the deceitfulness of riches choke the word, and he is made vnfruitfull.

23 But he that receiued the seede in the good ground, is he that heareth the word, and vnder- standeth it, which also beareth fruit, & bringeth forth, some an hundred folde, some sixtie folde, and some thirtie folde.

24 ¶ Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which soweth good seede in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the housholder, and sayd vnto him, Master, sowedst thou not good seede in thy field? from whence then hath it tares?

28 And he said vnto them, Some enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, lest while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntil the haruest, & in time of haruest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable spake hee to them, The kingdome of heauen is like vnto leaven, which a woman taketh and hideth in three pecks of meale, till all be leavened.

34 ¶ All these things spake Iesus vnto the multitude in parables, & without parables spake he not vnto them,

35 That it might be fulfilled, which was spo- ken by the Prophet, saying, * I will open my mouth in parables, & will utter the things which haue bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 ¶ Then answered he, and said to them, Hee that soweth the good seede, is the Sonne of man,

38 And the fildes is the world, and the good soule are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemye that soweth them, is the deuill, & the haruest is the end of the world, and thereapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shal send forth his An- gels, and they shal gather out of his kingdome all things that offend, and them which doe iniquity;

42 And shall cast them into a furnace of fire. There shalbe wailing and gnashing of teeth.

43 ¶ Then shal the iust men shine as the sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare.

44 ¶ Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy there- of departeth, and selleth all that he hath, and buy- eth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had and bought it.

47 ¶ Againe, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shal goe forth, and feuer the bad from a- mong the iust,

50 And shall cast them into a furnace of fire: there shalbe wailing and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand yee all these things? They said vnto him, Yea, Lord.

52 Then sayd he vnto them, Therefore euery Scribe which is taught vnto the kingdome of hea- uen, is like vnto an housholder, which bringeth forth out of his treasure things both new & old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 ¶ And came into his owne country, and taught them in their Synagogue, so that they were astonished, and sayd, Whence commeth this wise- dome and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, & his brethren Iames and Ioses, and Simon, and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, * A Prophet is not without honour, saue in his owne country, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIII.

1 Herods indignation of Christ. 2 Wherfore Iohn was bound, 10 and beheaded. 11 Iesus departeth. 12 Of the five leues, &c. 13 Christ prayeth. 14 The Apostles tossed with the waves. 15 Faith. 16 Peter in iherosolym. 17 The enemies of Christs garment.

At that time Herod the Tetrarch heard of the same of Iesus,

an example of an inuincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod an example of tyrannous vanitie, pride and enuie, and to be short, of a courtly conscience, and of their miserable flauerie, which haue once giuen themselves ouer to pleasures: in Herodias and her daughter, an example of whoredlike wantonnesse, and womanlike crueltie.

¶ Ioh 3. 12.
reuel. 14. 15.

¶ Dan 12. 3.

7 Few men vnder- stand how great the riches of the kingdome of hea- uen are, and no man can be parta- ker of them, but he that redeemeth them with the losse of all his goods.

8 There are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out: but the toll and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not onely to be witte for them- selves, but to dis- pensate the wise- dome of God to others.

¶ Marie 6. 4.
Ioh 4. 16.

10 Men doe not onely sinne of ig- norance, but also wittingly lay stum- bling blockes in their owne wayes, that when God calleth them, they may not obey, and so most plene- ly destroy and cast away themselves. ¶ Ioh 6. 42.
¶ Ioh 8. 44.
Ioh 8. 44.

¶ Marie 6. 14.
Ioh 9. 7.

1 Here is in Iohn

2 And

a By works, he
maneth that force
and power in words
work, and he saith
of the works, as
in parables before.
b Mark 6.17.
c Luke 7.19.
d Luke 11.14.
e Luke 11.21.
f Chap. 11.16.

g There were three
Herods: the first of
them was Antipas
tetrarch; who was a
wicked and cruel
man, in whose
reign Christ was
baptized, and he it was
that caused his
children to be
killed. The second
was called Philip, the
third, Herodias the
famous, who was
the wife of Antipas
and she it was that
caused the death
of John the Baptist.
h Mark 6.22.
i John 8.12.

j Christ rebuketh
a great multitude
with five loaves
and two little fishes,
showing thereby
that they shall
have nothing
which layeth things
aside and feeble
the kingdom of
heaven.
k Mark 6.35.
l Luke 9.13.

m Mark 6.45, 46, 47
John 6.16, 17, 18.
n We must take
care through
misinterpretation,
and Christ will
not forsake us
there we goe whither
he hath com-
manded us.
o By the fourth
watch a man
is awake; so
at the breaking of
fourth watch, in
which they counted
of Christ, as it is
there taken, that
which a man
giveth himself
usually in his
mind, prepared
himself, that he
feels some thing,
and feels nothing.

2 And said unto his disciples, This is that John Baptist, he is risen againe from the dead, & there-
fore great works are wrought by him.
3 For Herod had taken Iohn, and bound
him, and put him in prison for Herodias sake, his
brother Philipps wife.
4 For Iohn said unto him, It is not a lawfull
for thee to have her.
5 And when he would have put him to death,
he feared the multitude, because they counted him
as a Prophet.
6 But when Herods birthday was kept, the
daughter of Herodias danced before them, and
pleased Herod.
7 Wherefore hee promised with an othe, that
he would give her whatsoever she would aske.
8 And she being before instructed of her mo-
ther, sayd, Give mee here Iohn Baptists head in
a platter.
9 And the King was sorry: nevertheless, be-
cause of the othe, and them that sat with him at
the table, he commanded it to be given her.
10 And sent, and beheaded Iohn in the pri-
son.
11 And his head was brought in a platter, and
given to the mayd, and she brought it vnto her
mother.
12 And his disciples came, and tooke vp the
body, and buried it, and went, and told Iesus.
13 And when Iesus heard it, hee departed
thence by shippe into a desert place apart. And
when the multitude had heard it, they followed
him on foot out of the cities.
14 And Iesus went forth & saw a great mul-
titude, and was moved with compassion toward
them, and he healed their sicke.
15 ¶ And when even was come, & his disci-
ples came to him, saying, This is a desert place,
and the time is already past: let the multitude de-
part, that they may goe into the townes, and buy
them victuals.
16 But Iesus said to them, They have no need
to goe away: give yethem to eat.
17 Then said they vnto him, Wee haue here
but five loaves, and two fishes.
18 And he said, Bring them hither to me.
19 And hee commanded the multitude to sit
downe on the grasse, & tooke the five loaves and
the two fishes, and looked vp to heauen, and bles-
sed, and brake, and gaue the loaves to his disci-
ples, and the disciples to the multitude.
20 And they did all eat, and were sufficed, and
they tooke vp of the fragments that remained,
twelve baskets full.
21 And they that had eaten, were about five
thousand men, beside women and little children.
22 ¶ And straightway Iesus compelled his
disciples to enter into a ship, and to goe ouer be-
fore him, while he sent the multitude away.
23 And as soone as hee had sent the multitude
away, he went vp into a mountain alone to pray:
and when the evening was come, hee was there
alone.
24 And the ship was now in the middes of
the sea, and was tossed with waves: for it was a
contrary wind.
25 And in the fourth watch of the night, Ie-
sus came unto them walking on the sea.
26 And when his disciples saw him walking
on the sea, they were troubled, saying, It is a spi-
rit, and tried one for feare.

27 But straightway Iesus spake vnto them,
saying, Be of good comfort, It is I: bee not a-
fraid.
28 ¶ Then Peter answered him, and said, Ma-
ster, if it be thou, bid mee come vnto thee on the
water.
29 And he sayd, Come. And when Peter was
come downe out of the ship, hee walked on the
water, to goe to Iesus.
30 But when he saw a mighty wind, he was
afraid: and as he began to sinke, he cried, saying,
Master, saue me.
31 So immediatly Iesus stretched forth his
hand, and caught him, and said to him, O thou of
little faith, wherefore diddest thou doubt?
32 And as soone as they were come into the
ship, the winde ceased.
33 Then they that were in the ship, came and
worshipped him, saying, Of a truth thou art the
Sonne of God.
34 ¶ And when they were come ouer, they
came into the land of Cenezareth.
35 And when the men of that place knew
him, they sent out into all that countrey round a-
bout, and brought vnto him all that were sicke,
36 And besought him, that they might touch
the hemme of his garment onely: and as many as
touched it were made whole.

4 By faith we tread
vnder our feete
even the tempests
themselves, but yet
by the vertue of
Christ, which hel-
peth that vertue,
which he of his
mercy hath giuen.
b Mark 6.14.
c The Generall
was a lake nigh to
Capernaum, which
is also called the sea
of Galilee, and The-
saron, so that the
countrey is fittly
enough to be called
by that name.
d In that that
Christ healeth the
sicke, we are giuen
to vnderstand that
we must seek re-
medie for spiritu-
all diseases at his
hands: and that
we are bound not
onely to run our
felices, but also to
bring others to
him.

CHAP. XV.

1 The commandments and traditions of men. 22 Offences.
13 The plants which are rooted vp. 14 Blinde leading the
blinde. 15 The heares. 22 The woman of Canaan. 26 The
childrens bread: whelpes. 28 Faith. 30 Quene of sheles.
36 Thanksgiving.

Then came to Iesus the Scribes and Pharises,
which were of Ierusalem, saying,
3 Why do thy disciples transgresse the tra-
dition of the Elders? for they wash not their
hands when they eat bread.
3 But he answered and said vnto them, Why
doe yee also transgresse the commandment of
God by your traditions?
4 For God hath commanded, saying, Honour
thy father and mother: and hee that cur-
seth father or mother, let him die the death.
5 But ye say, Whosoever shall say to father
or mother, By the gift that is offered by mee, thou
mayest haue profir,
6 Though hee honour not his father, or his
mother, shall be free: thus haue ye made the com-
mandment of God of no authoritie by your
tradition.
7 O hypocrites, Esaias prophesied well of
you, saying,
8 This people draweth neere vnto me with
their mouth, and honoureth me with the lips, but
their heart is farre off from me.
9 But in vaine they worship me, teaching for
doctrines, mens precepts. Mark 7.7
10 ¶ Then he called the multitude vnto him,
and said to them, Heare and vnderstand.

1 None common-
ly are more bold
concerners of God,
then they whom
God appointeth
keepers of his law.
b Mark 7.1.
c Which they re-
ceived of their an-
cestors from hand
to hand, or their el-
ders allowed, which
were the generall
of the Church.
d Their wicked
boldnes, in cor-
rupting the com-
mandments of
God, and that upon
pretence of godli-
nesse, and vitiating
authority to make
lawes, be here re-
proved.
e Exo. 20.12. Mat.
5.16. Mat. 6.2.
f By honour u
means all kinde of
duty which chil-
dren owe to their
parents.
g Exod. 21.17.
h Isa. 29.9, pr. 10.20.
i The meaning is
this: what saith
Esai. 29.13. Mat.
23.2. Mat. 23.2.
j By this
doctrines, they
meant their
traditions, which
they had made
up, as if they
were of God, and
thereby they
tried the people
that followed
them.

Below upon the Temple, in the profit for it is as good as if I gave it thee, for (as the
ruler of our time saith) it shall be meritorious for thee: for vnder the colour of religion, they
raided all to themselves, as though that hee that had giuen any thing to the Temple, had
done the duty of a child. d You made it of no power and authority as much as
I say in you: for other wise the commandments of God stand fast in the Church of God,
in despite of the world and Satan. 3 The same men are condemned for hypocrite
and superstition, because they make the kingdom of God to stand in outward things.
e Exo. 20.12. 4 Christ teacheth vs that hypocrite of false teachers which de-
cend on to sales, is not to be borne withal, so not in indifferent matters, and there is
no reason why their ordinary vocation should blinde our eyes: otherwise wee are
like to perill with them.

Revealed are then, Simon, the sonne of Ionas: for
fish and blood hath not revealed it vnto thee,
but my Father, which is in heauen.

18 And I say also vnto thee, that thou art
Peter, and vpon this rocke I will build my
Church: and the gates of hell shall not ouer-
come it.

19 And I will giue vnto thee the keyes of
the kingdome of heauen: and whatsoever thou
shalt bind vpon earth, shall be bound in heauen;

and whatsoever thou shalt loose on earth, shall be
loosed in heauen.

20 Then he charged his disciples, that they
should tell no man that he was Iesus the Christ.

21 From that time forth Iesus began to
shew vnto his disciples, that he must go vnto
Hierusalem, and suffer many things of the Elders,
and of the pie Priests, and Scribes, and bee slaine,
and be raised againe the third day.

22 Then Peter tooke him aside, and began
to rebuke him saying, Master, picie thy selfe: this
shall not be vnto thee.

23 Then he turned backe, and said vnto Pe-
ter, Get thee behinde mee, for thou art an of-
fence vnto mee, because thou vnderstandest not
the things that are of God, but the things that
are of men.

24 Iesus then sayd to his disciples, If any
man will follow me, let him forsake himselfe,
and take vpon his crosse, and follow me.

25 For a whooeuer will saue his life, shall lose
it: and whooeuer shall lose his life for my sake,
shall finde it.

26 For what shall it profite a man, though
he should winne the whole world, if he lose his
owne soule: or what shall a man giue for recom-
pence of his soule?

27 For the Sonne of man shall come in the
glory of his Father with his Angels, and then
shall he giue to every man according to his deeds.

28 Verily I say vnto you, there be some of
them that stand here, which shall not taste of
death, till they haue seene the Sonne of man come
in his kingdome.

29 The power of Iesus, 31 Prayer and fasting, 33 Christ
predicted his passion, 34 His power restored.

And after sixe dayes, Iesus tooke Peter,
and Iames, and Iohn his brother, & brought
them vp into an high mountaine apart.

2 And was transfigured before them: and
his face did shine as the Sunne, and his clothes
were as white as the light.

3 And behold, there appeared vnto them Mo-
ses, and Elias, talking with him.

4 Then answered Peter, and sayd to Iesus, Mas-
ter, it is good for vs to be here: if thou wilt, let vs
make here three tabernacles, one for thee, and one
for Moses, and one for Elias.

5 While he yet spake, beholde, a bright cloud
shadowed them: and beholde, there came a voyce
out of the cloud, saying, This is my be-
loved Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they
fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, & said,
Arise, and be not afraid.

8 And when they lifted vp their eies, they saw
no man save Iesus onely.

9 And as they came downe from the moun-
taine, Iesus charged them, saying, Shew the scrip-
ture vnto no man, till the Sonne of man be againe
from the dead.

10 And his disciples aske him saying, Why
then say the Scribes that Elias must first come?

11 And Iesus answered, and said vnto them,
Certainly Elias must first come, and restore all
things.

12 But I say vnto you, that Elias is come alre-
ady, and they knew him not, but haue done vnto
him what they would: likewise shall also
the Sonne of man suffer of them.

13 Then the disciples perceived that he spake
vnto them of Iohn Baptist.

14 And when they were come to the
multitude, there came to him a certaine man, and
fell downe at his feet.

15 And sayd, Master, haue pite on my sonne:
for he is a lunaticke, & sore vexed: for oftimes
he falleth into the fire, and oftentimes into the
water.

16 And I brought him to thy disciples, and
they could not heale him.

17 Then Iesus answered, and said, O genera-
tion faithlesse, and crooked, how long now shall
I be with you! how long now shall I suffer you!

18 And Iesus rebuked the deuill, and he went
out of him: & the child was healed at that houre.

19 Then came the disciples to Iesus apart,
and sayd, Why could not we cast him out?

20 And Iesus sayd vnto them, Because of your
unbelief: for verily I say vnto you, if yee haue
faith as much as a graine of mustard seede, yee
shall say vnto this mountaine, Remove hence to
yonder place, and it shall remove: and nothing
shall be impossible vnto you.

21 Howebeit this kind goeth not out but by
prayer and fasting.

22 And they being in Galilee, Iesus said
vnto them, The Sonne of man shall be deliuered
into the hands of men.

23 And they shall kill him, but the third day
shall he rise againe: and they were very sorry.

Mar. 9.3.
Luk. 9.18.
1 Christ is in fact
fort humble in the
Gospel, that in the
meane season he is
Lord both of hea-
uen and earth.
2 Luke 9.18. Luk. 9.18.
3 Luk. 9.18. Luk. 9.18.
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CHAP. XVII.

The transfiguration of Christ, 1. Christ asked to be heard,
2. Peter's vision, 3. The transfiguration, 4. The prayer of the
disciples.

1 And it came to passe, after sixe dayes, that Iesus
tooke Peter, and Iames, and Iohn his brother, & brought
them vp into an high mountaine apart.

2 And was transfigured before them: and
his face did shine as the Sunne, and his clothes
were as white as the light.

3 And behold, there appeared vnto them Mo-
ses, and Elias, talking with him.

4 Then answered Peter, and sayd to Iesus, Mas-
ter, it is good for vs to be here: if thou wilt, let vs
make here three tabernacles, one for thee, and one
for Moses, and one for Elias.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues only, and said to it, Neuer fruit grow on thee henceforward. And anon the figgetree withered.

20 And when his disciples saw it, they marvelled, saying, How soone is the figgetree withered?

21 And Iesus answered and said vnto them, Verily I say vnto you, if ye haue faith, & doubt not, ye shall not only doe that, which I haue done to the figtree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 And whatsoeuer ye shall aske in prayer if ye beleue, ye shall receiue it.

23 ¶ And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, and sayd, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered, and said vnto them, I also wil aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.

25 The baptisme of Iohn, whence was it? from heauen, or of men? Then they reasoned among themselves, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we feare the multitude, for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We can not tell. And he said vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and sayde, Sonne, goe and worke to day in my vineyard.

29 But hee answered, and said, I will not: yee afterward he repented himselfe, and went.

30 Then came herto the second, and said likewise, And he answered, and said, I will, Sir: yet he went not.

31 Whether of them twaine did the wil of the father? They said vnto him, The first. Iesus sayd vnto them, Verily I say vnto you, that the Publicanes and the harlots, goe before you into the kingdome of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleued him not: but the Publicanes and the harlots beleued him, and yet though ye saw it, were not moued with repentance afterward that ye might beleue him.

33 ¶ Heare another parable, There was a certaine householder, which planted a vineyard, and hedged it round about, and made a wine-press therein, and built a tower, and let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Again he sent other seruants, moethen the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselves, This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and flew him.

40 Wherefore the Lorde of the vineyard shall come, what will hee doe to those husbandmen?

41 They said vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, The stone which the builders refused, the same is made the head of the corner?

43 This was the Lords doing, and it is marvellous in our eyes.

44 Therefore I say vnto you, The kingdome of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruits thereof.

45 And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will dash him in pieces.

46 And when the chiefe Priests and Pharises had heard his parables, they perceiued that hee spake of them.

47 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

48 The fruits of the spirit, and not of the flesh, Gal. 5. ¶ Esa. 8.14. to be scattered with the wind, for he useth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and to scatter it also, can doe nothing, but what God will.

CHAP. XXII.

1 The parable of the marriage. 2 The calling of the Gentiles. 3 The wedding garment, faith. 16 Of 1688 tributes. 23 The question with Christ touching the resurrection. 32 God is of the living. 36 The greatest commandment. 39 To love God. 39 To love our neighbour. 42 Iesus reasoneth with the Pharisees touching the Messias.

¶ Then Iesus answered, and spake vnto them againe in parables, saying,

1 The kingdome of heauen is like vnto a certaine King which married his sonne,

2 And sent forth his seruants, to call them that were bidde to the wedding, but they would not come.

3 Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen & mine fattings are killed, and all things are ready: come vnto the marriage.

4 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

5 And the remnant tooke his seruants, and intreated them sharply, and flew them.

6 But when the king heard it, he was wroth, and sent forth his warriours, and destroyed those murderers, and burnt vp their citie.

7 Then said hee to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

8 ¶ Goe ye therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

9 So those seruants went out into the high wayes, and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

10 ¶ Then the king came in, to see the guests.

11 ¶ God doth first call vs, when we thinke nothing of it. ¶ The general calling of the Gospel to all men, but their life is examined, sheweth in. 4 In the small number which come at the calling, there are some cast awayes which doe not not confirme their faith with newnesse of life.

12 ¶ A dreaddfull description of the state of the wicked.

13 ¶ The man that is called, but doth not follow.

14 ¶ The man that is called, but doth not follow.

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and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how camest thou in hither, and hast not on a wedding garment? And he was speechlesse.

13 Then said the King to the seruants, Bind him hand and foot: take him away, and cast him into vtter darkenesse: there shall bee weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 Then went the Pharisees and tooke counsell how they might tangle him in talke.

16 And they sent vnto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest for any man: for thou considerest not the person of men.

17 Tell vs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute money. And they brought him a penie.

20 And hee saide vnto them, Whose is this image and superscription?

21 They saide vnto him, Cefars. Then said he vnto them, Giue therefore to Cesar, the things which are Cefars, & giue vnto God, those things which are Gods.

22 And when they heard it, they maruelled, and left him, and went their way.

23 The same day the Sadducees came to him, (which say that there is no resurrection) and asked him,

24 Saying, Master, Moses said, If a man die, hauing no children, his brother shal marrie his wife by the right of alliance, and raise vp seede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wives, nor wives are bestowed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the multitude heard it, they were attonied at his doctrine.

34 But when the Pharisees had heard

that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus saide to him, Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy mind.

38 This is the first and the great commandment.

39 And the second is like vnto this, Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hangeth the whole Law and the Prophets.

41 While the Pharisees were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, How then doeth Dauid in spirit call him Lord, saying,

44 The Lord saide to my Lord, Sit at my right hand, till I make thine enemies thy footstool?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

CHAP. XXII.

2 How the Scribes teaching the people the Lawe of Moses behaue themselves. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The seruant. 13 To show the kingdom of heauen. 14 To denounce widows houses. 15 A Prophete. 16 To sweate by the Temple. 23 To tye mynt. 25 To close the outside of the cup. 27 Painted sepulchres. 33 Serpents, vipers. 37 The Henne.

Then spake Iesus to the multitude, and to his disciples,

1 Saying, The Scribes and the Pharisees sit in Moses seate.

2 All therefore whatsoever they bid you observe, that observe and doe: but after their workes doe not: for they say, and doe not.

3 For they bind heauie burdens, and grievous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers.

4 All their workes they doe for to bee seene of men: for they make their phylacteries broad, and make long the fringes of their garments,

5 And loue the chiefe place at feastes, and to haue the chiefe seates in the assemblies,

6 And greetings in the markets, and to bee called of men, Rabbi, Rabbi.

thing the Metaphors of the state flourish, which they occupied as teachers of Moses in learning. * Luke 11. 45. after 15. 10. 2 Hypocrites for the most part are most ferre exactors of those things which they themselues chiefly neglect. 3 Hypocrites are ambitious. 4 It was a thread, or ribband of blew silk in the fringe of a corner, the beholding whereof made them to remember the Lawe & ordinance of Gods and therefore was it called a Phylacterie. Mye would say, a keeper, Num. 15. 38. deut. 6. 8 which order the leues afterward as used, as they doe now a dayes, which hang 5 Iohns Gospell about their neckes: as being condemned many yeeres agoe in the Council of Antioch. 6 Word for word, Dauid said, I will say of thine hand which hang at the right hand of thy house of their garments. 7 When assemblies and Councils are gathered together. 8 This word Rab signifies he that is above his fellows, and as good as a number of them: and we may see by the repeating of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were initiated and declared to the world to be wise men.

A scribe, so said Mar. 12. 13. now what a scribe is, see Chap. 24. Deut. 6. 3. Mar. 12. 30. Luke 10. 27. The Hebrews read with their hearts, soul, and strength: and in Mar. 12. 30 and Luke 10. 27. we read with soul, heart, strength and thought. Mar. 12. 27. Rom. 13. 9 gal. 5. 14. James 2. 8. Another man, Christ proueth manifestly that he is Dauids sonne according to the flesh, but otherwise, Dauids Lord and very God. Mar. 12. 35. Luke 20. 41. Of whose stocke or familie: for the Hebrews call a mans posteritie, James. 2. 23. Psal. 110. 1.

a Word for word, Antioch, that is in the place hold the same as though he had had a scribe or an interpreter about his necke. 27 Iohns Gospell. 4 Chap. 2. 13. and 13. 42. and 13. 42. 4 Chap. 11. 16. 5 Marke 12. 13. Luke 10. 27. 6 Iohns Gospell in the words or talke. The Greeks word is a device of those which lawyers lay. 7 They which with words made a new religion patched together of the truth and of the truth religion. 8 Truly and sincerely. 9 These are not men used with any apparitions and outward show. 10 The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre forth as the authorize that God hath ouer vs may remaine due vnto him, and his honour be not diminished. 11 The word Phylacterie signifies a writing and a rule of mens substance, according to the proportion thereof they payed tribute in those places, which were subject to tribute, and it is here taken for the tribute it selfe. 12 Before Chap. 17. 24 there is a mention made of a discharge in more of a part, whereat a discharge is more by the fourth part, than a penny: so that there seemeth to be more in these times places: but they may easily be accorded, since the penny was paid in the Romanes times, according to the proportion they were rated at the drachme was paid of every one to the Temple, which also the Romanes took to themselves, when they had subdued Iudea. 13 Marke 12. 17. Luke 20. 25. om. 13. 7. 6 Christ voucheth the resurrection of the flesh against the Sadduces. * Mar. 12. 18. Luke 14. 27. Acts 23. 8. * Deut. 25. 5. Under which name are cleaue not also comprehended, but yet as touching the familie and name of a man, because the first daughter was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Iohns understood. 11 He said not that they shall be without bodies, for then they should not be men any more, but they shall be as Angels, for they shall neither marrie nor be married. 12 Exodus 3. 6. Mar. 12. 27. * Marke 12. 28. 7 The Gospel doeth not abolish the precepts of the Law, but doth rather confirme them.

1. *Disloyal*, and it is certain that Christ backs in the apostle's language
 is secured, which is a surety to our souls. — *King's*
 1641: 134. — *17* *between the Gods there; there is a great*
 2. *Hypocrites* are careful in trifles, and neglect the great
 3. *Like a King*. — *Peace* is a sign of a peaceful
 4. *careful of our souls*, and that we may they really con-

was promised for the saving of this people, so was he also carefull
that the promise was made to Abraham.

9. + Then shall they deliuer you vp to be af-
flicted

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3 The foolish took their lampes, but took no oyle with them.

4 But the wise took oyle in their vessels with their lampes.

Now while the bridegrome came, all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegrome cometh: goe out to meet him.

7 Then all those virgins arose and trimmed their lampes.

8 And the foolish said to his wife, Give vs of your oyle, for our lampes are out.

9 But the wise answered, saying, Not so, lest there will not be enough for vs and you: but goe ye rather to them that sell, & buy for your selues.

10 And while they went to buy, the bridegrome came, and they that were ready, went in with him to the wedding: and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

13 Which therefore for ye know neither the day, nor the houre, when the Sonne of man will come.

14 ¶ For the kingdom of heauen is like a man that goeth into a strange country, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue five talents; and to another two, and to another one, to euery man after his owne abilitie, and straightway went from home.

16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged in the earth, & hid his masters money.

19 But after a long season the master of those seruants came, and reckoned with them.

20 Then came he that had receiued five talents, and brought the other five talents, saying, Master, thou deliueredst vnto me five talents: behold, I haue gained with them other five talents.

21 Then his master said vnto him, It is well donee good seruant, and faithful, Thou hast bene faithful in little, I will make thee ruler over much: enter into my masters ioy.

22 Also he that had receiued two talents, came, and said, Master, thou deliueredst vnto me two talents: behold, I haue gained two other talents more.

23 His master said vnto him, It is well donee good seruant, and faithful, Thou hast bene faithful in little, I will make thee ruler over much: enter into my masters ioy.

24 Then hee that had receiued the one talent, came, and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou sowedst not:

25 I was therefore afraid, and went, & hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said vnto him, Thou evil seruant, and slothfull, thou knowest that I reape where I sowed not, and gather where I sowed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my coming should I haue receaued mine owne with vantage.

28 Take therefore the talent from him, and

give it vnto him which hath ten talents.

29 ¶ For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that hee hath shall be taken away.

30 Cast therefore that vnprofitable seruant into vtter darkness: there shall be weeping and gnashing of teeth.

31 ¶ And when the sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another as a shepheard separateth the sheepe from the goates.

33 And hee shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the king say to them on his right hand, Come ye blessed of my Father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 ¶ For I was an hungred, and ye gaue mee meate: I thirsted, and ye gaue mee drinke: I was a stranger, and ye tooke me in vnto you.

36 I was naked, and ye clothed mee: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when saw we thee a stranger, & tooke thee in vnto vs? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the King shall answer, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say to them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye tooke me not in vnto you: I was naked, and ye clothed mee not: sicke, and in prison, and visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answer them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall goe into everlasting paine, and the righteous into life eternall.

CHAP. XXVI

¶ The council mis of the Priests against Christ. & the prayer answered. 15. Judas Iscariot him. 26. The institution of the Supper. 28. and 30. Peters deniell. Christ's heauen. 47. Hee betrayed with a kisse. 49. Hee led to Caiaphas. 54. Accusation against him. 57. Hee led to Pilate. 63. Hee was scourged. 66. Hee was crucified. 67. Hee was buried.

And it came to passe when Iesus had finished all these sayings, hee said vnto his disciples,

¶ Ye know that after two dayes is the Passouer, and the Sonne of man shall be deliuered to be crucified.

¶ Then assembled together these Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

¶ They sought the time that Christ should be crucified.

¶ Chap. 13. 13. marks 4. 25. Luke 8. 18. and 19. 26.

¶ Chap. 2. 12. and 22. 13.

¶ A liuely setting forth of the cur- lastiug iudgement which is to come.

¶ Blessed and happy, upon whom my Father hath most abundantly be- flowed his benefit. ¶ 6. 41. 58. 7. 11. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ezech. 7. 39.

¶ Psal. 68. Chap. 7. 23. Luke 13. 27.

¶ Dan. 12. 1. John. 5. 29.

¶ Marke 14. 7. Luke 22. 1.

¶ 1 Christ witnesseth by his voluntarie going to death, that he will make full satisfaction for the sinne of Adam by his obedience. 2 God himselfe, and not men, ap-

¶ John 11. 47.

4 And

in They compelled
Simon to beare his
burdenſome croſſe,
whereby is appea-
red, that Jeſus was
ſo ſore handled be-
fore; that he fainteth
by the way, and can
not able to beare his
croſſe ſhadow: for
Iohn writeth that
he ſaid beare the
croſſe, ſo was, at the
beginning.

✠ Marke 15. 11.
Ioh 19. 17.

6 He is led out of
the citie that we
may be brought

into the heavenly
kingdom.

7 Christ found
no comfort any
where there in him

we might be filled
with all comfort.

8 Hee is made a
curse, that in him
may be able to

he is spoiled of his garments that were

might be enriched
by his nakedness.

7. 1/24.33.18.
 make 15.14.
 9. He is propenn-

ced the true Mes-
sias, even of them

of whom he is re-
 licted.

then to judge the world, when after

the judgement he
hung between two
sheep.

11 To make full satisfaction boys

Christ suffers and
our computers, too.

only the ornaments
of the body, but
also the more

rible torments of
the mind.

2. 1968 1.19
 3. 1969 1.12.90
 4. 1970 1.12.90

the figure Synecdoche, for there was

but one of them
that did resemble him.

13 Heauen it leife
is darkned for ve-
ry horrong. & Iefus

crieth out frō the
depth of hell, & in

the mean while
he is mocked.
* *Plat* 328.

o To wit, in this
misery: and the

crying out is proper
to his humanity,

ding was void of
fame, but yet felt the

we are of God, which
is due to our sinners.

Elizabethe, was for
many of under 18.

repeated those words
found. * P[er] 1. 9. 170

...Which divi-

and the graves did on
and the restoration of

in the following.

10

¶ Mat. 3. 4.
 ¶ L. Mat. 11. 32.
 ¶ Mat. 3. 11. Luke
 3. 16. John 1. 6.
 Acts 1. 5. and 1. 4. &
 11. 16. and 1. 9. 4.
 3. John and all mi-
 nisters call their
 eyes vpon Christ
 the Lord.
 ¶ The Euaungyl
 his meaning was to
 expresse the condi-
 tion of the bap-
 tism.
 ¶ He sheweth that
 all the force of bap-
 tisme proceedeth
 from Christ, who
 baptizeth with his
 ¶ Mat. 3. 13. Luke
 3. 21. John 1. 33.
 ¶ The water with which
 we are baptized is
 the water of the
 word.

11. Then there was a voyce from heaven, saying, Thou art my beloued Sonne, in whom I am well pleased.

12. And immediatly the Spirit driueth him into the wilderness.

13. And hee was there in the wilderness fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14. ¶ Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God.

15. And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospel.

16. ¶ And as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea, (for they were fishers.)

17. Then Iesus said vnto them, Follow me, and I will make you to be fishers of men.

18. And straightway they forsooke their nets and followed him.

19. And when hee had gone a little further thence, hee saw Iames the sonne of Zebedee, and Iohn his brother, as they were in the ship, mending their nets.

20. And anon hee called them: and they left their father Zebedee in the ship with his hired seruants, and went their way after him.

21. ¶ So they entered into Capernaum: and straightway on the Sabbath day hee entered into the Synagogue, and taught.

22. And they were astonied at his doctrine, for he taught them as one that had authoritie, and not as the Scribes.

23. ¶ And there was in their Synagogue a man in whom was an vnclene spirit, and hee cried out,

24. Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, euen that holy One of God.

25. And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26. And the vnclene spirit tare him, and cried with a loud voyce, and came out of him.

27. And they were all amazed, so that they demanded one of another, saying, What thing is this? what new doctrine is this? for hee commandeth euen the foule spirits with authoritie, and they obey him.

28. And immediatly his fame spread abroad throughout all the region bordering on Galilee.

29. ¶ And as soon as they were come out of the Synagogue, they entered into the house of Simon and Andrew, with Iames and Iohn.

30. And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31. And hee came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32. And when euen was come, at what time the Sonne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33. And the whole city was gathered together at the doore.

34. And hee healed many that were sicke of diuers diseases: and hee cast out many deuils, and suffered not the deuils to say that they knew him.

35. And in the morning very early before day, Iesus arose and went out into a solitary place, and

there prayed.

36. And Simon, and they that were with him, followed carefully after him.

37. And when they had found him, they sayd vnto him, All men seeke for thee.

38. Then he said vnto them, Let vs go into the next townes, that I may preach there also: for I came out for that purpose.

39. And hee preached in their Synagogues, throughout all Galilee, and cast the deuils out.

40. ¶ And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayd to him, If thou wilt, thou canst make mee cleane.

41. And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will be thou cleane.

42. And as soone as he had spoken immediatly the leprosie departed from him, and he was made cleane.

43. And after he had giuen him a straight commandement, he sent him away forthwith,

44. And sayd vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the Priest, and offer for thy cleansing those things which Moyses commanded, for a testimoniall vnto them.

45. But when hee was departed, he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3. and 4. One sicke of the palsey, having his flower forgotten him, is braided. 10. Matthew called. 19. Fastings and afflictions were forbidden. 23. The Disciples plaide the carers of cornes. 26. The shewbread.

After a few dayes, he entered into Capernaum againe, and it was noyfed that he was in the house.

2. And anon many gathered together, inso-much, that the places about the doore could not receive any more: and he preached the word vnto them.

3. And there came vnto him, that brought one sicke of the palsey, borne of foure men.

4. And because they could not come neere vnto him for multitude, they vncouered the rooffe of the house where hee was: and when they had broken it open, they let downe the bed, where in the sicke of the palsey lay.

5. Now when Iesus saw their faith, he sayd to the sicke of the palsey, Sonne, thy finnes are forgiven thee.

6. And there were certaine of the Scribes sitting there, and reasoning in their hearts,

7. Why doeth this man speake such blasphemies? who can forgive finnes, but God onely?

8. And immediatly, when Iesus perceiued in his spirit, that thus they reasoned with themselves, he sayd vnto them, Why reason yee these things in your hearts?

9. Whether is it easier to say to the sicke of the palsey, Thy finnes are forgiven thee? or to say, Arise, and take vp thy bed, and walke?

10. But that ye may know, that the Sonne of man hath authoritie in earth to forgive finnes, he sayd vnto the sicke of the palsey,

11. I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine owne house.

12. And by and by hee arose, and tooke vp his bed,

1. Vnto them which were in caitie.

4. Math. 8. 2. Luke 5. 12.

12. By healing the leprous, he sheweth that he came for this cause, to wipe out the finnes of the world with his touching.

13. He witnesseth that hee was not moued with ambition, but with the onely desire of his Fathers glory, and loue toward poore sinners. All the posterity of Adam might iudge of a leper. Luke 5. 1. 2.

14. Mar. 9. 1. 2. 15. Christ sheweth by healing this man, which was sicke of the palsey, that men recover in him through faith onely all their strength which they haue lost.

16. In the house where hee was to remaine: for his chiefe Capernaum so dwell in, and left Nazareth.

17. Neither the booke nor the marie was able to hold them. They brake up the upper part of the house, which was plaine, & hee downe the man that was sicke of the palsey into the lower part where Christ preached, for they could not otherwise come into his sight.

18. The word significeth the worst kind of bed, whereupon men use to lay downe themselves as mountaine, or such other things to refresh themselves we call a couch.

19. In their mindes, disposing upon the matter of his sayings.

20. Job 14. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ Verily I say vnto you, all finnes shall bee forgiven vnto the children of men, and blasphemies wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost, shal neuer haue forgiveness, but is culpable of eternall damnation.

30 ¶ Because they said, Hee had an vncleane spirit.

31 ¶ Then came his brethren and mother and stood without, and sent vnto him, and called him.

32 And the people fate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 ¶ And he looked round about on them, which fate in compasse about him, and said, Behold my mother and my brethren.

35 For whosoeuer doth the will of God, he is my brother, and my sister, and mother.

CHAP. IIIII.

¶ The parable of the sower. 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that sowed, & them that sowe. 31 The graine of mustard seed. 38 Christ sleepeth in the ship.

And hee began againe to teach by the sea-side, and there gathered vnto him a great multitude, so that he entred into a ship, and fate in the sea, and all the people was by the sea side on the land.

1 And he taught them many things in parables, and said vnto them in his doctrine.

2 ¶ Hearken: Behold, there went out a sower to sow.

3 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

4 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

5 But as soone as the Sunne was vp, it was burnt vp, and because it had not root, it withered away.

6 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

7 And some fell in good ground, and did yeele fruite that sprung vp, and it grewe, and it brought forth, some thirtie fold, some sixtie fold, and some an hundred fold.

8 Then he sayd vnto them, He that hath eares to heare, let him heare.

9 And when hee was alone, they that were about him with the twelue, asked him of the parable.

10 And he said vnto them, To you it is given to know the mystery of the kingdome of God: but vnto them that are without, all things bee done in parables,

11 ¶ That they seeing, may see, and not discernie: and they hearing, may heare, and not vnderstand. least at any time they should turne, and their finnes should be forgiven them.

12 ¶ Again he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

13 The sower soweth the word.

14 And they are they that receive the seede by the wayeside, in whom the word is sown:

but when they haue heard it, Satan commeth immediately, and takeh away the word that was sown in their hearts.

16 And likewise they that receive the seede in stony ground, are they which when they haue heard the word, straightwayes receive it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receive the seede among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull

20 But they that haue receiued seede in good ground, are they that heare the word, and receive it, and bring forth fruite: one corne thirtie, an other sixtie, and some an hundred.

21 ¶ Also hee sayd vnto them, ¶ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlestick?

22 ¶ For there is nothing hid that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 ¶ And he sayd vnto them, Take heed what ye heare. ¶ With what measure you mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ¶ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 ¶ Also he sayd, So is the kingdome of God, as if a man should cast seed into the ground, 27 And it should sleepe, and rise vp night and day, and the seede should spring and grow vp, hee not knowing how.

28 For the earth bringeth forth fruit of it selfe, first the blade, then the eares, after that full cometh in the eares.

29 And as soone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ He sayd moreover, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seede, which when it is sown in the earth, is the least of all seedes that be in the earth:

32 But after that it is sown, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the fowles of the heauen may build vnder the shadow of it.

33 And with many such parables he preached the word vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but he expounded all things to his disciples apart.

35 ¶ Nowe the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side

36 And they left the multitude, and tooke him as he was in the shippe, and there were also with him other little ships.

37 ¶ And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And hee was in the sterne asleepe on a pillow:

f Which pertaine to this life.

¶ 1. Tim. 6. 17.

2. Although the light of the Gospell be secreted of the world, yet it ought to be lighted, it is wele for no other cause the this; that the wickednesse of the world might be made manifest.

¶ Mat. 5. 15. Luke 8. 16 and 17. 33.

¶ Mat. 13. 35.

¶ Luke 8. 17 and 18.

3. The more liberally that we communicate such gifts as God hath giuen vs with our brethren, the more bountifull wil God be toward vs.

¶ Mat. 7. 12.

¶ Luke 6. 38.

¶ Mat. 13. 12.

¶ Mat. 5. 15. Luke 8. 18 and 19. 36.

4. The Lord loweth and respecteth alter a manner vnknown to men.

¶ 2. Cor. 11. 19.

5. That is, when he hath done some good, should passe the same both day and night, without doubting, so that the seede would spring which groweth both by day and night.

6. That is, the part of the ministers, to labour the ground with all diligence, and commenda the success to God, for that his mightie working whereby the seede commeth to blade and ear, is secret, and only known by the fruits.

7. By a certain power which moueth it selfe.

¶ Mat. 13. 31.

¶ Luke 13. 18.

8. God farre otherwise then menwise, beginneth with the least and endeth with the greatest.

¶ Mat. 13. 34.

9. According to the capacite of the hearers.

10. Word for word, Loosed, as you would say, read them the hard riddles.

¶ Mat. 8. 23.

11. They that faile with Christ, although he seeme to sleepe neuer so soundly when they are in danger, yet they are preferred of him in time conuenient, being awaked.

low: and they awoke him, and said to him, Master, carest thou not that we perish?

39 And hee arose vp, and rebuked the winde, and sayde vnto the sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he sayd vnto them, ^m Why are ye so fearefull? how is it that ye haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him!

CHAP. V.

¹ One possessed is healed. ⁷ The 4. mill acknowledgeth Christ. ⁹ A Legion of devils ¹³ entred into swine. ²² Iairus daughter. ²⁵ A woman healed of a bloody issue. ²⁶ Physicians. ³⁴ Faith. ³⁹ Sleep.

And ¹ they came ouer to the other side of the sea into the country of the ^a Gadarens.

2 And when he was come out of the shippe, there met him incontinently out of the graues, a man ^b which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could bind him, no nor with chaines:

4 Because that when hee was often bound with fetters and chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and strooke himselfe with stones.

6 And when he saw Iesus as farre off, he ranne, and worshipped him,

7 And cryed with a loud voyce, and sayde, What haue I to doe with thee, Iesus the Sonne of the most High God? I ^c will that thou sweare to me by God, that thou torment me not.

8 (For he sayde vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name is Legion: for wee are many.

10 And hee ^c prayed him instantly, that hee would not send them away out of the country.

11 Now there was there in the ^e mountaines a great heard of swine feeding.

12 And all the devils besought him saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out and entred into the swine, and the heard ranne headlong from the high banke into the ^f sea, (and there were about two thousand swine) and they were choked vp in the sea.

14 And the swineheards fled, and told it in the citie, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right mind: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when he was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and shewe them what great things the Lorde hath done vnto thee, and how hee hath had

compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and he was nere vnto the sea.

22 ¶ And behold, there came one of the rulers of the Synagogue, whose name was Iairus, and when he saw him, he fell downe at his feete.

23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 ¶ And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many Physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the prease behind, and touched his garment.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried vp, and she felt in her body, that shee was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the prease, and said, Who hath touched my clothes?

31 And his disciples sayd vnto him, Thou seeest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, and tolde him the whole truth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certaine which sayd, Thy daughter is dead: why diseatest thou the master any further?

36 ¶ As soone as Iesus heard that word spoken, he sayd vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to follow him saue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue, & saw the tumult, and them that wept and wailed greatly.

39 And he went in, and sayd vnto them, Why make ye this trouble, and weepe? the child is now dead, but sleepe.

40 ¶ And they laughed him to scorne: but hee put them all out, and tooke the father, and the mother of the child, and them ^h that were with him, and entred in where the child lay,

41 And tooke the child by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise.

42 And straightway the mayden arose, and walked: for she was of the age of twelue yeeres, and they were astonished out of measure.

¶ Matth. 9. 18.

¶ Luke 8. 41.

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¶ Luke 4. 24.

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¶ ¶ Matth. 9. 33.

¶ Luke 13. 33.

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43 And he charged them straitly that no man should knowe of it, and commaunded to giue her meate.

CHAP. VI.

3 Christ preaching in his country, his owne outcome him. 4 The vnbellest of the Nazarenes. 7 The Apostles are sent. 13 They cast out deuils & they anoynt the sicke with oyle. 14 Herodes opinion of Christ. 18 The cause of Iohns imprisonment. 23 Drowning. 27 Iohn beheaded. 29 Buried. 30 The Apostles retaine from preaching. 34 Christ teacheth in the desert. 37 Hee feedeth the people with fift loaves. 48 The Apostles are troubled on the sea. 56 The sicke that touch Christes garment, are healed.

And ϕ he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and sayd, From whence hath this man these things? and what wisdom is this that is giuen vnto him, that euen such great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A ϕ Prophet is not without honour, but in his owne country, and among his owne kinred, and in his owne house.

5 And hee d could there doe no great works, saue that he laid his hands vpon a few sicke folkes, and healed them.

6 And hee maruelled at their vnbelife, and went about by the townes on euery side, teaching.

7 ϕ And hee called vnto him the twelue, and began to send them forth two and two, and gaue them power ouer vncleane spirits.

8 And commaunded them that they should take nothing for their iourney, saue a staffe onely: neither scrip, neither bread, neither monie in their girdles:

9 But that they should be shod with ϕ sandals, and that they should not put on ϕ two coats.

10 And hee sayd vnto them, Wheresoeuer yee shall enter into an house, ϕ there abide till ye depart thence.

11 ϕ And whosoever shall not receiue you, nor heare you, when ye depart thence, ϕ shake off the dust that is vnder your feet, for a witnesse vnto them. Verely I say vnto you, It shall be easier for Sodome or Gomorraha at the day of Iudgement, then for that citie.

12 ϕ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they ϕ anointed many that were sicke, with oyle, and healed them.

14 ϕ Then King Herod heard of him, (for his Name was made manifest) and said, Iohn Baptist is risen againe from the dead, and therefore great works are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of those Prophets.

16 ϕ So when Herod heard, he said, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, & bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, ϕ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias ϕ laid wait against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him; and when he heard him, he did many things, and heard him ϕ gladly.

21 But the time being conuenient, when Herod on his birthday made a banquet to his princes and captaines, and chiefe estates of Galile:

22 And the daughter ϕ of the same Herodias came in, and danced, and pleased Herod, and them that fate at table together, the King said vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And hee swaie vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.

24 ϕ So she went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the King, and asked, saying, I would that thou shouldst giue me euen now in a charger the head of Iohn Baptist.

26 Then the King was very fory: yet for his othes sake, and for their sakes which fate at table with him, he would not refuse her.

27 And immediatly the King sent the ϕ hangman, and gaue charge that his head should bee brought in. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put in a tombe.

30 ϕ And the Apostles gathered themselues together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 ϕ And he said vnto them, Come yee apart into the wilderness, and rest a while: for there were many comers and goers, that they had no leasure to eat.

32 ϕ So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran afoot thither out of all cities, and came thither before them, and assembled vnto him.

34 ϕ Then Iesus went out, & saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: ϕ and he began to teach them many things.

35 ϕ And when the day was now farre spent, his disciples came to him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the country and townes about, and buy them bread: for they haue nothing to eat.

37 But he answered, and said vnto them, Giue ye them to eat. And they said vnto him, Shal we goe and buy two hundredren peniworth of bread, and giue them to eat?

ϕ Luke 9. 19. I Commaunded to be beheaded.

ϕ Lewis. 18. 18. and 20. 21.

ϕ He sought all means to doe him hurt.

ϕ The tyrant was very well content to heare sentence pronounced against him, but the seed fell vpon stony places.

ϕ Which the same Herodias had not by Herodes. Antipater, but by Philip, and Iosephus calleth her Salome.

ϕ Matt. 14. 8. For I would not to sinne against mine own.

ϕ The word signifieth one that carrieth a dart, and the Kings guard was so called because they did beare darts.

ϕ Luke 9. 10.

ϕ Such as follow Christ shall want nothing, no more in the wilderness, but shall haue abundance. And how wicked a thing is it, not to looke for this transitorie life at his hauds, who giueth euermusting life.

ϕ Matt. 14. 13. Luke 9. 10.

ϕ Matt. 9. 28. and 14. 14.

ϕ Luke 9. 11.

ϕ Matt. 14. 15.

ϕ This is a kinde of demand and wondering, not without a priue mocke, which men do commonly vs, when beginning to be in a faine, they denie to doe a thing.

ϕ Which is about running a race, which is five pound.

ϕ Matt. 13. 54. Luke 4. 16.

ϕ The faithlesse world doth no whit at all diminish the vertue of Christ, but wittingly and willingly depriveth it selfe of the efficacy of it, being offered vnto them.

ϕ The word signifieth power, or vertue, whereby are meant those wonderful works that Christ did, which shewed and set forth the nature and power of his Godhead to all the world, Matt. 12. 28.

ϕ After the manner of the Sermon, who by brethren and sisters, vnderstand all their liues.

ϕ Matt. 13. 57. Luke 4. 24.

ϕ Not onely that both their honour which of right is due to him taken from him, but in all euil humors, and misperceptions.

ϕ That is, he would not that we should haue faith of his will, because the works of God.

ϕ Matt. 9. 13. Luke 11. 33.

ϕ Chap. 3. 14. Matt. 10. 1.

ϕ Luke 9. 1.

ϕ The disciples are prepared to that general Apostolicke by a peculiar sending forth.

ϕ Faithfull Pa- thers ought not to haue their minds set, nor not on things that are necessary for this life, if they may see an hindrance vnto them, be it neuer so little.

ϕ That is, they should take no change of garments with them, that they might be lighter for this iourney, and make more expedient way.

ϕ That is, change not your liues in this short iourney.

ϕ Matt. 10. 14. Luke 9. 5.

ϕ The Lord is a most severe reuenger of his seruants.

ϕ Matt. 13. 51. and 18. 6.

ϕ John 5. 14.

ϕ That oyle was a token and a signe of the marvellous vertue, and that the gift of healing ceased a good while since, the ceremony which yet remained of Iohn, is no purpose.

ϕ Matt. 14. 1. Luke 9. 7.

ϕ The Gospel confirmeth the godly, and reueth the wicked.

ϕ The word signifieth Power, whereby is meant the power of working miracles.

ϕ Of the old Propheci.

And from thence he went, and came into the borders of Tyre and Sidon, and entered into an house, and would that no man should have known: but he could not be hid.

For a certain woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feet.

And the woman was a Greek, a Syrian by nation, and she besought him that hee would cast out the deuill out of her daughter.

But Iesus sayde vnto her, Let the children first be fedde, for it is not good to take the childrens bread, and to cast it vnto the whelpes.

Then she answered, and sayde vnto him, Truth, Lord: yet in deed the whelpes eate vnder the table of the childrens crummes.

Then he said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

And when she was come home to her house, she found the deuill departed, & her daughter lying on the bed.

And he departed againe from the coasts of Tyre and Sidon, and came vnto the sea of Galilee, through the middes of the coastes of Decapolis.

And they brought vnto him one that was deafe and stumbled in his speech, and prayed him to put his hand vpon him.

Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

And looking vp to heauen, hee sighed, and sayd vnto him, Ephthata, that is, Be opened.

And straightway his eares were opened, and the string of his tongue was loosed, and hee spake plaine.

And he commanded them that they should tell no man: but howe much fouer hee forbade them, the more a great deale they published it.

And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaffe to heare, and the dumbe to speake.

CHAP. VIII.

The miracles of the seuen loaves. 1. The Iewes Iohannes. 2. To be ware of the leaues of the Pharisees. 3. A blind man healed. 4. The peoples iudgements of Christ. 5. The A. g. 6. The peoples iudgements of Christ. 7. The A. g. 8. The peoples iudgements of Christ. 9. The A. g. 10. The peoples iudgements of Christ. 11. The A. g. 12. The peoples iudgements of Christ. 13. The A. g. 14. The peoples iudgements of Christ. 15. The A. g. 16. The peoples iudgements of Christ. 17. The A. g. 18. The peoples iudgements of Christ. 19. The A. g. 20. The peoples iudgements of Christ. 21. The A. g. 22. The peoples iudgements of Christ. 23. The A. g. 24. The peoples iudgements of Christ. 25. The A. g. 26. The peoples iudgements of Christ. 27. The A. g. 28. The peoples iudgements of Christ. 29. The A. g. 30. The peoples iudgements of Christ. 31. The A. g. 32. The peoples iudgements of Christ. 33. The A. g. 34. The peoples iudgements of Christ. 35. The A. g. 36. The peoples iudgements of Christ. 37. The A. g. 38. The peoples iudgements of Christ. 39. The A. g. 40. The peoples iudgements of Christ. 41. The A. g. 42. The peoples iudgements of Christ. 43. The A. g. 44. The peoples iudgements of Christ. 45. The A. g. 46. The peoples iudgements of Christ. 47. The A. g. 48. The peoples iudgements of Christ. 49. The A. g. 50. The peoples iudgements of Christ. 51. The A. g. 52. The peoples iudgements of Christ. 53. The A. g. 54. The peoples iudgements of Christ. 55. The A. g. 56. The peoples iudgements of Christ. 57. The A. g. 58. The peoples iudgements of Christ. 59. The A. g. 60. The peoples iudgements of Christ. 61. The A. g. 62. The peoples iudgements of Christ. 63. The A. g. 64. The peoples iudgements of Christ. 65. The A. g. 66. The peoples iudgements of Christ. 67. The A. g. 68. The peoples iudgements of Christ. 69. The A. g. 70. The peoples iudgements of Christ. 71. The A. g. 72. The peoples iudgements of Christ. 73. The A. g. 74. The peoples iudgements of Christ. 75. The A. g. 76. The peoples iudgements of Christ. 77. The A. g. 78. The peoples iudgements of Christ. 79. The A. g. 80. The peoples iudgements of Christ. 81. The A. g. 82. The peoples iudgements of Christ. 83. The A. g. 84. The peoples iudgements of Christ. 85. The A. g. 86. The peoples iudgements of Christ. 87. The A. g. 88. The peoples iudgements of Christ. 89. The A. g. 90. The peoples iudgements of Christ. 91. The A. g. 92. The peoples iudgements of Christ. 93. The A. g. 94. The peoples iudgements of Christ. 95. The A. g. 96. The peoples iudgements of Christ. 97. The A. g. 98. The peoples iudgements of Christ. 99. The A. g. 100. The peoples iudgements of Christ.

In those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and said vnto them,

I haue compassion on the multitude, because they haue now continued with mee three dayes, and haue nothing to eate.

And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

Then his disciples answered him, Whence can a man satysfie these with bread here in the wilderness?

And hee asked them, How many loaves haue ye? And they said Seuen.

Then hee commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

They had also a few small fishes, and when he had giuen thanks, he commanded them also to be set before them.

So they did, and were filled, and they took vp of the broken meat that was left, seuen baskets full.

And they that had eaten were about foure thousand, so he sent them away.

And anon he entered into a ship with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

Then hee sighed deeply in his spirit, and sayd, Why doeth this generation seeke a signe? Verily I say vnto you, a signe shall not be giuen vnto this generation.

So he left them, and went into the ship againe, and departed to the other side.

And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

And he charged them, saying, Take heede and beware of the leauen of the Pharisees, and of the leauen of Herod.

And they reasoned among themselves, saying, It is because we haue no bread.

And when Iesus knew it, he said vnto them, Why reason you thus, because yee haue no bread? perceiue ye not yet, neither vnderstand? haue yee your hearts yet hardened?

Hue ye eyes, and see not? and haue yee eares, and heare not? and doe ye not remember?

When I brake the fise loaves among fise thousand, how many baskets full of broken meat tooke ye vp? They said vnto him, Twelue.

And when I brake seuen among foure thousand, how many baskets of the leauings of broken meat tooke yee vp? And they sayd, Seuen.

Then he sayd vnto them, How is it that ye vnderstand not?

And hee came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

Then he tooke the blind by the hand, and led him out of the towne, and spat in his eyes, and put his hands vpon him, and asked him, if he saw ought.

And he looked vp, and said, I see men: for I see them walking like trees.

After that, hee put his hands againe vpon his eyes, and made him looke againe. And hee was restored to his sight, & saw euery man as farre off clearly.

And he sent him home to his house, saying, Neither go into the towne, nor tell it to any in the towne.

And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

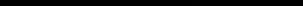
And they answered, Some say, Iohn Baptist: and some Elias: and some, one of the Prophets.

And he said vnto them, But whom say yee that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

And he sharply charged them, that concerning him they should tell no man.

He commanded him againe, so iris in d. m. he could see with or no. Christ will not haue his miracles to be separated from his doctrine. Many praise Christ, which yet notwithstanding spoile him of his praise. Christ hath appointed his time to the preaching of the Gospel: and therefore here deferreth it too more commodious time, least hee denia should rather hinder then further the mystery of his coming.

...the resurrection
touching Elias
dead, of that his son



2 Christ's incarnation. 7 Christ must be heard. 11 Of Elias and John Baptist. 14 The possessed is healed. 17 Faith can do all things. 21 Christ foretells his death. 23 Who is greatest among the Apostles. 26 Christ takes a child in his arms. 28 Teaching in Salt Lake.

100

about 12 miles from
about 12 miles from

...the ...
...the ...
...the ...

same shall be left of all, and servants vnto all.

36 And he tooke a little child, and set him in the midst of them, & tooke him in his armes, and said vnto them,

37 Whosoever shall receiue one of such little children in my Name, receiue me: and whosoever receiue me, receiue me: mee, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, wee sawe one casting out devils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ¶ And whosoever shall offende one of these little ones, that beleene in me, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast in the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to go into hell, into the fire that neuer shall be quenched.

44 ¶ Where their worme dieth not, and the fire neuer goeth out.

45 Likewise if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee cast into hell, into the fire that neuer shall be quenched.

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.

48 Where their worme dieth not, and the fire neuer goeth out.

49 ¶ For every man shall be salted with fire: and every sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vnfauery, wherewith shall it be seasoned? haue salt in your selues, and haue peace one with another.

CHAP. X.

9 The wife truly fornication, is to be put away. 10 Little children are brought to Christ. 11 A rich man asketh Iesus how he may possesse eternall life. 12 The Apostles forsake all things for Christs sake. 13 Christ foretelleth his death. 14 Zedekiah his iourneys request. 15 Linda Baranum healed.

And hee arose from thence, and went into the coastes of Iudea by the farr side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But he that made them at first, made a good prouise for the winers against the fallowen of their buildings.

6 But at the beginning of the creation God made them male and female:

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife:

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ¶ Whosoever shall put away his wife & marry another, committeth adulterie against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus saw it, hee was displeased, and saide to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdome of God as a little child, he shall not enter therein.

16 And he tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said to him, Why callest thou mee good? there is none good but one, euen God.

19 Thou knowest the commandments, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt honour him. Honour thy father and mother.

20 Then he answered, & said to him, Master, all these things I haue obserued from my youth.

21 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heaven, and come, followe mee, and take vp the crosse.

22 But he was sad at that saying, and went away sorrowfull: for he had great possessions.

23 And Iesus looked round about, and sayde vnto his disciples, How hardly do they that haue riches, enter into the kingdome of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and saide vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camell to goe through the eye of an needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselves, Who then can be saved?

27 But Iesus looked vpon them, and sayd, With men it is vnpossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say vnto him, Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospels

30 But he shall receiue an hundred fold, now

Gen. 1. 27. Math. 19. 4. Gen. 2. 24. Lev. 20. 10. Eph. 5. 31.

1 Cor. 7. 10.

Math. 5. 31. and 19. 9. Luke 16. 18.

1 Cor. 7. 10.

Math. 19. 13. Luke 18. 15.

God of his goodness comprehendeth in the covenant not onely the fathers, but the children also, and therefore hee blesteth them.

3 We must in malice become children, if wee will enter into the kingdome of heaven.

4 Two things are chiefly to bee eschewed of them which earnestly seek eternall life, that is to say, an opinion of their merites or desertings, which is not onely vaderstood, but condemned by the due consideration of the Law; and the love of riches, which turneth aside many from that road whereto they ran with a good conscience.

5 Math. 19. 16. Luke 18. 18.

Exod. 20. 15.

1 Cor. 7. 10.

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1 Cor. 7. 10.

1 Cor. 7. 10.

at this present houses & brethren and mothers and children, and in the world to come, for all life.

31. But many that are built shall be left, and the last first.

32. And they were in the way going up to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus took the twelve again, and began to tell them what things should come vnto him.

33. Saying, Beholde, we goe up to Hierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34. And they shall mocke him, and scourge him, and spye vpon him, & kill him: but the third day he shall rise againe.

35. ¶ Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldst doe for vs that we desire.

36. And he said vnto them, What would ye I should doe for you?

37. And they said vnto him, Grant vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38. But Iesus said vnto them, Yee knowe not what ye aske. Can ye drinke of the cup that I shall drinke of, & be baptized with the baptisme that I shall be baptized with?

39. And they said vnto him, We can. But Iesus said vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40. But to sit at my right hand and at my left, is not mine to giue, but it shall be giuen to them for whom it is prepared.

41. And when the ten heard that, they began to disdaigne at Iames and Iohn.

42. But Iesus called them vnto him, and said to them, ¶ Ye knowe that they which are princes among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them.

43. But it shall not be so among you, but whosoever will be great among you, shall be your seruant.

44. And whosoever will be chiefe of you, shall be the seruant of all.

45. For the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

46. ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side, begging.

47. And when hee heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of Dauid, haue mercie on me.

48. And many rebuked him, because he should hold his peace: but he cried much more, O Sonne of Dauid, haue mercie on me.

49. Then Iesus stood still, and commanded him to be called: & they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50. So he threw away his cloke, and rose, and came to Iesus.

51. And Iesus answered, & said vnto him, What wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, I desire to see thee fight.

52. Then Iesus said vnto him, Go thy way: thy faith hath saved thee. And by and by hee received his sight, and followed Iesus in the way.

CHAP. XI.

1. Christ cometh into Hierusalem riding on an asse. 13. The figges tree is curst. 15. Sellers and buyers are cast out of the Temple. 22. The force of faith. 24. Faith in prayer. 25. The brother of Iesus shall be pardoned. 27. The Priestes aske by what authority hee doth these things that hee did. 30. Wherewith Iesus baptiseth man.

¶ And when they came neere to Hierusalem, vnto Bethphage and Bethania vnto the mount of Olives, he sent forth two of his disciples,

2. And said vnto them, Goe your wayes into that towne that is ouer against you, and as soon as ye shall enter into it, ye shall finde a colt tied by the doore without, in a place where two wayes meet, and they loosed him.

3. Then certaine of them that stood there, said vnto them, What doe ye loosing the colt?

4. And they said vnto them, as Iesus had commanded them: So they let them goe.

5. And they brought the colt to Iesus, and cast their garments on him, and hee sat vpon him.

6. And many spread their garments in the way: other cut downe branches off the trees, & strawed them in the way.

7. And they that went before, and they that followed, cryed, saying, Hosanna: blessed be he that cometh in the Name of the Lord.

8. Blessed be the kingdome that cometh in the Name of the Lord of our father Dauid: Hosanna, O thou which art in the highest heauens.

9. So Iesus entered into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelve.

10. And on the morrow when they were come out from Bethania, he was hungry.

11. And seeing a figge tree a farre off, that had leaues, hee went to see if he might finde any thing thereon: but when hee came vnto it, hee found nothing but leaues: for the time of figges was not yet.

12. Then Iesus answered, and said to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

13. ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that sold, and bought in the Temple, and other things, the tables of the money changers, and the seates of them that sold doves.

14. Neither would hee suffer that any man should carry a vessell through the Temple.

15. And he taught, saying vnto them, Is it not written, Mine house shall be called the house of prayer vnto all nations? but you haue made it a den of theues.

16. And the Scribes and hie Priestes heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

17. But when euen was come, Iesus went out of the citie.

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2. And said vnto them, Goe your wayes into that towne that is ouer against you, and as soon as ye shall enter into it, ye shall finde a colt tied by the doore without, in a place where two wayes meet, and they loosed him.

3. Then certaine of them that stood there, said vnto them, What doe ye loosing the colt?

4. And they said vnto them, as Iesus had commanded them: So they let them goe.

5. And they brought the colt to Iesus, and cast their garments on him, and hee sat vpon him.

6. And many spread their garments in the way: other cut downe branches off the trees, & strawed them in the way.

7. And they that went before, and they that followed, cryed, saying, Hosanna: blessed be he that cometh in the Name of the Lord.

8. Blessed be the kingdome that cometh in the Name of the Lord of our father Dauid: Hosanna, O thou which art in the highest heauens.

9. So Iesus entered into Hierusalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelve.

10. And on the morrow when they were come out from Bethania, he was hungry.

11. And seeing a figge tree a farre off, that had leaues, hee went to see if he might finde any thing thereon: but when hee came vnto it, hee found nothing but leaues: for the time of figges was not yet.

12. Then Iesus answered, and said to it, Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

13. ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that sold, and bought in the Temple, and other things, the tables of the money changers, and the seates of them that sold doves.

14. Neither would hee suffer that any man should carry a vessell through the Temple.

15. And he taught, saying vnto them, Is it not written, Mine house shall be called the house of prayer vnto all nations? but you haue made it a den of theues.

16. And the Scribes and hie Priestes heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

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1. The force of faith is exceeding great, and charitie is ever ioynd with it.

2. The faith of God is that assured faith and trust which we have in him.

3. Matt. 7. 2. Sing a song. 4. If ye will for ever, that ye receive it, saying in your hearts, we know that we are in the company of the strong and our performance is great.

5. Matt. 23. 13. The Gospell hath bene abused, making time, place, and the presence of an ordinary succession.

6. A reward of an evil conscience to be afraid of, that if we know they should and might have bene saved.

7. The calling of God is not tyed either to place, person, time, without exception.

8. The word Parable, which the Evangelists use, is a comparing of things together, and also it is a promise and allegorie.

9. Matt. 23. 33. I will lay the foundation of the ground, ye shall be gathered.

20 ¶ And in the morning as they journeyed together, they saw the figge tree dried vp from the rootes.
21 Then Peter remembred, and sayde vnto him, Master, behold, the fig tree which thou curfedit is withered.
22 And Iesus answered, and sayd vnto them, Haue the faith of God.
23 For verely I say vnto you, that whosoever shall say vnto this mountaine, Be thou taken away, and cast into the sea, & shal not wauer in his heart, but shall beleue that those things which he saith, shall come to passe, whatsoever he saith, shall be done to him.
24 ¶ Therefore I say vnto you, Whatsoever ye desire when ye pray, beleue that ye shal haue it, and it shall be done vnto you.
25 ¶ But when yee shall stand, and pray, forgive, if yee haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.
26 For if you will not forgive, your Father which is in heauen, will not pardon you your trespasses.
27 ¶ Then they came againe to Ierusalem: and as hee walked in the Temple, there came to him the hie Priests, & the Scribes, and the Elders.
28 And sayd vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldst doe these things?
29 Then Iesus answered, and said vnto them, I will also aske of you a certaine thing, & answer ye me, and I will tell you by what authoritie I doe these things.
30 The Baptisme of Iohn, was it from heauen, or of men? answer me.
31 And they thought with themselves, saying, If we shall say, From heauen, hee will say, Why then did he not beleue him?
32 ¶ But if we say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeede.
33 Then they answered, and said vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.
CHAP. XII.
1 Of the vineyard. 10 Christ the stone refused of the Iewes. 12 Of tribute to bee giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandement. 31 To loue God and the neighbour is better then sacrifices. 36 Christ Dauidis sonne. 38 To beware of the Scribes and Pharisees. 42 The poore widow.

And he began to speake vnto them in parables. ¶ A certaine man planted a vineyard, & compassed it with an hedge, and digged a pit for the winepresse, and built a towre in it, & let it out to husbandmen, and went into a strange country;
2 And at the time, hee sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.
3 But they tooke him, and beat him, and sent him away emptye.
4 And againe they sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.
5 And againe he sent another, & him they slew, and many other, beating some, and killing some.
6 Yet had hee one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.
7 But the husbandmen sayde among them-

selues, This is the heire: come, let vs kill him, and the inheritance shall be ours.
8 So they tooke him, & killed him, and cast him out of the vineyard.
9 What shall then the Lord of the vineyard doe? He will come and destroy these husbandmen, and giue the vineyard to others.
10 Haue ye not read so much as this Scripture? ¶ The stone which the builders did refuse, is made the head of the corner.
11 This was done of the Lord, and it is marueilous in our eyes.
12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.
13 ¶ And they sent vnto him certaine of the Pharisees, & of the Herodians, that they might take him in his talke.
14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly, Is it lawful to giue tribute to Cesar, or not?
15 Should wee giue it, or should we not giue it? but hee knew their hypocrisie, and sayd vnto them, Why tempt ye mee? Bring me a penie, that I may see it.
16 So they brought it, and hee said vnto them, Whose is this image and superscription? and they said vnto him, Cessars.
17 Then Iesus answered, and said vnto them, Giue to Cesar the things that are Cessars, and to God, those that are Gods: and they marueiled at him.
18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,
19 Master, Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.
20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.
21 Then the second tooke her, & he died, neither did he yet leaue issue, and the third likewise.
22 So those seuen had her, and left no issue: last of all the wife died also.
23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.
24 Then Iesus answered and said vnto them, Are ye not therefore deceived, because yee know not the Scriptures, neither the power of God?
25 For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are as the Angels which are in heauen.
26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
27 God is not the God of the dead, but of the liuing. Ye are therefore greatly deceived.
28 ¶ Then came one of the Scribes that had heard them disputing together, and perceiving that hee had answered them well, hee asked him, Which is the first commandement of all?
29 Iesus answered him, The first of all the commandements is, ¶ Heare Israel, The Lord our God is the only Lord.
30 Thou

¶ Psal. 118. 22. Isai. 28. 16. Matt. 21. 42. Actes 4. 11. Rom. 9. 33. 1. Pet. 2. 8.

c. They were greivous die and very dangerous.

¶ Matt. 23. 19. Luke 10. 20.

2. The Gospell ioyneth the authoritie of the Magistrate with the service of God.

d. Thou dost not so iudge by outward appearance, that the truth is thereby darkened any whit as all.

e. The way whereby we come to God.

¶ Rom. 13. 7.

3. The resurrection of the body is anouchd against the foolish ignorance & malice of the Sadduces.

¶ Math. 23. 23. Luke 20. 27.

¶ Deut. 25. 5. Matt. 23. 34.

¶ Exod. 3. 6. Matt. 22. 32.

¶ Mat. 22. 35.

4. Sacrifices and outward worship neuer pleased God, unless such necessarie duties as we owe to God and our neighbours were afore.

¶ Deut. 6. 4.

4. *Leuit. 19. 18.*
mat. 23. 39.
rom. 13. 9.
gal. 5. 14.
1. Cor. 13. 41.
1. Pet. 2. 17.

5. Christ preach
 his Gospel, even
 out of David him-
 selfe, of whom
 he came according
 to the flesh.

6. *Word for word,*
in the holy Ghost,
and there is a great
force in the kind of
speech, whereby he
meant that David
was himselfe Christ,
that hee, who did
in a manner possesse
David.

7. *Mat. 17. 12.*
2. Cor. 13. 14.
1. Cor. 1. 13.
1. Tim. 4. 12.
1. Pet. 1. 12.

8. The manner of
 ministers are use-
 fully to be fol-
 lowed as an ex-
 ample.

9. *Whiles he taught*
them,
he was in a
state, which is a
kind of warfare,
*and is taken ge-
 nerally, for any gov-
 ernment made for*
the world, but in
the church, for the
people that are
in the world, and
in the church.

10. The doing of
 our duties, which
 God alloweth,
 is not esteemed
 according to the
 outward value,
 but to the inward
 effects of the heart.

11. *Mat. 23. 1.*
1. Cor. 13. 14.
1. Pet. 1. 12.

12. The doing of
 our duties, which
 God alloweth,
 is not esteemed
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15. The doing of
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 outward value,
 but to the inward
 effects of the heart.

30. Thou shalt therefore love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like that, is, Thou shalt love thy neighbour as thy selfe. There is none other commandment greater then these.

32. Then that Scribe said vnto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he.

33. And to love him with all the heart, & with all the vnderstanding, and with all the soule, and with all the strength, and to love his neighbour as himselfe is more then all whole burnt offerings and sacrifices.

34. Then when Iesus saw that he answered discreetly, he said vnto him, Thou art not farre from the kingdom of God. And no man after that durst aske him any question.

35. And Iesus answered & said teaching in the Temple, How say the Scribes that Christ is the sonne of David?

36. For David himselfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37. Then David himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38. Moreover he said vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and loose salutations in the markets,

39. And the chiefe seates in the Synagogues, and the first roumes at feasts,

40. Which deuoure widowes houses, even vnder a colour of long prayers. These shall receiue the greater damnation.

41. And as Iesus sate ouer against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42. And there came a certaine poore widow, & she threw in two mites, which make a quadrin.

43. Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasure.

44. For they all did cast in of their superfluity: but she of her pouertie did cast in all that shee had, euen all her liuing.

CHAP. XIII.

1. Of the destruction of Ierusalem. 2. Persecution for the Gospel. 3. The Gospel must be preached to all nations. 4. Of Christes coming to iudgement. 5. We must watch and pray.

And as he went out of the Temple, one of his disciples said vnto him, Master, see what maner stones, & what maner buildings are here.

2. Then Iesus answered, and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be thrown downe.

3. And as he sate on the mount of Olives, ouer against the Temple, Peter, and Iames, and Iohn and Andrew asked him secretly,

4. Tell vs, when shall these things bee? and what shall be the signe when all these things shall be fulfilled?

5. And Iesus answered them, and began to say, Take heed lest any man deceiue you.

6. For many shall come in my Name, saying, I am Christ, and shall deceiue many.

7. Furthermore when ye shall heare of warres, and rumours of warres, be ye not troubled: for such things must needs be: but the end shall not be yet.

8. For nation shall rise against nation, & kingdome against kingdome, and there shall be earthquakes in diuers quarters, & there shall be famines and troubles: these are the beginnings of sorowes.

9. But take ye heed to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a testimoniall vnto them.

10. And the Gospel must first be published among all nations.

11. But when they leade you, and deliuer you vp, be not careful before hand, neither studie what ye shall say: but what is given you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12. Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13. And ye shall be hated of all men for my Names sake: but whosoever shall endure vnto the end, he shall be saved.

14. Moreover, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Iudea, flee into the mountaines,

15. And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16. And let him that is in the fildes, not turne backe againe to take his garment.

17. Then woe shall be to them that are with child, and to them that giue sucke in those daies.

18. Pray therefore that your flight bee not in the winter.

19. For those daies shall be such tribulation, as was not fro the beginning of the creation which God created vnto this time, neither shall be.

20. And except that the Lord had shortened those daies, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those daies.

21. Then if any man say to you, Loe, here is Christ, or loe, he is there, beleene it not.

22. For false Christs shall rise, and false prophets, and shall shew signes and wonders, to deceiue if it were possible, the very elect.

23. But take ye heed: behold, I haue shewed you all things before.

24. Moreover in those daies, after that tribulation, the sunne shall waxe darke, and the moone shall not giue her light.

25. And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

26. And then shall they see the Sonne of man, coming in the cloudes, with great power and glory.

27. And he shall then send his Angels, & shall gather together his elect from the foure windes, and from the vttermoost part of the earth to the vttermoost part of heauen.

28. Nowe learne a parable of the figgetree. When her bough is yet tender, and it bringeth forth leaues, ye know that sommer is nigh.

29. So in like manner, when ye see these things come

a The hearing of
 you preaching shall
 be a most euident
 witness against
 them, so that they
 shall not be able to
 pretend ignorance.

b We are not for-
 bidden to thinke be-
 forehand, but per-
 fect carefullnesse
 whereby men dis-
 courage themselves,
 which proceedeth
 from distrust, and
 want of confidence
 and for a hope of
 Gods assistance:
 these carefullnesse
 we are willing to be
 ware of Ioh. 1. 12.

c By any kinde of
 artifice and con-
 uincing kind of tale
 what so speake,
 d For me.

e Mat. 24. 15.
 Luke 21. 20.
 Dan. 9. 7.
 When the hea-
 ven and earth
 shall not on-
 ly passe into the
 Temple, and despo-
 lish it, but also cleane de-
 stroy it.

f Thou a kinde of
 speech which the
 Hebrewes vse, and
 it hath a great
 force in it, for it
 signifieth vnto
 stand that in all
 this time one mi-
 nute shall followe
 vpon another, vntil
 the time it selfe
 were very nigh
 is selfe: so the Tri-
 p. Amos 5. 20.
 saith, that the day
 of the Lord shall
 be darknesse.

g Mat. 24. 23.
 Luke 17. 33.
 21. 8.
 h I. Mat. 13. 10.
 1. Cor. 13. 7.
 1. Cor. 13. 10.
 1. Cor. 13. 11.

i Mat. 24. 23.
 Luke 17. 33.
 21. 8.
 j I. Mat. 13. 10.
 1. Cor. 13. 7.
 1. Cor. 13. 10.
 1. Cor. 13. 11.

k Mat. 24. 23.
 Luke 17. 33.
 21. 8.
 l I. Mat. 13. 10.
 1. Cor. 13. 7.
 1. Cor. 13. 10.
 1. Cor. 13. 11.

m Mat. 24. 23.
 Luke 17. 33.
 21. 8.
 n I. Mat. 13. 10.
 1. Cor. 13. 7.
 1. Cor. 13. 10.
 1. Cor. 13. 11.

o Mat. 24. 23.
 Luke 17. 33.
 21. 8.
 p I. Mat. 13. 10.
 1. Cor. 13. 7.
 1. Cor. 13. 10.
 1. Cor. 13. 11.

come to passe, knowe that the Kingdome of God is neere, *even at the doores.*

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, not the Angels which are in heauen, neither the Sonne himselfe, but the Father.

33 Take heede: watch, and pray: for yee know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaueh his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch yee therefore, (for yee know not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning.)

36 Left if he come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIII.

The Priests conspire against Christ. 3 The woman pouring oyle on Christs head. 12 The preparing of the Pasche. 22 The institution of the Supper. 41 Christ delivered into the hands of men: 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters denials.

And two dayes after followed the feast of the Pasche, and of vleauened bread: and the hie Priests & Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

3 And when he was in Bethania in the house of Simon the leper, as hee sate at table, there came a woman hauing a box of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 Therefore some disdained among themselves, and said, To what end is this waste of ointment?

5 For it might haue bene solde for more then three hundred pence, and bene giuen vnto the poore, and they murmured against her.

6 But Iesus sayd, Lether alone: Why trouble ye her? she hath wrought a good worke on me.

7 For yee haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 She hath done that she could: she came aforehand to anoint my body to the burying.

9 Verely I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 Then Iudas Iscariot, one of the twelue, went away vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how hee might conueniently betray him.

12 Nowe the first day of vleauened bread, when they sacrificed the Pasche,

his disciples sayd vnto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Pasche?

13 Then he sent forth two of his disciples, & sayd vnto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: follow him.

14 And whithersoever hee goeth in, say ye to the good man of the house, The Master sayeth, Where is the lodging where I shall eat the Pasche with my disciples?

15 And he will shew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the citie, and found as he had said vnto them, and made ready the Pasche.

17 And at euen he came with the twelue.

18 And as they sate at table and did eate, Iesus sayd, Verely I say vnto you, that one of you shall betray me, which eateth with me.

19 Then they began to bee sorrowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that dippeth with mee in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if hee had neuer bene borne.

22 And as they did eate, Iesus tooke the bread, and when hee had giuen thanks, he brake it, and gaue to them, and said, Take, eat, this is my body.

23 Also hee tooke the cup, and when hee had giuen thanks, gaue it to them, and they al dranke of it.

24 And he said vnto them, This is my blood of that new Testament which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruit of the vine vntil that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 Then Iesus sayd vnto them, All yee shall be offended by me this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will go into Galilee before you.

29 And Peter sayd vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, *even* in this night before the cocke crow twice, thou shalt denie me thrise.

31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

32 After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, till I haue prayed.

33 And he tooke with him Peter, and Iames, and Iohn, and he beganne to be troubled, and in great heauinesse.

34 And said vnto them, My soule is very heauie, *even* vnto the death: tarry here, and watch.

35 So he went forward a little, and fell downe on the ground, & prayed, that if it were possible, that houre might passe from him.

The Greeke word significeth that part of the house whiche is highest from the ground to what is lower: it is put thus because they used to suppe in that part of the house, they called it a supping chamber. Psal. 134. 1. Mat. 26. 13. Luke 22. 14. John 13. 18. The figure of the law, which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the newe covenant answered vnto them, which shall continue to the worlds end. 7 That referre to our meane with mee. 8 After 1. 1. 6. 9 Mat. 26. 26. 10 John 13. 32. 11 Christ foretelleth how he shall be forsaken of his, but yet that he will neuer forsake them. 12 Zach. 13. 7. 13 Chap. 16. 7. 14 Here is set forth in an excellent person a most sorrowfull example of mans rascallie and weakness. 15 That denying of our selfe after we haue receiued the Sacrament of the Lords Supper. 16 Mat. 26. 18. 17 Christ foretelleth that he will be betrayed by one of his disciples. 18 Peter is the first of the apostles who denyeth Christ. 19 The figure of the law, which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the newe covenant answered vnto them, which shall continue to the worlds end. 20 That referre to our meane with mee. 21 After 1. 1. 6. 22 Zach. 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desire that he would doe as hee had ever done vnto them.

9 Then Pilate answered them, & said, Will ye that I let loose vnto you the King of the Iewes?

10 For he knew that the high Priests had deliuered him of enuie.

11 But the high Priests had moued the people to desire that hee would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What will yee then that I doe with him, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him.

21 And they compelled one that passed by, called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gaue him to drinke wine mingled with myrre: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written aboue, THAT KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hey, thou that destroyest the Temple, & buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priests mocking, sayd among themselves with the Scribes, Hee saued other men, himselfe he cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that we may see, and beleue. They also that were crucified with him, reuiled him.

33 Now when the sixth houre was come, & darkenesse arose ouer all the land vntill the ninth houre.

34 And at the seventh houre Iesus cried with a loud voice, saying, Eloi, Eloi, lamma-sabach-thani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Behold, he calleth Elias.

36 And one ranne, and filled a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone & let vs see if Elias will come, and take him downe.

37 And Iesus cried with a loud voyce, and gaue vp the ghost.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that hee thus crying gaue vp the ghost, hee said, Truly this man was the Sonne of God.

40 There were also women which beheld afarre off, among whom was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioses, and Salome,

41 Which also when hee was in Galilee, followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalem.

42 And now when the night was come (because it was the day of the preparacion that is before the Sabbath)

43 Ioseph of Arimathea, an honorable counsellour, which also looked for the kingdom of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marvelled, if hee were already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when hee knew the truth of the Centurion, he gaue the body to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother, beheld where he should be layed

keirin, or is taken into counsell by Pilate. If wee consider what danger Ioseph cast himselfe into, wee shall perceiue how bold he was.

CHAP. XVI.

1 Of Christes resurrection. 9 Hee appeareth to Mary Magdalene and others. 15 Hee sendeth his Apostles to preach. 19 His ascension.

And when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames and Salome, bought sweet ointments, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one)

5 So they went into the sepulchre, and saw a young man sitting at the right side, clothed in a long white robe: & they were fore troubled.

6 But he said vnto them, Be not so troubled: yee seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him,

7 Christ rising mightily with Satan, with fume and with death, all three armed with the horrible curse of God, grievously tormented in bodily hanging vpon the crosse, and in soule plunged in the depth of hell yet he tidderh himselfe, crying with a mightie voyce: and notwithstanding the wound which he receiued of death in that he died, yet by limiting both things above, & things beneath, by renting of the vaile of the Temple, and by these testimonies wrung out of them which murdered him, he sheweth evidently vnto the rest of his enemies which are as yet obstinate, and mocke at him, that hee shall be knowne out of hand to be conquerour and Lord of all.

8 Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this while sitting on.

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1. 765 Luke 24. 1. 766 John 20. 1. 76

by shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and sayd vnto him, I am Gabriel that stand in the ptesence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not be able to speake, vntill the day that these things bee done, because thou beleuest not my words, which shall be fulfilled in their season.

21 Now the people waited for Zacharias, and marvelled that he taried so long in the Temple.

22 And when he came out, hee could not speake vnto them: then they perceiued that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that hee departed to his owne house.

24 And after those dayes, his wife Elisabet conceived, and hid her selfe five moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from me my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent from God vnto a city of Galilee, named Nazareth,

27 ¶ To a virgin affianced to a man whose name was Ioseph, of the house of David, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayd, Haile thou that art freely beloued: the Lord is with thee: a blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel sayd vnto her, Feare not, Marie: for thou hast found fauour with God.

31 ¶ For loe, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his Name Iesus.

32 He shall be great, and shall be called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father David.

33 ¶ And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then sayd Marie vnto the Angel, How shall this be seeing I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elisabet, she hath also conceived a sonne in her old age: and this is her sixth moneth, which was called barren.

37 For with God shall nothing bee vnpossible.

38 Then Marie said, Behold the seruant of the Lord: be it vnto me according to thy word: So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill country with haste to a citie of Iuda,

40 And entered into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Mary, the babe sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voyce, and sayd, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to mee, that the mother of my Lord should come to me?

44 For loe, as soon as the voyce of thy salutation founded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleued: for those things shall be performed, which were tolde her from the Lord.

46 ¶ Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Saviour.

48 For hee hath looked on the poore degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 Because he hath is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them that feare him.

51 ¶ He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

52 Hee hath put downe the mighty from their seates, and exalted them of low degree.

53 Hee hath filled the hungry with good things, and sent away the rich empty.

54 ¶ He hath vpholden Israel his seruant, to be mindfull of his mercy.

55 ¶ As hee hath spoken to our fathers, so will he do to Abraham and his seede for euer.

56 ¶ And Marie abode with her about three moneths: after she returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours and coufins heard tell how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that vpon the eight day they came to circumcise the babe, and called him Zacharias after the name of his father.

60 But his mother answered, and said, Nor so, but he shall be called Iohn.

61 And they said vnto her, There is none of thy kintred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is Iohn, and they marvelled all.

64 And his mouth was opened immediately, and his tongue, and he spake, and praised God.

65 Then feare came on all them that dwelt nere vnto them, & all these words were noised abroad thorowout all the hill country of Iuda.

66 And Marie kept all these sayings, and meditated them in her heart.

67 ¶ And as for Zacharias, he was dumb, and could not speake, vntill the day that these things should be accomplished, which the Lord had said by the mouth of his wife Elisabet.

68 ¶ And all these things were done to Marie, as it was written, saying, Behold, thou shalt be with child, and shalt beare a sonne, and shalt call his name Iesus.

69 ¶ And shee brought forth her firstborne sonne, and wrapped him in swaddling clothes, and layd him in a manger, because there was no place for him in the inn.

70 ¶ And as for Elisabet, shee also brought forth a sonne, and shee called his name Iohn.

71 ¶ And shee was circumcised, as it was written, saying, Thou shalt be circumcised on the eighth day.

72 ¶ And shee brought forth her firstborne sonne, and shee called his name Iohn.

73 ¶ And shee was circumcised, as it was written, saying, Thou shalt be circumcised on the eighth day.

74 ¶ And shee brought forth her firstborne sonne, and shee called his name Iohn.

4 Elisabet being great with child of Iohn, and Mary with Christ, by the inspiration of the holy Ghost, doe reioyce one for other.

5 Which is on the South side of Nazareth.

6 That is to say, Helan, which was in times past called Cariah, hee was one of the tanner, whose were given to the Leuites, in the tribe of Iuda, and is said to be in the mountains of Iuda, Iosh. 14. 15. and 21. 17.

7 Thou was ordinary man, which kind of mourning, is called in respect of our humanness.

8 Until the redeemer of the afflicted, and reuenger of the proud, of long time promised to the fathers, is now at length exhibited in the world.

9 Had freely and graciously loved.

10 My benefice, that is, my benefice, is that the Virgin was her desire, but the grace of God.

11 To them that are godly and religiously, to shew the liberality.

12 Of his grace, 33. 10.

13 This is an keeping up of words, which neede, which the Hebrews use to say much, and the arm is taken for strength.

14 By 19. 15.

15 As in the words, which the child.

16 Hee hath scattered them, and the imagination of their hearts, by the imagination of their own hearts, so that their wicked counsel turned to their own destruction.

17 I. Sam. 16. 7. The mighty and rich men.

18 Such as were accounted to be of the world, and are vile in men's eyes, which are made the poore in spirit, that is, such as challenge nothing to themselves, before the sight of God.

19 Plaine 34. 10. A form that are brought to extreme poverty.

20 Hee hath helped up Israel with his arme, living cleane cast downe.

21 Gen. 17. 19. and 22. 37. Gen. 12. 17. e. Promised.

22 Iohn baptiste is set out with new miracles.

23 He was restored to his former state, is read in some copies.

24 All this that was said and done.

[illegible]

11 Which thou hast prepared before the face of the people,

12 A light to be reuiled to the Gentiles, and the glory of thy people Israel.

13 And Ioseph and his mother marvelled at these things, which were spoken touching him.

14 And Simeon blessed them, and sayde vnto Mary his mother, Beholde, this child is appointed for the fall and rising again of many in Israel, & for a signe which shall be spoken against,

15 (Yea and a sworde shall pearce through thy soule) that the thoughts of many hearts may be opened.

16 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had liued with an husband seven yeeres from her virginitie:

17 And she was widow about fourescore and foure yeeres, and went not out of the Temple, but fasted with fasting & prayers night and day.

18 She then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

19 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

20 And the child grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

21 ¶ Now his parents went to Hierusalem every yeere, at the feast of the Pascheouer.

22 And when he was twelue yeere olde, and they were come vp to Hierusalem, after the custome of the feast,

23 And had finished the dayes thereof, as they returned, the child Iesus remayned in Hierusalem, and Ioseph knew not, nor his mother,

24 But they supposing that he had been in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

25 And when they found him not, they turned backe to Hierusalem, and sought him.

26 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions:

27 And all that heard him, were astonished at his vnderstanding and answers.

28 So when they saw him, they were amazed, and his mother said vnto him, Son, why hast thou thus dealt with vs? behold, thy father and I have sought thee with very heauy hearts.

29 Then sayde he vnto them, How is it that ye sought me? knew ye not that I must goe about my fathers businesse?

30 But they vnderstood not the word that he spake to them.

31 Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

32 And Iesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. III.

1 Iesus cometh to baptize. 2 His testimony of Christ. 3 Herod beareth him in prison. 22 Christ baptized. 23 His pedigree.

Now in the fifteenth yeere of the reigne of Tiberius Caesar, Pontius Pilate being gouernour,

which exhibited vnto vs, setting forth the true obseruance in Christ, which commeth after him, vnto also baptizing with water of regeneration and also of forgiveness of finnes,

gour of Iudea, and Herod being Tetrarch of Galilee, & his brother Philip Tetrarch of Iturea, and of the countrey of Traconitis, and Lysanias the Tetrarch of Abilene,

2 ¶ When Annas and Caiaphas were the hie Priests, the word of God came vnto Iohn, the sonne of Zacharias in the wilderness.

3 And hee came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of finnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, The voyce of him that crieth in the wilderness is, Prepare ye the way of the Lord: make his paths straight.

5 Every valley shall be filled, and every mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough waies shall be made smooth.

6 And all flesh shall see the saluation of God.

7 Then sayd hee to the people that were come out to be baptized of him, O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruites worthy amendment of life, and beginne not to say with your selues, We haue Abraham to our Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the axe layd vnto the roote of the trees: therefore every tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, He that hath two coates, let him part with him that hath none: And he that hath meate, let him doe likewise.

12 Then came there Publicanes also to bee baptized, and sayd vnto him, Master, what shall we doe?

13 And he sayd vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsely: and be content with your wages.

15 As the people waited, and all men mulled in their hearts of Iohn, if hee were northat Christ,

16 Iohn answered, and sayd to them all, I indeed baptize you with water, but one stronger then I, cometh, whose shoes I latche I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 Whose fanne is in his hand, and he will make cleane his floore, and will gather the wheat into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things he preached vnto the people.

19 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this abuse, that he shut vp Iohn in prison.

21 ¶ Now it came to passe, as all the people were baptized, and that Iohn was baptized and did pray, that the heauen was opened.

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a

voice

Alas 4. 6. Iosephus callat him Iohannes.

Math. 3. 2. Mark. 1. 4.

Esai. 40. 3. Iohn 1. 23.

Math. 3. 7.

1. Iohn 1. 7.

2. Repentance more than that Iohannes, that is appointed for the remission of finnes. 3. Which was paid them partly in money, and partly in violence.

4. If we will rightly, and fruitfully receive the Sacrament, we must neither receive the signes, neither in him that ministrateth the signes, but liue vnto Christ, who is the author of the Sacrament.

5. Sacrament of that which is represented by the Sacraments.

6. Math. 3. 11. Mark. 1. 8. Iohn 1. 26. Acts 1. 5. and 11. 16. 17. 19.

7. The Gospel is the fountaine of the world.

8. Math. 13. 3. Mark. 4. 17.

9. Iohns preaching is confirmed with his death.

10. Math. 3. 15. Mark. 1. 9. Iohn 1. 32.

11. Our baptisme is sanctified in the head of the Church and Christ also is pronounced by the voice of the Father to be our overruling King, Priest, and Prophet.

of Elifus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

18 Then all that were in the Synagogue, when they heard it, were filled with wrath.

19 And rose vp, and thrust him out of the churche, and led him vnto the edge of the hill where-on their citie was built, to cast him downe headlong.

20 But hee passed through the mids of them, and went his way,

21 ¶ And came downe into Capernaum a citie of Galilee, and there taught them on the Sabbath dayes.

22 And they were astonied at his doctrine: for his word was with authoritie.

23 And in the Synagogue there was a man which had a spirit of an vncleane deuill, which cried with a loud voice,

24 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, even the Holy one of God.

25 And Iesus rebuked him, saying, Hold thy peace, & come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him nothing at all.

26 So feare came on them all, and they spake among themselves, saying, What thing is this? for with authoritie and power hee commandeth the foule spirits, and they come out.

27 And the fame of him spred abroad through-out all the places of the countrey round about.

28 ¶ And he rose vp, and came out of the Synagogue, & entred into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.

29 Then hee stood ouer her, and rebuked the feuer, and it left her, and immediatly she arose, and ministred vnto them.

30 Now at the Sunne setting, all they that had sicknes, of diuers diseases, brought them vnto him, and he laid his hands on euery one of them, and healed them.

31 And deuils also came out of many, crying, and saying, Thou art that Christ that Son of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

32 And when it was day, hee departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

33 But hee said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

34 And hee preached in the Synagogues of Galilee.

CHAP. V.

¶ Christ teacheth out of the ship. 5 Of the draught of fish. 12 The Leper. 18 Christ preacht in the desert. 26 One sicke of the palse. 37 Levi the Publicane. 54 The fasting and afflicting of the Apostles after Christes ascension. 56. 57. 58 ¶ Pain: hearted and weakie disciples are likened to old bottles and wines bottles.

¶ Then it came to passe, as the people pressed vpon him to heare the word of God, that he stood by the Lake of Gennesaret,

And sawe two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

And he entred into one of the ships, which

was Simons, & required him that he would thrust off a litle from the land: and he sat downe, and taught the people out of the ship.

¶ Now when hee had left speaking, he said vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

¶ Then Simon answered, and said vnto him, Master, we haue trauailed fore all night, & haue taken nothing: neuerthelesse at thy word I will let downe the net.

¶ And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

¶ And they beckened to their parteners, which were in the other ship, that they should come and helpethem, who came then, and filled both the ships, that they didinke.

¶ Now when Simon Peter saw it, he fel downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

¶ For hee was vnderly astonied, and all that were with him, for the draught of fishes which they tooke.

¶ And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from henceforth thou shalt catch men.

¶ And when they had brought the ships to land, they forsooke all, and followed him.

¶ ¶ Now it came to passe, as he was in a certaine citie, beholde, there was a man full of leprosie, and when he saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

¶ So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

¶ And he commanded him that he should tel it no man: but, Goe, saith he, and shew thy selfe to the Priest, and offer for thy clenfing, as ¶ Moses hath commanded, for a witnesse vnto them.

¶ But so much more went there a fame abroad of him, & great multitudes came together to heare, & to be healed of him of their infirmities.

¶ But he kept himselfe apart in the wilderness, and prayed.

¶ ¶ And it came to passe on a certaine day, as he was teaching, that the Pharises and doctors of the Law sat by, which were come out of euery towne of Galilee, and Iudea, and Hierusalem, and the power of the Lord was in him, to heale them.

¶ Then behold, men brought a man lying in a bed, which was taken with a palse, and they sought meanes to bring him in, and to lay him before him.

¶ And when they could not find by what way they might bring him in, because of the palse, they went vp on the house, and let him downe through the tyling, bed and all, in the mids before Iesus.

¶ And when he saw their faith, hee said vnto him, Man, thy finnes are forgiven thee.

¶ Then the Scribes and the Pharises began to reason saying, What is this that speaketh blasphemies? Who can forgive finnes, but God onely?

¶ But when Iesus perceiued their reasoning, he answered, and said vnto them, What reason ye in your hearts?

¶ Whether is easier to say, Thy finnes are forgiven thee, or to say, Rise and walke?

¶ D d d 3 24 But

¶ The word found-
fish was that hee
rule out any thing.

¶ Math. 8. 2.
marke 1. 40.
1 Christ by hea-
ling the leper
with his onely
touch, and sending
him to the Priest,
witnesseth that
it is he, through
whom and by
whom apprehen-
ded by faith, all
we which are vn-
cleane according
to the Lawe, by
the witnesse of
God himselfe, are
pronounced to be
pure and cleane.
¶ Levit. 1. 4. 3.
2 Christ had ra-
ther to be famous
by his doctrine,
then by miracles,
and therefore he
departeth from
them that sicke
him as a physician
of the body, and
not as the author
of saluation.
4 Christ, in hea-
ling him that was
sicke of the palse,
sheweth the cause
of all diseases, and
the remedie.
5 The miracle
power of Christes
Godhead sheweth
it selfe in him, as
that time.
¶ Math. 9. 16.
marke 2. 3.

¶ Mark 1. 24.
marke 1. 24.
1 In that that
Christ heareth the
devils of the body
with his word
only, hee preacht
the word of God
against the
malice of the
devils.

¶ Christ sheweth
that the more dis-
ciples hee had, the
more hee was
filled with the
power of the
Holy Ghost, which
sheweth that
the more we are
filled with the
Holy Ghost, the
more we are
filled with the
power of the
Holy Ghost.

¶ Mark 1. 24.
marke 1. 24.
1 In that that
Christ heareth the
devils of the body
with his word
only, hee preacht
the word of God
against the
malice of the
devils.

And immediately he rose vp and came forth, and took vp his bird, whereto he lay, and departed to his owne house, praising God.
26 And they were all amazed, & praised God, and were filled with feare, saying, Doubtlesse we haue seene strange things to day.

27 ¶ And after that he went forth and saw a Publicane named Leui, sitting at the receipt of custome, and said vnto him, Follow me.

28 And he left all rose vp, and followed him.
29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, and of others that late at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, need not the Physician, but they that are sicke.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ Then they layd vnto him, Why doe the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast as long as the bridegrome is with them?

35 But the dayes will come, when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again he spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the new renteth it, and the peece taken out of the newe, agreeth not with the old.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish.

38 But new wine must bee powred into new vessels: so both are preferred.

39 Also no man can drinke olde wine, straightway desirous new: for he saith, The old is more profitable.

CHAP. VI.

The disciples put the eares of corne on the Sabbath. 6. Of him that had a withered hand. 12. The blinding of the Apostles. 13. The blessing of the multitude. 17. Iesus shall loose our enemies. 46. Iesus shall loose the world of God.

¶ And he came to passe on a second solemne Sabbath, that hee went through the corne fields, and his disciples aplucked the eares of corne, and did eat, and rub them in their hands.

¶ And certaine of the Pharises said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, & said, Have ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and

to them which were with him, which was not lawfull to eat, but for the Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ He came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might find an accusation against him.

8 But hee knewe their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill? to saue life, or to destroy?

10 And hee beheld them all, in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those daies that he went into a mountain to pray, and spent the night in prayer to God.

13 And when it was day, he called his disciples, and of them he chose twelue which also hee called Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, James and John, Philip and Bartolomew,

15 Matthew and Thomas: James the sonne of Alphaeus, and Simon called Zelous,

16 Iudas James brother, and Iudas Iscariot, which also was the traitour)

17 Then he came downe with them and stood in a plaine place, with the company of his disciples and a great multitude of people not of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpon his disciples, and said, Blessed be ye poore: for yours is the kingdome of God.

21 ¶ Blessed are ye that hunger now: for ye shall be satisfied: * blessed are ye that weepe now: for ye shall laugh.

22 ¶ Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as euill for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 ¶ But woe be to you that are rich: for ye haue receiued your consolation.

25 ¶ Woe be to you that are full: for ye shall hunger: Woe be to you that now laugh: for ye shall weile and weepe.

26 ¶ Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

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throughout all Iudea, and throughout all the region round about.

19 And the disciples of Iohn shewed him of these things.

20 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall wee wait for another?

21 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall wee wait for another?

22 And at that time, he cured many of their sicknesses, and plagues, and of euill spirits, and vnto many blinde men he gaue sight freely.

23 And Iesus answered, and sayd vnto them, Go your wayes, and shew Iohn, what things ye haue seene and heard: that the blinde see, the deafe heare, the deafe are cleansed, the deafe heare, the dead are raised, and the poore receiue the Gospell.

24 And blessed is he, that shall not be offended in me.

25 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into the wilderness to see? A reede shaken with the wind?

26 But what went ye out to see? A man clothed in soft rayment? beholde, they which are gorgeously appareled, and liued delicately, are in kings courts.

27 But what went ye forth to see? A Prophet? yea, I say to you, & greater then a Prophet.

28 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

29 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, he that is the least in the kingdome of God, is greater then he.

30 Then all the people that heard, and the Publicanes, iustified God, being baptized with the baptisme of Iohn.

31 But the Pharisees and the expounders of the Law despised the counsell of God, against themselves, and were not baptized of him.

32 And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like vnto?

33 They are like vnto little children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

34 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the deuill.

35 The sonne of man is come, and eateth, and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

36 But wisdome is iustified of all her children.

37 And one of the Pharisees desired him that he would eat with him: and hee went into the Pharisees house, and sate downe at table.

38 And beholde, a woman of the citie, which was a sinner, when she knew that Iesus sate at table in the Pharisees house, she brought a boxe of oymntment.

39 And shee stoode at his feete behinde him weeping, and began to wash his feet with teares, and did wipe them with the haire of her head,

and kissed his feet, and anointed them with the oymntment.

40 Now when the Pharise which bade him, saw it, he spake within himself, saying, If this man were a Prophet, he would surely haue knowne who, and what manner of woman this is, which toucheth him: for she is a sinner.

41 And Iesus answered and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he sayd, Master, say on.

42 There was a certaine lender, which had two debtors: the one ought fiftie hundred pence, and the other fiftie.

43 When they had nothing to pay, he forgave them both: Which of them therefore tell me, will loue him most?

44 Simon answered, and said, I suppose that he to whom he forgave most. And he sayd vnto him, Thou hast truly iudged.

45 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entered into thine house, and thou gauest me no water to my feet: but she hath washed my feete with teares, and wiped them with the haire of her head.

46 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feet.

47 Mine head with oyle thou didst not anoint: but she hath anointed my feet with oymntment.

48 Wherefore I say vnto thee, many finnes are forgiven her: for she loued much. To whom a little is forgiven, he doth loue a little.

49 And he said vnto her, Thy finnes are forgiven thee.

50 And they that sate at table with him, began to say within themselves, Who is this that euen forgiveth finnes?

51 And he said to the woman, Thy faith hath saved thee: & goe in peace.

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120 And he said to the woman, Thy faith hath saved thee: & goe in peace.

CHAP. VIII.

1 Women that brought unto Iesus of their substance. 2 The parable of the sower. 3 The candle. 4 The fig tree. 5 The fig tree. 6 The fig tree. 7 The fig tree. 8 The fig tree. 9 The fig tree. 10 The fig tree. 11 The fig tree. 12 The fig tree. 13 The fig tree. 14 The fig tree. 15 The fig tree. 16 The fig tree. 17 The fig tree. 18 The fig tree. 19 The fig tree. 20 The fig tree. 21 The fig tree. 22 The fig tree. 23 The fig tree. 24 The fig tree. 25 The fig tree. 26 The fig tree. 27 The fig tree. 28 The fig tree. 29 The fig tree. 30 The fig tree. 31 The fig tree. 32 The fig tree. 33 The fig tree. 34 The fig tree. 35 The fig tree. 36 The fig tree. 37 The fig tree. 38 The fig tree. 39 The fig tree. 40 The fig tree. 41 The fig tree. 42 The fig tree. 43 The fig tree. 44 The fig tree. 45 The fig tree. 46 The fig tree. 47 The fig tree. 48 The fig tree. 49 The fig tree. 50 The fig tree. 51 The fig tree. 52 The fig tree. 53 The fig tree. 54 The fig tree. 55 The fig tree. 56 The fig tree. 57 The fig 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and bare fruit, an hundred fold. And as he said these things, he cried, Hethath hath eares to heare, let him heare:

Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is ginen to know the secrets of the kingdome of God, but to other in parables, that when they see, they should not see, and when they heare, they should not vnderstand.

11 The parable is this, The seed is the word of God:

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleue, and be saued.

13 But they that are on the stones, are they which when they haue heard, receiue the worde with ioy: but they haue no rootes: which for a while beleue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, & after their departure are choked with cares and with riches, and voluptuous liuing, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest & good heart heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, couereth it vnder a vessell, neither putteth it vnder the bed, but setteth it on a candlesticke, that they that enter in, may see the light.

17 For nothing is secret, that shall not be euident: neither any thing hidde, that shall not be known, and come to light.

18 Take heed therefore how ye heare: for whosoever hath, to him shall be giuen: & whosoever hath not, from him shall be taken euen that which he seemeth that he hath.

19 ¶ Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered and saide vnto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe out vnto the other side of the lake. And they lanchd forth.

23 And as they sailed, hee fell asleepe, and there came downe a storme of winde on the lake, and they were filled with water, & were in iopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And hee arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then he saide vnto them, Where is your faith? and they feared, & wondered among themselves, saying, Who is this that commandeth

both the windes and water, and they obey him!

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as hee went out to lande, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in house, but in the graues.

28 And when he sawe Iesus, he cryed out, and fell downe before him, and with a loud voyce said, What haue I to do with thee, Iesus the sonne of God, the most High? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bands, and was caried of the deuill into wilderneses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many deuils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was there by an heard of many swine feeding on an hill: and the deuils besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choked.

34 When the herdmen sawe what was done, they fled: and when they were departed, they told it in the citie and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whome the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man out of whome the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and she lay a dying (and as he went, the people thronged him).

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physicians, and could not be healed of any:

44 When he came behind him, she touched the hemme of his garment, and immediatly her

¶ Mark 3. 28.

marks 5. 1.

6 Christ sheweth by casting out a Legion of deuils by his word only, that his heavenly vertue was appointed to deliuer men from the slavery of the deuill: but foolish men will not see the most part redemmed this so excellent grace freely offered vnto them with the least losse of their peking pelfe.

¶ By force and violence, as a hart when he is pursued.

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...of blood stained.

45 Then Iesus said, Who is it that hath touched me? When every man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceive that virtue is gone out of me.

47 When the woman saw that she was not hid, she came trembling, and fell down before him, and told him before all the people; for what cause she had touched him, & how she was healed immediately.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath saved thee: goe in peace.)

49 While he yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: discomfite not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleue onely, and shee shall be saved.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and James, and Iohn, and the father and mother of the maide.

52 And all wept & sorrowed for her: but he said, Weepe not: for she is not dead, but sleepeth.

53 And they laughed him to scorne, knowing that she was dead.

54 So he cruet them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and she arose straightway: & he commanded to giue her meat.

56 Then her parents were astonished: but hee commaunded them that they should tell no man what was done.

CHAP. IX.

The Apostles are sent to preach. 1 and 19 The common opinion of Christ. 25 Of the first Iames & Iohn. 26 The Apostles' commission. 34 To lift the life. 35 Hee maketh Christ. 39 The first of a sign. 40 Such among the Jews for the Promises. 42 That calling on death in Christ's Name. 52 The Samaritans will not receive Christ. 55 Hee maketh blind. 57-59. Of them that would follow Christ, but on their own conditions.

Then called he his twelve disciples together, and gaue them power and authoritie ouer all deuiils, and to heale diseases.

2 And hee sent them forth to preach the kingdome of God, and to cure the sicke.

3 And he saide to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor filer, neither haue two coats a peece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that citie, shake off the venge dust from your feete for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.

7 Now Herod the tetrarch heard of all that was done by him: and he doubted be-

cause that it was said of some, that Iohn was risen againe from the dead.

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod saide, Iohn haue I beheaded: who is this then of whom I heare such things? and he desired to see him.

10 And when the Apostles returned, they told him what great things they had done. Then he tooke them to him, and went aside into a solitarie place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, & healed them that had neede to be healed.

12 And when the day began to waere away, the twelve came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meat: for we are here in a desert place.

13 But he layd vnto them, Giue ye them to ate. And they saide, We haue no more but five loaves and two fishes, except we should goe and buy meate for all this people.

14 For they were about five thousand men. Then hee said to his disciples, Cause them to sit downe by fifties in a companie.

15 And they did so, and caused all to sit downe.

16 Then he tooke the five loaves, and the two fishes, & looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

17 So they did all eat, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whome say the people that I am?

19 They answered, and said Iohn Baptist, and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whom say ye that I am? Peter answered, and said, That Christ of God.

21 And he warned and commanded them that they should tell that to no man.

22 Saying, The sonne of man must suffer many things, and be reproboued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 And he said to them all, If any man will come after me, let him denie himselfe, and take vp his crosse daily, and follow me.

24 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

25 For what advantage is it a man, if hee win the whole world, & destroy himselfe, or lose himselfe?

26 For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 And I tell you of a veritie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

28 And

Mar. 6. 30. 3 They shall lack nothing that follow Christ, no not in the wilderness.

Mar. 14. 13. Marke 6. 32. 6 The word signifieth a desert: neere this was not in the towne Bethsaida, but part of the fields belonging to the towne.

Mar. 14. 15. Mar. 6. 35. Iohn 6. 5. 7 This was perfectly broken, and therefore we must consider something on this, we cannot give them to eat, unless we goe and buy, &c.

8 He gaue God thanks for these loaves and fishes, and withall prayed him to feede this great multitude with so small a quantity, and to be short that the twelve baskets might be to the glory of God.

Mar. 16. 13. Marke 8. 27. 9 Although the world be tossed vp and downe, betwixt diuers errors, yet we ought not to contemne the truth, but be so much the more desirous to know it, & be more constant to confesse it.

10 Christ himselfe attained to the heavenly glory by the crosse and insurmountable patience.

Mar. 17. 23. Mar. 8. 31. 11 Chap. 14. 27. Mat. 10. 38. and 16. 24. Mar. 8. 34. 12 Taken as one day followeth another, so doth one crosse follow another, and the distress by the figure Mesomyia, taken for the misfortune of this life: for to be hanged, was the forebode and on self punishment that was among the Iewes.

Chap. 17. 33. Mat. 10. 39. & 16. 25. Iohn 12. 25. 13 Mar. 16. 26. Mar. 8. 36. 14 Chap. 12. 5. Mat. 10. 32. Mar. 8. 33. 15 Iohn 12. 25. Mar. 16. 26. Marke 9. 1.

16 Mar. 9. 38. 17 Iohn 12. 25. 18 Mar. 16. 26. 19 Mar. 8. 33. 20 Mar. 16. 26. 21 Mar. 16. 26. 22 Mar. 16. 26. 23 Mar. 16. 26. 24 Mar. 16. 26. 25 Mar. 16. 26. 26 Mar. 16. 26. 27 Mar. 16. 26. 28 Mar. 16. 26. 29 Mar. 16. 26. 30 Mar. 16. 26. 31 Mar. 16. 26. 32 Mar. 16. 26. 33 Mar. 16. 26. 34 Mar. 16. 26. 35 Mar. 16. 26. 36 Mar. 16. 26. 37 Mar. 16. 26. 38 Mar. 16. 26. 39 Mar. 16. 26. 40 Mar. 16. 26. 41 Mar. 16. 26. 42 Mar. 16. 26. 43 Mar. 16. 26. 44 Mar. 16. 26. 45 Mar. 16. 26. 46 Mar. 16. 26. 47 Mar. 16. 26. 48 Mar. 16. 26. 49 Mar. 16. 26. 50 Mar. 16. 26. 51 Mar. 16. 26. 52 Mar. 16. 26. 53 Mar. 16. 26. 54 Mar. 16. 26. 55 Mar. 16. 26. 56 Mar. 16. 26. 57 Mar. 16. 26. 58 Mar. 16. 26. 59 Mar. 16. 26. 60 Mar. 16. 26. 61 Mar. 16. 26. 62 Mar. 16. 26. 63 Mar. 16. 26. 64 Mar. 16. 26. 65 Mar. 16. 26. 66 Mar. 16. 26. 67 Mar. 16. 26. 68 Mar. 16. 26. 69 Mar. 16. 26. 70 Mar. 16. 26. 71 Mar. 16. 26. 72 Mar. 16. 26. 73 Mar. 16. 26. 74 Mar. 16. 26. 75 Mar. 16. 26. 76 Mar. 16. 26. 77 Mar. 16. 26. 78 Mar. 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And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

And as he prayed, the fashion of his countenance was chaunged, & his garment was white and glistered.

And beholde, two men talked with him, which were Moses and Elias :

Which appeared in glory, and tolde of his departing, which he should accomplish at Hierusalem.

But Peter & they that were with him were heavy with sleepe, & when they awoke, they saw his glory, and the two men standing with him.

And it came to passe, as they departed from him, Peter said vnto Iesus, Master, is it good for vs to be here : let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

Whiles he thus spake, there came a cloude and ouersadowed them, and they feared when they were entering into the cloude.

And there came a voice out of the cloude, saying, This is that my beloued Sonne, heare him.

And when the voice was past, Iesus was found alone : and they kept it close, and tolde no man in those dayes any of those things which they had seene.

And it came to passe on the next day, as they came downe from the mountaine, much people met him.

And beholde, a man of the company cryed out, saying, Master, I beseech thee, behold my sonne : for he is all that I haue.

And loe, a spirit taketh him, and suddenly he cryeth, and he teareth him, that he fometh, and hardly departeth from him, when he hath brui- sed him.

Now I haue besought thy disciples to cast him out, but they could not.

Then Iesus answered and said, O generation faithlesse, & crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

And whiles he was yet comming, the deuil rent him, and tare him, and Iesus rebuked the vn- cleane spirit, and healed the childe, and deliuered him to his father.

And they were all amased at the mightie power of God : & while they al wondered at al things which Iesus did, he said vnto his disciples,

Marke these wordes diligently : for it shall come to passe, that the sonne of man shal be deliuered into the hands of men.

But they vnderstood not that word : for it was hid from them, so that they could not perceiue it : & they feared to aske him of that word.

Then there arose a disputation among them, which of them should be the greatest.

When Iesus sawe the thoughtes of their hearts, he tooke a litle childe, & set him by him.

And said vnto them, Whosoever receiueh this litle childe in my Name, receiueh mee : and whosoever shall receiue mee, receiueh him that sent me : for he that is least among you all, he shal be great.

And Iohn answered and sayde, Master, we sawe one casting out deuils in thy Name, and we forbade him, because he followeth thee not with vs.

Then Iesus sayde vnto him, Forbid ye him not : for he that is not against vs, is with vs.

And it came to passe, when the dayes were accomplished, that he should be receiued vp, he steeled himselfe fully to goe to Hierusalem.

And sent messengers before him : and they went and entred into a towne of the Samaritans, to prepare him lodging.

But they would not receiue him, because his behauiour was as though he would go to Hierusalem.

And when his disciples, Iames & Iohn sawe it, they sayde, Lorde, wilt thou that we commaund, that fire come downe from heauen, and consume them, even as Elias did?

But Iesus turned about, and rebuked them, and said, Ye know not of what spirit ye are.

For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

And it came to passe that as they went in the way, a certain man said vnto him, I will follow thee, Lord, whither soeuer thou goest.

And Iesus said vnto him, The Foxes haue holes, and the birds of the heauen nests, but the Sonne of man hath not whereon to lay his head.

But he said vnto another, Follow mee. And the same said, Lord, suffer me first to goe and bury my father.

And Iesus said vnto him, Let the dead bury their dead : but goe thou, and preach the king- dome of God.

Then another saide, I will follow thee, Lord : but let me first go bid them farewell, which are at mine house.

And Iesus said vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

The calling of God ought to be preferred, without all controuersie, before all duties that we owe to men. Who notwithstanding that they liue in this world of men, yet are strangers from the true life, which is everlasting.

Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

The seuentie disciples. 10 The vnthankfull cities charged with impietie. 17 The disciples returning home, are warned to bee humble. 30 Who is our neighbour. 38 Of Marthe and her sister Marie.

After these things, the Lord appoynted o- ther seuentie also, and sent them two and two before him into euery citie and place, whither he himselfe should come.

And hee saide vnto them, The harvest is great, but the labourers are few : pray therefore the Lord of the harvest to send forth labourers into his harvest.

Go your wayes : beholde, I send you forth as lambes among wolues.

Beare no bagge, neither scrippe, nor shooes, and salute no man by the way.

And into whatsoever house ye enter, first say, Peace be to this house.

And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall turne to you againe.

after the manner of a figure, which men use, when they put downe words in their mouth, they mean : I shall among the Hebrewes, when they command a thing to bee done speedily without delay, as 2 King 4.29. for otherwise courteous and gentle salutations are payes of Christian du- tie : as for this calling it was but for a season. Mat. 10.12. marke 6.10. b. It speaks the Hebrewes : that is, for that season, the kingdom of peace & imbraceth it.

11 Christ goeth willingly to death in Word for word he has desired his face : that is, he re- solved with him- selfe to die, and therefore re- sisted upon his own- ner, and cast away all feare of death, and went on. 12 We must take heed of the im- moderate of zeale, and fond imitation, even in good causes, that whatsoever we doe we doe it to Gods glory, and the profit of our neigh- bour.

2. King. 1.10, 12, 13. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mat. 10.1. 1 The seuentie are sent as the se- cond forerunners of the coming of Christ. 24 Mat. 9.37. 25 Mat. 10.1. 26 The litle children of the world are in this world as lambes among wolues : but if they be di- ligent to doe their dutie, he that sent them, will also pre- serve them. 27 2. King. 4.29. 28 Thou shalt see after the manner of

And in that house: tary this eating & drinking such things as by them should be before you: for the labourer is worthy of his wages. Goe ye from house to house.

But into whatsoever citie ye shall enter, they will receive you: & eat such things as are set before you.

And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

But into whatsoever citie ye shall enter, if they will not receive you, goe your wayes out into the streets of the same, and say,

Even the very dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding knowe this, that the kingdome of God was come neere vnto you.

For I say to you, that it shall be easier in that day for them of Sodom, then for that citie,

Wo be to thee, Chorazin, wo be to thee, Bethsaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agoone repented, sitting in sackcloth and asher.

Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you.

And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

He that heareth you, heareth me: and he that despiseth you, despiseth mee: and he that despiseth me, despiseth him that sent me.

And the leuentic turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy Name.

And he said vnto them, I saw Sathan, like lightning, fall downe from heauen.

Behold, I giue vnto you power to tread on Serpents, and Scorpions, & ouer all the power of the enemye, and nothing shall hurt you.

Nevertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the wise, and vnderstanding, and hast reueiled them to babes: yea, so, Father, because it so pleased thee.

All things are giuen mee of my Father: and no man knoweth who the sonne is, but the Father: neither who the Father is, but the Sonne, and he to whom the Sonne will reueile him.

And he returned to his disciples, and said secretly, Blessed are the eyes, which see that ye see.

For I tell you that many Prophets & Kinges haue desired to see those things, which ye see, and haue not seene them: and to heare those things, which ye heare, and haue not heard them.

Then beholde, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life?

And he said vnto him, What is written in the Law? how readest thou?

And he answered and said, Thou shalt

love the Lord God with all thine heart, and with all thy loue, and with all thy strength, and with all thy thought, & and thy neighbour as thy selfe.

Then he said vnto him, Thou hast answered right: this doe, and thou shalt liue.

But he willing to iustifie himselfe, said vnto Iesus, Who is then my neighbour?

And Iesus answered, and said, A certaine man went downe from Hierusalem to Iericho, and fell among theenes, and they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

Now so it fell out, that there came downe a certaine Priest that same way, and when he saw him, he passed by on the other side.

And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

Then a certaine Samaritane, as he journeyed, came neere vnto him, and when he saw him, he had compassion on him,

And went to him, & bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made provision for him.

And on the morow, when he departed, hee tooke out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will recompense thee.

Which now of these three, thinkest thou, was neighbour vnto him that fell among the theenes?

And he said, He that shewed mercy on him. Then said Iesus vnto him, Goe, and do thou likewise.

Now it came to passe, as they went, that he entered into a certaine towne, and a certaine woman named Martha, receiued him into her house.

And she had a sister called Mary, which also sat at Iesus feet, and heard his preaching.

But Martha was troubled about much serving, and came to him, and saide, Master, dost thou not care that my sister hath left mee to serue alone? but her therefore that she helpe me.

And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

But one thing is needfull, Mary hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1. Iesus went to his disciples in Bethaniam. 2. A woman of the company lifteth up her voice. 3. The leues require figues. 4. He being passed of the Pharisees, sepe with the outward forme of holinesse.

And so it was, that as he was praying in a certaine place, when he ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

And he said vnto them, When ye pray, say, Our father which art in heauen, hallowed be thy Name: Thy Kingdome come: Let thy will be done, euen in earth, as it is in heauen:

Our daily bread giue vs for the day:

And forgive vs our finnes: for euen we forgive every man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euil.

Moreover he said vnto them, Which of you

9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoever we may helpe. That is, to teach by righteousness, or show, that is to say, in all faults: and James 5. of the word of iustification, on in his ioy.

To Christ carest not to be entertained delicately, but to be heard diligently, that is, which he especially requirith.

1. Matt. 6. 9. 1. A forme of thy prayer. 2. That is, as much as is in us. 3. For as we are not debared to haue an trust care for the maintenance of our lines, but that caring care, which killeth a number of men, is cut off and restrained. 4. We must put with faith.

1. Iesus went to his disciples in Bethaniam. 2. A woman of the company lifteth up her voice. 3. The leues require figues. 4. He being passed of the Pharisees, sepe with the outward forme of holinesse. 5. And so it was, that as he was praying in a certaine place, when he ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples. 6. And he said vnto them, When ye pray, say, Our father which art in heauen, hallowed be thy Name: Thy Kingdome come: Let thy will be done, euen in earth, as it is in heauen: Our daily bread giue vs for the day: And forgive vs our finnes: for euen we forgive every man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euil. 7. Moreover he said vnto them, Which of you

1. The first part of the Gospel of Matthew is the most difficult to understand. It is a long and tedious book, and the language is very obscure. The first chapter is particularly difficult, and the first verse is the most obscure of all. It is a long and tedious book, and the language is very obscure. The first chapter is particularly difficult, and the first verse is the most obscure of all.

2. The second part of the Gospel of Matthew is the most difficult to understand. It is a long and tedious book, and the language is very obscure. The first chapter is particularly difficult, and the first verse is the most obscure of all. It is a long and tedious book, and the language is very obscure. The first chapter is particularly difficult, and the first verse is the most obscure of all.

47 ¶ Wo be to you: for you build the sepulchres of the Prophets, & your fathers killed them.
 48 Truly ye beare witness, and allow the deeds of your fathers: for they killed them, and ye build their sepulchres.
 49 Therefore said the wisdome of God, I will send them Prophets and Apostles, and of them they shall slay, and persecute away,
 50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation.
 51 From the blood of Abel, vnto the blood of Zacharias which was slaine between the altar and the Temple: verely I say vnto you, it shall be required of this generation.
 52 Wo be to you, Lawyers, for ye haue taken away the key of knowledge: ye entered not in your felices, and them that came in, ye forbade.
 53 And as hee said these things vnto them, the Scribes and Pharisees began to vrge him fore, and to provoke him to speake of many things.
 54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.
 55 ¶ The leaues of the fig tree: 1. Who is he that is so bold, as to say, I will be like unto God, and will be like unto him. 2. The leaues of the fig tree: 1. Who is he that is so bold, as to say, I will be like unto God, and will be like unto him.

CHAP. XII.

¶ The leaues of the fig tree: 1. Who is he that is so bold, as to say, I will be like unto God, and will be like unto him. 2. The leaues of the fig tree: 1. Who is he that is so bold, as to say, I will be like unto God, and will be like unto him. 3. The leaues of the fig tree: 1. Who is he that is so bold, as to say, I will be like unto God, and will be like unto him. 4. The leaues of the fig tree: 1. Who is he that is so bold, as to say, I will be like unto God, and will be like unto him.

9 But he that shall denie me before men, shall be denied before the Angels of God.
 10 And when they shall speake a word against the Sonne of man, it shall be forgiven him: but vnto him that shall blaspheme the holy Ghost, it shall not be forgiven.
 11 And when they shall bring you vnto the Synagogues, and vnto the rulers & Princes, take no thought how, or what thing ye shall answer, or what ye shall speake.
 12 For the holy Ghost shall teach you in the same houre, what ye ought to say.
 13 And one of the companie sayd vnto him, Master, bid my brother divide the inheritance with me.
 14 And he sayd vnto him, Man, who made me a iudge, or a diuider ouer you?
 15 Wherefore he sayd vnto them, Take heed, and beware of counteneyce: for though a man haue abundance, yet his life standeth not in his riches.
 16 And hee put forth a parable vnto them, saying, The ground of a certaine rich man brought forth fruit plentifully.
 17 Therefore he thought with himselfe, saying, What shall I doe, because I haue no roome where I may lay vp my fruits?
 18 And he said, This will I do, I will pul down my barnes, and build greater, and therein will I gather all my fruits, and my goods.
 19 And I will say to my soule, Soule, thou hast much goods layd vp for many yeeres: take ease, eat, drinke, and rake thy pasture.
 20 But God said vnto him, O foole, this night wil they fetch away thy soule frō thee: the whose shall those things be which thou hast provided?
 21 So he that gathereth riches, to himselfe, and is not rich in God.
 22 And he spake to his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eat, neither for your bodie, what ye shall put on.
 23 The life is more then meate: and the body more then the raiment.
 24 Consider the ravens: for they neither sowe nor reape: which neither haue storehouse nor barn, & yet God feedeth them: how much more are ye better then fowles?
 25 And which of you with taking thought, can add to his stature one cubite?
 26 If ye then be not able to do the least thing, why take ye thought for the remnant?
 27 Consider the lilies how they grow: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.
 28 If then God so clothe the grasse which is to day in the field, & to morrow is cast into the oven, how much more will he clothe you, O ye of little faith?
 29 Therefore aske not what ye shall eat, or what ye shall drinke, neither hang you in suspence.
 30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

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But rather seeke ye after the kingdome of God, and all these things shall be cast vpon you.

32 Feare not, little flocke: for it is your Fathers pleasure to giue you the kingdome.

33 ¶ Sell that ye haue, and giue almes: make you bagges which waxe not old, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ Let your loines be girded about, and your lights burning.

36 And ye your selues like vnto men that wait for their master, when hee will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whom the Lord when hee commeth shall find awake: verily I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall find them so, blessed are those seruants.

39 ¶ Now vnderstand this, that if the good man of the house had known at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged thorow.

40 ¶ Bee ye also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter sayd vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward and wife, whom the master shall make ruler ouer his household, to giue them their portion of meate in season?

43 Blessed is that seruant, whom his master when he commeth, shall find so doing.

44 Of a trueth, I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doth deferre his comming, and shall begin to smite the seruants, and maidens, and to eate and drinke, and to be drunken,

46 The master of that seruant will come in a day when he thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbelieuers.

47 ¶ And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many stripes.

48 But hee that knew it not, and yet did commit things worthy of stripes, shalbe beaten with few stripes: for vnto whomsoever much is giuen, of him shalbe much required, and to whom men much commit, the more of him will they aske.

49 ¶ I am come to put fire on the earthy, and what is my desire, if it bee already kindled?

50 Notwithstanding I must be baptized with baptisme, & how am I grieved, till it be ended?

51 ¶ Thinke yethat I am come to giue peace on earth, I tell you, nay, but rather debate.

52 For from henceforth there shall be sune in one house diuided, three against two, and two against three.

53 The father shalbe diuided against the son, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter

in law, and the daughter in law against her mother in law.

54 ¶ Then sayd he to the people, When yee see a cloud arise out of the West, straightway yee say, A shewre commeth: and so it is.

55 And when ye see the South wind blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discern yee not this time?

57 ¶ Yea, and why iudge ye not of your selues what is right?

58 ¶ While thou goest with thine aduersary to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee deliuered from him, lest he draw thee to the iudge, and the iudge deliuer thee to the payler, and the payler cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

to demand and gather the auerements which they were condemned vnto: that had wrongfully troubled men: moreover, the magistrates officers make them to be condemned, pay that they owe, yea, and oftentimes if they be obtinate, they do not only take the cost and charges of them, but also imprison them.

CHAP. XII.

1 Of the Galileans, 4 and those that were slaine vnder Siloam. 6 The fig tree that bare no fruit. 11 The woman caught with the spirit of infirmitie, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graue of mustard seed. 21 Of leasum. 23 How few shall be saved. 24 Herod that Foxe.

¶ These were certaine men present at the same feast, that shewed him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Iesus answered, and sayd vnto them, Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eightene, vpon whom the tower in Siloam fell, and slew them, were sinners aboue all men that dwell in Hierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ Hee spake also this parable, A certaine man had a fig tree, planted in his vineyard: & he came and sought fruit thereon and found none.

7 Then said hee to the dresser of his vineyard, Behold, this three yeeres haue I come and sought fruit of this fig tree, and find none: cut it downe: why keepeth it also the ground barren?

8 And he answered, and said vnto him, Lord, let it alone this yere also, till I digge round about it, and dung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 ¶ And hee taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a spirit of infirmitie eightene yeeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, he called her to him, and sayd to her, Woman, thou art loosed from thy disease.

13 And he layed his hands on her, and imme-

d. Troubled with a disease which Satan brought. 6 For Satan had the woman bowed, as if she had been in chains, in such sort that for eightene yeeres space she could not hold up her head.

14 Men which are very quicke of sight in earthly things are blinde in those things which pertaine to the heavenly life, and that through their own malice. 15 Which appereth selfe together in that part of the 4370.

16 Men that are blinded with the love of themselves, and therefore are detestable and flubburn, shall beare the reward of their folie.

17 To him that had

to demand and gather the auerements which they were condemned vnto: that had wrongfully troubled men: moreover, the magistrates officers make them to be condemned, pay that they owe, yea, and oftentimes if they be obtinate, they do not only take the cost and charges of them, but also imprison them.

18 We must not reioyce at the punishment of others, but rather be instructed thereby to repentance.

19 Pontius Pilate was gouernour of Iudea almost three yeeres, and about the fourth yere of his gouernment, which might be about the fiftieth yere of Tiberius reign. Christ finished the works of our redemption by his death.

20 To wit, in the place where Siloam was: a small riuer from whence the conduits of the cite came, wherof Iohn 9.7 and 8. 10. and therefore it was a more or lesse, built vpon the conduits side, wherof it was suddenly and killed some.

21 Great and long suffering is the patience of God, but yet so that as length he exerceueth iudgement.

22 Make the ground barren in that part, which other wise were good for vines.

23 Christ came to deliue vs from the bands of Satan.

24 Herod that Foxe

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34. O Hierusalem, Hierusalem, which killest
the Prophets, and stonest them that are sent to
thee: how often would I have gathered thy chil-

19 And another said, I have bought five yoke
of oxen, and I go to plow them: I pray thee
have me excused.

4 The most part
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not come to supper.

20 And another sayd, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the goodman of the house angry, and sayd to his servant, Goe out quickly into the streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the servant sayd, Lord, it is done as thou hast commanded, and yet there is room.

23 Then the master sayd to the servant, Goe out into the hie wayes, and hedges, and compelel them to come in, that mine house may be filled.

24 For I say vnto you, that none of these men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and sayd vnto them,

26 ¶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

27 And whosoever beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to builde a tower, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it.

29 Lest that after he hath layed the foundation, and is not able to performe it, all that behold it, begin to mocke him.

30 Saying, This man began to build, and was not able to make an end?

31 Or what King going to make war against another King, sitteth not downe first, and taketh counsell, whether hee bee able with ten thousand to meete him that commeth against him with twenty thousand?

32 Or else while he is yet a great way off, hee sendeth an ambassage, and desireth peace.

33 So likewise, whosoever hee be of you, that forsaketh not all that hee hath, he cannot be my discipule.

34 ¶ Salt is good: but if salt haue lost his flavour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

¶ The parable of the lost sheepe, 8 Of the goate, 11 And of the prodigall sonne.

Then he resorted vnto him all the Publicanes and sinners, to heare him.

3 Therefore the Scribes and Pharises murmured, saying, He receiveth sinners, and eateth with them.

4 Then spake he this parable to them, saying,

¶ What man of you having an hundred sheepe, if hee lose one of them, doeth not leave ninetie and nine in the wilderness, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he cometh home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue found my sheepe which was lost.

7 May vnto you, that likewise ioy shall be in

heaven for one sinner that conuerteth, more then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman having ten groates, if she lose one groate, doeth not light a candle and sweepe the house, and seeke diligently till shee finde it?

9 And when she hath found it, she calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the groate which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He sayd moreouer, A certaine man had two sonnes.

12 And the younger of them said to his father, Father, giue mee the portion of the goods that falleth to me. So hee diuided vnto them his substance.

13 So not many dayes after, when the younger sonne had gathered all together, hee tooke his journey into a farr countrey, and there he wasted his goods with riotous liuing.

14 Now when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then hee went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.

16 And hee would faine haue filled his bellie with the huskes that the swine ate: but no man gaue them him.

17 Then he came to himselfe, and sayd, How many hired seruants at my fathers haue bread enough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thine hired seruants.

20 So hee arose and came to his father, and when hee was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 And the sonne sayd vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father sayd to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate, and be merry:

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merry.

25 Now the elder brother was in the field, and when hee came and drew neere to the house, he heard melodie, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then hee was angry, and would not go in: therefore came his father out, and intreated him.

29 But hee answered and said to his father, Lo, these many yeres I haue done thee dutie, and yet thou never giued me a kid, that I might make merry with my friends.

Men by their voluntary falling from God, having spoiled themselves of the benefits which they receiued of him, cast themselves headlong into infinite calamities: but God of his singular goodness, offering himselfe freely to them, whom hee called to repentance, through the greatness of their misery, whereunto they were tamed, doeth not easily greatly reuerse them, but also mercifully turneth them with faine graces, gifts, and blessings, them with the chiefest bliss.

3 The beginning of repentance is the acknowledging of the mercy of God, which filleth vs to hope well.

4 Against God, because hee is said to dwell in heaven.

5 In true repentance there is a feeling of our sinnes, ioynt with sorrow and shame, from whence springeth a consolation, after which followeth forgiveness.

6 Such as truly feare God, desire to haue all men to be their followers.

And he said vnto him, Some thou art euer with me, and all that I haue is thine. It was meete that thou shouldest make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

The parable of the steward accused to his master, 13. To shew two things, 16. The Law and the Prophets, 19. Of Diuine and Laymen.

And he sayd also vnto his disciples, There was a certain rich man, which had a steward, and he was accused vnto him, that he wasted his goods.

And hee called him, and sayd vnto him, How is it that I heare this of thee? Giue an account of thy stewardship: for thou mayest be no longer steward.

Then the steward sayde within himselfe, What shall I doe? for my master taketh away from me the stewardship, I cannot digge, and to begge I am ashamed.

I know what I will doe, that when I am put out of the stewardship, they may receiue mee into their houses.

Then called hee vnto him euerie one of his masters debtors, & sayd vnto the first, How much owest thou vnto my master?

And he said, An hundred measures of oyle. And he sayd vnto him, Take thy writing, and sit downe quickly, and write fiftie.

Then said he to another, How much owest thou? And hee said, An hundred measures of wheate. Then he sayd vnto him, Take thy writing, and write fourescore.

And the Lord commended the unright steward, because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

And I say vnto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into everlasting habitations.

For he that is faithfull in the least, he is faithfull in much, and he that is unfaithfull in the least, he is unfaithfull in much.

If then ye haue not bene faithfull in the few pence riches, who will trust you in the same treasure?

And if ye haue not bene faithfull in a few other mans goods, who shall giue you that which is yours?

Neither can ye serue two masters: for either hee that hateth me, and his father, and mother, and the world, shall be my friend, or else hee that loveth me, shall be my enemy. Ye cannot serue both.

All that therefore desire the Kingdom of Heauen, they must first hate their father, and mother, and the world, which is their love.

Who can beare his father, and mother, and the world, which is his love, and yet be a disciple of the Kingdom of Heauen?

Who can beare his father, and mother, and the world, which is his love, and yet be a disciple of the Kingdom of Heauen?

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Who can beare his father, and mother, and the world, which is his love, and yet be a disciple of the Kingdom of Heauen?

And hee that is not willing to do this, he cannot be my disciple.

The Law, and the Prophets, vntill Iohn: and since that time the Kingdome of God is preached, and every man presseth in to it.

Now it is more easie that heauen and earth should passe away, then that one tittle of the Law should fall.

Who soeuer putteth away his wife, and marieth another, committeth adultery: and who soeuer marieth her, that is put away from her husband, committeth adultery.

There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately euerie day.

Also there was a certaine begger named Lazarus, which was layed at his gate full of sores.

And desired to bee refreshed with the crumbes that fell from the rich mans table: yea, and the dogs came and licked his sores.

And it was so, that the begger died, and was caried by the Angels into Abrahams bosom. The rich man also died, and was buried.

And being in hell in tormentes, he lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosom.

Then he cryed, and said, Father Abraham, haue mercy on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

But Abraham sayd, Sonne, remember that thou in thy life time receiuest thy pleasures, and likewise Lazarus paines: now therefore he is comforted, and thou art tormented.

Besides all this, betwene you and vs there is a great gulfe set, so that they which would goe from hence to you, cannot: neither can they come from thence to vs.

Then hee sayd, I pray thee therefore father, that thou wouldest send him to my fathers house.

(For I haue fife brethren) that he may testify vnto them, lest they also come into this place of torment.

Abraham sayd vnto him, They haue Moyses and the Prophets: let them heare them.

And he said, Nay father Abraham: but if one come vnto them from the dead, they will amend their liues.

Then hee sayd vnto him, If they heare not Moyses and the Prophets, neither will they be persuaded, though one rise from the dead againe.

CHAP. XVII.

Of the fall of the Kingdom of the world, 13. Of the fall of the Kingdom of the world, 13. Of the fall of the Kingdom of the world, 13.

Then said he to the disciples, It cannot be that the Kingdom of this world should be destroyed, but it shall be destroyed.

It is better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these little ones.

Take heed to your liues: if thy brother erre, rebuke him: and if hee repen, forgive him.

And though hee sinne agaynst thee seven times

Matth. 11. 12. The Pharisees despised the excellencie of the new Covenante.

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13 And he called his ten servants, and delivered them tenne pieces of money, and said vnto them, Occupie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, Wee will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that hee commanded his seruants to be called to him, to whom he gaue his money, that hee might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said vnto him, Well, good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased fise pieces.

19 And to the same he said, Bethou also ruler ouer fise cities.

20 So the other came, and said, Lord, behold, thy piece, which I haue layd vp in a napkin:

21 For I feared thee, because thou art a straite man: thou takest vp that thou laydest not down, and reapest that thou diddest not sow.

22 Then hee sayd vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knowest that I am a straite man, taking vp that I layd not downe, and reaping that I did not sow.

23 Wherefore then gauest thou not my money into the banke, that at my comming I might haue required it with vantage?

24 And hee said to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 ¶ For I say vnto you, that vnto all them that haue, it shall bee giuen: and from him that hath not, euen that he hath, shall bee taken from him.

27 Moreover, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went forth before, ascending vp to Hierusalem.

29 ¶ And it came to passe, when he was come neere to Bethphage, and Bethania, besides the mount which is called the mount of Olives, he sent two of his disciples,

30 Saying, Goe ye to the towne which is before you, wherein assoone as ye are come, ye shall finde a colt tied, whereon neuer man sate: loose him, and bring him hither.

31 And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the colt, the owners thereof said vnto him, Why loose ye the colt?

34 And they said, The Lord hath neede of him.

35 ¶ So they brought him to Iesus, and they call their garments on the colt, & set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when hee was now come neere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and

to praise God with a loud voyce, for all the great works that they had seene.

38 Saying, Blessed be the King that commeth in the Name of the Lord: peace in heauen, and glory in the highest places.

39 ¶ Then some of the Pharises of the company said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should holde their peace, the stones would cry.

41 ¶ And when he was come neere, he beheld the Citie, and wept for it,

42 Saying, O if thou haddest euen knowne at the least in this thy day those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not that season of thy visitation.

45 ¶ Hee went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, My house is the house of prayer, & but ye haue made it a den of theues.

47 And hee taught dayly in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him when they heard him.

After mee the Lord of the Prophets, now especially in this my last comming to thee, thou hadst had my regard to thy selfe. k. The fit and commendable time is called the day of this citie. l. That is, those things wherein thou hast prospered. m. That is, thou very much wherein God visited thee. n. Matth. 21. 13. 10. Christ theuere after his entrie into Hierusalem by a visible signe, that it is his office enioyned him of his Father to purge the Temple. o. Marke 11. 17. i. 4. 5. 7. 8. Jerem. 7. 11.

CHAP. XX.

¶ From whence Iohn Baptist was. ¶ The wickednesse of the Priests is noted by the parable of the vineyard and the ten band-men. 21 To giue tribute to Cesar. 27 He convinceth the Scribes denying the resurrection. 41 How Christ is the sonne of David.

And it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came vpon him, with the Elders,

2 And spake vnto him, saying, Tel vs by what authoritie thou dost these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing, tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselves, saying, If we shall say, From heauen, he will say, Why then beleueed ye him not?

6 But if wee shall say, Of men, all the people will stone vs; for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I doe these things.

9 ¶ Then began he to speake to the people this parable, A certaine man planted a vineyard,

8 When they liue which ought to be the chiefe preachers and setters forth of the kingdome of God, he will raise vp other extraordinary, in despite of them.

¶ Chap. 21. 6. mar. 24. 1. marke 13. 1.

9 Christ is not simply delighted with the destruction, no not of the wicked.

2 Christ breaketh off his speech, which sheweth partly how he was moved with compassion for the destruction of the citie, that was like an offence: and partly to approue them.

¶ Their rebuke against him, such as haue not rightly bene heard of.

¶ At Ierusalem, to whom the message was properly sent.

¶ If after the slaying of so many Prophets, and so often.

¶ After mee the Lord of the Prophets, now especially in this my last comming to thee, thou hadst had my regard to thy selfe.

¶ The fit and commendable time is called the day of this citie.

¶ That is, those things wherein thou hast prospered.

¶ That is, thou very much wherein God visited thee.

¶ Matth. 21. 13. 10. Christ theuere after his entrie into Hierusalem by a visible signe, that it is his office enioyned him of his Father to purge the Temple.

¶ Marke 11. 17. i. 4. 5. 7. 8. Jerem. 7. 11.

¶ Matth. 21. 2. marke 11. 27. 1 The Pharises being overcome with the truth of Christes doctrine, moue a question about his outward calling, and are overcome by the witnesse of their owne conscience.

¶ Matth. 21. 33. marke 12. 1. i. 1. 2. 5. 1. Jerem. 2. 21.

2 It is no new thing to haue them the chiefe enemies of Christ and his seruants, which are conuicted in the very Sanctuary of Gods holy place: but at length they will not.

¶ Matth. 21. 33. marke 12. 1. i. 1. 2. 5. 1. Jerem. 2. 21.

¶ Matth. 21. 33. marke 12. 1. i. 1. 2. 5. 1. Jerem. 2. 21.

and let it forth vnto husbandmen, and went into a strange country for a great time.

10 And at the time convenient hee sent a servant to the husbandmen, that they should giue him of the fruit of the vineyard: but the husbandmen did beat him, and sent him away empty.

11 Again hee sent yet another servant: and they did beat him, and soyle entreated him, and sent him away empty.

12 Moreover hee sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: it may bee that they will doe reuerence when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him: What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

17 And he beheld them, and said, What meaneth this then that is written, The stone that the builders refused, that is made the head of the corner.

18 Whosoever shall fall vpon that stone, shall be broken: and on whomsoever it shall fall, it will grinde him to powder.

19 Then the high Priests, and the Scribes, the same houre went about to lay hands on him (but they feared the people) for they perceived that hee had spoken this parable against them.

20 And they watched him, and sent forth spies, which should faigne themselves iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, wee know that thou sayest and teachest right, neither dost thou accept of mans person, but teachest the way of God truly.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceived their craftinesse, and said vnto them, Why tempt ye me?

24 Shewe mee a pemie. Whose image and inscription hath it? They answered, and sayd, Cessars.

25 Then he sayd vnto them, Giue then vnto Cesar the things which are Cessars, and to God those which are Gods.

26 And they could not reprove his saying before the people, but they marvelled at his answer, and held their peace.

27 Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him.

28 Saying, Master, Moses wrote vnto vs, If any mans brother die hauing a wife, and hee without children, that his brother should take his wife, and raise vp seed vnto his brother.

29 Now there were seven brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and hee died childlesse.

31 Then the third tooke her: and so like wise the fower died, and left no children.

32 And the fifth was also dead, and left no children.

33 Therefore at the resurrection, whose wife of them shall she be? for seven had her to wife.

34 Then Iesus answered, and sayd vnto them, The children of this world marry wives, and are married.

35 But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, & are the sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, euen Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, forst they not aske him any thing at all.

41 Then said hee vnto them, How say they that Christ is Dauides sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, The Lord said vnto my Lord, Sit at my right hand.

43 Till I shall make thine enemies thy footstool.

44 Seeing Dauid calleth him Lord, how is he then his sonne?

45 Then in the audienes of all the people, he said vnto his disciples,

46 Beware of the Scribes, which willingly goe in long robes, & loue salutations in the market, and the highest seates in the assemblies, and the chiefe roomes at feasts:

47 Which deuoure widowes houses, and in shew make long prayers: These shall receiue greater damnation.

48 We must auoide the example of anotholus and couetous pastors, who are like to the figge tree, which is barren, and shall be cut downe.

49 The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

50 The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

51 And he beheld, hee saw the rich men, which cast their gifts into the treasure.

52 And hee saw also a certaine poore widowe, which cast in thither two mites.

53 And hee said, Of a truth I say vnto you, that this poore widowe hath cast in more than they all.

54 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

55 Now as some spake of the Temple, how it was garnished with goodly stones, & with contriuate things, he said,

56 Are these the things that yee looke vpon? the dayes will come wherein a stone shall not bee left vpon a stone, that shall not bee thrown downe.

57 Then they asked him, saying, Master, but when shall these things bee? and what signe shall there be when these things shall come to passe?

58 And hee said, Take heed that yee be not deceived: for many will come in my Name, saying, I am Christ, and the time draweth nere: follow ye not them therefore.

59 And hee said, Whosoever shall offend one of these little ones, which are of this world, he shall offend against his heauenly Father, which is in heauen.

60 And hee said, Whosoever shall offend one of these little ones, which are of this world, he shall offend against his heauenly Father, which is in heauen.

61 And hee said, Whosoever shall offend one of these little ones, which are of this world, he shall offend against his heauenly Father, which is in heauen.

62 And hee said, Whosoever shall offend one of these little ones, which are of this world, he shall offend against his heauenly Father, which is in heauen.

g They are called here in this place, the children of this world, which liue in the world: and not they that wholly are giuen to the world, as before Chap. 16. 8. which are contrary to the children of light.

h That is men, makers of their own religion: for as we say truly, that they shall liue in death, which shall enuy our lasting blisse, so do they rise dead, which rise in life, though if they would, reuerence, bee taken generally, is belongeth alwaies to the wicked, which shall rise to condemnation, which is not properly life, but death.

i That is, before him: a notable saying, The truly dead are dead, though they are here on earth.

k Alms, 32. 44. mar. 12. 35.

l Christ is to the sonne of Dauid according to the flesh, that he is the Lord (because he is the eternall King Some of God) according to the spirit.

m We must auoide the example of anotholus and couetous pastors, who are like to the figge tree, which is barren, and shall be cut downe.

n This is spoken by the figge tree, which is barren, and shall be cut downe.

o The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

p The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

q The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

r The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

s The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

t The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

u The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

v The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

w The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

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aq The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

ar The figge tree which is barren, shall be cut downe, and shall be cast into the fire.

And when ye heare of warres & seditions, be not afraid for these things must first come, but the end followeth not by and by.

Then said he vnto them, Nation shall rise against nation, & kingdome against kingdome,

And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull things, & great signes shal there be from heauen.

But before al these, they shal lay their hands on you, and persecute you, deliuering you vp to the assemblies, and into prisons, & bring you before kings and rulers for my Names sake.

And this shall turne to you, for a testimoniall.

Lay it vp therefore in your hearts, that ye maye remember before hand what ye shall answere.

For I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake nor resist.

Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

And yee shall be hated of all men for my Names sake.

Yet there shall not one haire of your heads perish.

By your patience possesse your soules.

And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

For these be the dayes of vengeance, to fulfill all things that are written.

But wo be to them that are with child, and to them that giue sucke in those dayes: for there shalbe great distresse in this land, and wrathouer this people.

And they shall fall on the edge of the sword, and shalbe led captiue into all nations, and Hierusalem shalbe troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

Then there shalbe signes in the sunne, and in the moone, and in the starres, & vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

And mens hearts shal faile them for feare, and for looking after those things which shall come on the world: for the powers of heauen shall be shaken.

And then shall they see the Sonne of man come in a cloud, with power and great glory.

And when these things begin to come to passe, then looke vp, and lift vp your heads: for your redemption draweth neere.

And he spake to them a parable, Behold, the fig tree, and all trees,

When they now shoot forth, yee seeing them, know of your owne selues, that summer is then neere.

So likewise yee, when yee see these things come to passe, know yee that the kingdome of God is neere.

Verely I say vnto you, This age shall not passe, till all these things be done:

Heauen and earth shall passe away, but my words shall not passe away.

Take heed to your selues, lest at any time your hearts be oppressed with surfeiting & drunk-

kennell, and cares of this life, and lest that day come on you at vnawares.

For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch therefore, and pray continually, that yee may be counted worthy to escape all these things that shall come to passe, and that yee may stand before the Sonne of man.

Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Oliues.

All and the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

Iudas sclaue Christ. 7 The Apostles prepare the Passouer, 24 They strive who shall be chiefest. 31 Sathan desireth them, 35 Christ sheweth that they wanted washing. 42 He prayeth in the mount. 44 Hee sweateth blood. 50 Malchus eare cut off and healed. 57. 58. 60 Peter denieth Christ thrise. 63 Christ is mocked and strooken. 69 Hee crucifieth himselfe to be the Sonne of God.

Now the feast of vneleuened bread drewe neere, which is called the Passouer.

And the hie Priests and Scribes sought how they might kill him: for they feared the people.

Then entred Satan into Iudas who was called Iscariot, and was of the number of the twelue.

And he went his way, and communed with the hie Priests and captaines, how he might betray him to them.

So they were glad, and agreed to giue him money.

And he consented, and sought opportunity to betray him vnto them, when the people were away.

Then came the day of vneleuened bread, when the Passouer must be sacrificed.

And he sent Peter and Iohn, saying, Go and prepare vs the Passouer that we maye eat it.

And they sayd to him, Where wilt thou, that we prepare it?

Then he sayd vnto them, Behold, when ye be entred into the citie, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entred in,

And say vnto the good man of the house, The Master sayth vnto thee, Where is the lodging where I shal eat my Passouer with my disciples?

Then he shall shew you a great high chamber trimmed: there make it ready.

So they went, and found as he had said vnto them, and made ready the Passouer.

And when the houre was come, he fate downe, and the twelue Apostles with him.

Then he sayd vnto them, I haue earnestly desired to eate this Passouer with you, before I suffer.

For I say vnto you, Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

And hee tooke the cup, and gaue thanks, and said, Take this, and diuide it among you:

For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

Mat. 16.30. Mar. 14.17. 4 Christ having ended the Passouer according to the order of the Law, forwarneth them that this shall be his last banquet with them, after the manner and necessitie of this life. 5 The eating and drinking, which was the supper was to be kept. 7 I am put to death.

On all men where-
fore they be.

You may be ap-
peare that you will
abide the counse-
nance and iustice
of the iudge with-
out feare.

Mat. 26.1.
marke 14.1.

Christ is taken
vpon the day of
the Passouer ra-
ther by the prou-
idence of his fa-
ther, then by the
will of men.

Mat. 26.14.
marke 14.20.

God by his
wonderfull prou-
idence causeth him
to be the minister
of our saluation,
who was the au-
thour of our de-
struction.

They had had
the charge of keep-
ing the Temple,
which were used
of the Priests and
Bishops: as appea-
reth by the 52. verse
of this Chapter.

Whom would
willingly to the
people which used
to follow him: and
therefore in deed
they watched their
time, when they
knew he was alone
in the garden.

Mat. 26.17.
marke 14.13.

Christ teacheth
his disciples by a
manifest miracle,
that although he
was going to be
crucified, yet no-
thing is hid from
him: and therefore
that he goeth wil-
lingly to death.

By the order ap-
pointed by the Law.
The lamb which
was the figure of the
Passouer. And thus
is spoken by the fi-
gure metonymie,
which is very use-
full in the matter of
the Sacrament.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, **Prophesie** who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ And as soone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Councill,

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, yee will not beleeue it.

68 And if also I aske you, you wil not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said vnto them, Ye say that I am.

71 Then said they, What need we any further witness? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

¶ He is accused before Pilate. 7 He is sent to Herode. 11 He is mocked. 14 Pilate yieldeth him up to the lowest request. 17 The women bewaile him. 33 He is crucified. 39 One of the thieves reuileth him: 43 The other is saved by faith. 49 Hee dieth. 53 He is buried.

Then the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue found this man perverting the nation, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 And Pilate asked him saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The high Priests also and Scribes stood forth and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the high Priests, and the rulers, and the people,

14 And said vnto them, Yee haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done of him,

16 I will therefore chastise him, and let him loose.

17 (For of necessitie hee must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, & deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loude voyces, and required that he might be crucified: and the voices of them and of the high Priests preuailed.

24 So Pilate gaue sentence, that it should bee as they required.

25 And hee let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For beholde, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaynes, Fall on vs: and to the hils, Couer vs.

31 For if they doe these things to a greene tree, what shall be done to the drie?

32 And there were two others, which were euill doers, led with him to be flaine.

33 And when they were come to the place which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgive them: for they know not what they doe. And they parted his raiment and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if hee bee that Christ, the Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription was also written ouer him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 And one of the euill doers, which were hanged, railed on him, saying, If thou bee that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

¶ The wisdom of the Beth of ewes, choiceth the lesse, but God choiceth such counsaile.

¶ Christ is quiet the third time, before he was condemned once, that it might appeare, how that our finnes were condemned in him.

¶ Math. 27. 32.

¶ An example of the outrageousness and disorder of souldiers.

¶ The triumph of the wicked hath a most horrible end.

¶ Ista. 29.

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1. The women come to the sepulchre. 2. They report that which they heard of the Angels, unto the Apostles. 3. Christ doeth accompanye two going to Emmaus. 4. He expoundeth the Scriptures vnto them. 5. He offereth himselfe to be eaten. 6. He is taken vp into heauen.

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And hee said vnto Iesus, Lord, remember me when thou comest into thy kingdome.

Then Iesus said vnto him, Verely I say vnto thee, so day shalt thou be with me in Paradise.

And it was about the sixth houre: and there was a darkenesse ouer all the land, vntil the ninth houre.

And the Sunne was darkened, and the vail of the Temple rent through the middles.

And Iesus cried with a loud voice, & said, Father, into thine hands I commend my spirit. And when hee thus had saide, hee gaue vp the ghost.

Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned.

And all his acquaintance stood a far off, and the women that followed him from Galilee, beholding these things.

And beholde, there was a man named Ioseph, which was a counsellor, a good man and a iust.

Hee did not consent to the counsell and deede of them, which was of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

He went vnto Pilate, and asked the bodie of Iesus.

And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewen out of a rocke, wherein was neuer man yet laid.

And that day was the preparation, and the Sabbath drew on.

And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his bodie was laid.

And they returned and prepared odours, and ointments, and rested the Sabbath day according to the commandement.

CHAP. XXIII.

Now the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

And they found the stone rolled away from the sepulchre.

And went in, but found not the body of the Lord Iesus.

And it came to passe, that as they were amazed therat, behold, two men suddenly stood by them in shining vailures.

And as they were afraid, and bowed downe their faces to the earth, they said to them, Why seek ye him that liueth, among the dead?

He is not here, but is risen: remember how he spake vnto you, when he was yet in Galilee.

Saying, that the Sonne of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise againe.

And they remembered his words.

And returned from the sepulchre, and told all these things vnto the eleven, and to all the remnant.

Now it was Mary Magdalene, & Ioanna, & Mary the mother of Iames, & other women with them, which told these things vnto the Apostles.

But their words seemed vnto them as a fained thing, neither beleeted they them.

Then arose Peter and ran vnto the sepulchre, and looked in and saw the linnen clothes layd by themselves, and departed wondering in himselfe at that which was come to passe.

And behold, two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

And they talked together of all these things that were done.

And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

But their eyes were holden, that they could not know him.

And he said vnto them, What manner of communications are these that yee haue one to another as ye walke, and are ead?

And the one (named Cleopas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes?

And he said vnto them, What things? And they sayd vnto him, Of Iesus of Nazareth, which was a Prophet mighty in deede and in word before God, and all the people.

And how the hie Priests, and our rulers delivered him to be condemned to death, and haue crucified him.

But wee trusted that it had beene hee: that should haue delivered Israel, and as touching all these things, to day is the third day, that they were done.

Yea, and certaine women among vs made vs assured, which came early vnto the sepulchre.

And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said, that he was aliué.

Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they saw not.

Then hee sayde vnto them, O fooles and slowe of heart to beleue all that the Prophets haue spoken!

Ought not Christ to haue suffered these things and to enter into his glory?

And hee beganne at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

And they drew neere vnto the towne which they went to, but he made as though hee would haue gone further.

But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent: So he went in to stay with them.

And it came to passe, as hee sat at table with them, he tooke the bread, and blessed, and brake

Chap. 9. 31. matth. 17. 23. mark. 9. 31.

The cowardly & dastardly mind of the disciples is vpraised by the stout courage of women, (so wrought by Gods great mercie) to shewe that the kingdome of God consisteth in an extraordinary power.

Ioh. 20. 6. Christ vouch the incredulitie of his disciples, to the fuller testing forth of the true hof of his resurrection, lest they should seeme to haue beleeted that too lightly, which they preached atterward to all the world.

As we haue hold downe his head, and bowing his necke, loosed diligently.

Matth. 16. 13. The resurrection is proved by two other witnesses, which saw it, & that it was no forged thing framed of purple in their owne braines, all the circumstances doe declare.

Wee bidden backe and stayed, God so appointing it, no doubt: and therefore his body was not invisible, but their eyes were dimmed.

Some of the old fathers thinke that the other disciple was the our Evangelist, but Epiphanius writing against the Samaritan, saith it was not.

It appeareth by the conferring of the forewarning of the Prophets, that all those things are true & certaine, which the Euangelists haue put downe in writing of Christ.

take it, and gave it to them.

31 Then their eyes were opened, & they knew him: and he was no more scene of them.

32 And they said betwene themselves, Did not our heartes burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleven gathered together, and chem that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to simon.

35 Then they tolde whatthings were done in the way, & how he was known of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are yet troubled? & when fore do doubts arise in your heartes?

39 Behold mine hands and my feet: for it is I my selfe: handle me and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, hee shewed them his hands and feete.

41 And while they yet beleueed not for ioy, and wondered, hee said vnto them, Haue ye here any meat?

42 And they gaue him a peece of a broyled fish, and of an hony combe,

43 And he tooke it, and did eate before them.

44 ¶ And hee saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moser, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding that they might vnderstand the Scriptures;

46 And said vnto them, Thus it is written, and thus it behoueth Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, & remission of sinnes should be preached in his Name among all nations, beginning at Hierusalem.

48 Now ye are witnesses of these things:

49 And beholde, I doe send the promise of my Father vpon you: but tarrye yee in the citie of Hierusalem, vntill ye be endued with power from on high.

50 ¶ Afterward he led them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as hee blessed them, hee departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the Temple, praising, and lauding God, Amen.

7 The preaching of the Gospel, which was preached to the Prophets and performed in his time, is committed vnto the Apostles: the summe whereof, is repentance, and remission of sinnes.

8 The Apostles, who are the preachers of the Gospel, beginning at Hierusalem.

9 That the holy Ghost come downe from heauen vpon you.

10 Christ ascendeth into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

11 Acts 1.9.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

¶ That Word began of God before all worldes, and which manner with the Father, is made man. 6. 7. For that end was the Word made God: 18. His preaching of Christ's office. 19. 20. The manner how hee came into the world. 21. The calling of Andrew, 43. of Peter, 43. Philip, 45. and Nathanael.

IN the beginning was the Word, and that Word was with God, and that Word was God. 2 This same was in the beginning with God. 3 ¶ All things were made by it; and without it was made nothing that was made. 4 In it was life, and that life was that light of men.

¶ From this word, began was there to haue his being, when God began to make all that was made: for this word was then when all things that were made began to be made: and therefore hee is called the beginning of all things. 6. Had his being. 7. This word, which began to be made, is an appointed and choise thing above all other, and therefore hee is called the Word, which is the same of God, and the same of man. 18. The Word, which is the same of God, and the same of man, is called the Word of God. 19. This word (Word) is the first in order in the former, and is the same which the learned call (Subiectum): and this word (God) is the latter in order, and the same which the learned call (Prædicatum). 20. Col. 1. 16. 21. The Word of God, which is the same of God, and the same of man, is called the Word of God, both by the creating of all things, and also by the preaching of them, and especially by the excellent preaching of the Word, where with hee had beaurified man above all other creatures. 22. From this word, began was there to haue his being, when God began to make all that was made: for this word was then when all things that were made began to be made: and therefore hee is called the beginning of all things. 23. This word, which began to be made, is an appointed and choise thing above all other, and therefore hee is called the Word, which is the same of God, and the same of man. 24. The Word, which is the same of God, and the same of man, is called the Word of God, both by the creating of all things, and also by the preaching of them, and especially by the excellent preaching of the Word, where with hee had beaurified man above all other creatures. 25. 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5 ¶ And that light shineth in the darkenesse, and the darkenesse comprehended it not.

6 ¶ There was a man sent from God, whose name was Iohn.

7 This same came for a witness, to beare witness of that light, that all men through him might beleue.

8 Hee was not that light, but was sent to beare witness of that light.

9 ¶ This was that true light, which lighteth every man that cometh into the world.

10 ¶ Hee was in the world, and the world was made by him: and the world knew him not.

11 He came vnto his owne, and his owne receiued him not.

12 But as many as receiued him, to them hee gave prerogative to be the sonnes of God, even to them that beleue in his Name.

13 Which are borne not of blood, nor of the will of the flesh, nor of the wil of man, but of God.

3 The light of men is turned into darkenesse, but yet in that there is cleauesse enough to make them without neede.

4 Hee was not that light, but was sent to beare witness of that light.

5 This was that true light, which lighteth every man that cometh into the world.

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9 Which are borne not of blood, nor of the will of the flesh, nor of the wil of man, but of God.

10 As it were the herald of Christ.

11 ¶ Iohn 1. 9. ¶ That light which was sent of God, who was sent to beare witness of that light.

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13 ¶ Which are borne not of blood, nor of the will of the flesh, nor of the wil of man, but of God.

Mr. Williams is glad to have come down from his mountain retreat, but he says that he will not be able to stay in the city, and that he will return to his mountain retreat. He says that he will not be able to stay in the city, and that he will return to his mountain retreat. He says that he will not be able to stay in the city, and that he will return to his mountain retreat.

8 Jesus bring down, which drink of the cup of Samaritan.
21 He teacheth the true worship. 25 He confides that he is
2 the Light. 28 He does. 32 The Samaritans believe in
him. 36 He heals the Ruler's son.

1

and his sonnes, and his cirell?

17 Iesus answered, and sayd vnto her, Whosoever drinketh of this water, shall thirst againe:

18 But whosoever drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euerlasting life.

19 The woman sayd vnto him, Sir, giue me of that water: that I may not thirst, neither come hither to draw.

20 Iesus said vnto her, Go, call thine husband, and come hither.

21 The woman answered, and sayd, I haue no husband. Iesus sayd vnto her, Thou hast well said, I haue no husband.

22 For thou hast had five husbands, and hee whom thou now hast, is not thine husband: that saydest thou truly.

23 The woman sayd vnto him, Sir, I see that thou art a Prophet.

24 Our fathers worshipped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

25 Iesus sayd vnto her, Woman, beleue me, the houre commeth, when yee shall neither in this mountaine, nor at Hierusalem worship the Father:

26 Ye worship that which ye know not: we worship that which wee know: for saluation is of the Iewes.

27 But the houre commeth, and now is, when the true worshippers shall worship the Father in Spirit and Truth: for the Father requireth euen such to worship him.

28 God is a Spirit, and they that worship him, must worship him in Spirit and Truth.

29 The woman sayd vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell ys all things.

30 Iesus sayd vnto her, I am hee, that speake vnto thee.

31 And vpon that, came his disciples, and intreated that hee talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

32 The woman then left her waterpot, and went her way into the citie, and sayd to the men,

33 Come, see a man which hath tolde mee all things that euer I did: is not he that Christ?

34 Then they went out of the citie, and came vnto him.

35 In the meane while, the disciples prayed him, saying, Master, eat.

36 But hee sayd vnto them, I haue meat to eat, that ye know not of.

37 Then sayd the disciples betwene themselves, Hath any man brought him meat?

38 Iesus sayd vnto them, My meate is that I may do the will of him that sent mee, and finish his worke.

39 Say not ye, There are yet foure months, and then commeth haruest? Beholde, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto haruest.

40 And hee that reapeth, receiveth reward, and gathereth fruite vnto life eternal, that both he that soweth, and he that reapeth might reioyce together.

41 For herein is the saying true, that one soweth, and another reapeth.

42 I sent you to reap that, wherein yee bestowed no labour: other men laboured, and yee are entred into their labours.

43 Now many of the Samaritanes of that citie beleued in him, for the saying of the woman which testified, Hee hath tolde me all things that euer I did.

44 Then when the Samaritanes were come vnto him, they besought him, that hee would tarry with them: and he abode there two dayes.

45 And many more beleued because of his owne words.

46 And they sayd vnto the woman, Now wee beleue, not because of thy saying: for we haue heard him our selues, & know that this is in deed that Christ the Saviour of the world.

47 So two dayes after he departed thence, and went into Galile.

48 For Iesus himselfe had testified, that a Prophet hath none honour in his owne countrey.

49 Then when hee was come into Galilee, the Galileans receiued him, which had seene all the things that he did at Hierusalem at the feast: for they went also to the feast.

50 And Iesus came againe into Cana a towne of Galile, where hee had made of water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.

51 When he heard that Iesus was come out of Iudea into Galile, hee went vnto him, and besought him that hee would goe downe, and heale his sonne: for he was euen ready to die.

52 Then sayd Iesus vnto him, Except yee see signes and wonders, ye will not beleue.

53 The ruler sayd vnto him, Sir, go down before my sonne die.

54 Iesus sayd vnto him, Go thy way, thy sonne liueth: and the man beleued the word that Iesus had spoken vnto him, and went his way.

55 And as hee was now going downe, his seruants met him, saying, Thy sonne liueth.

56 Then enquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday the seuenth houre the fever left him.

57 Then the father knew that it was the same houre in the which Iesus had sayd vnto him, Thy sonne liueth. And hee beleued, and all his household.

58 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

1 One lying at the poole, & healed of Christ on the Sabbath: 10 The Iewes that rashly iudged fault with that hee did, 17 he commended vnto the authority of the Father, 19, 20 His pronouncement his alme power by many reasons, 45 And which Moses testimony.

After that there was a feast of the Iewes, and Iesus went to Hierusalem.

2 And there is at Hierusalem by the place of the sheepe, a poole called in Hebrew Bethesda, hauing five porches:

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the moving of the water.

4 For an Angel went down at a certaine season into the poole: and troubled the water, whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had

7 The Samaritanes doe most ioyally embrace that which the Iewes most flabbarly reiect. 8 The despisers of Christ deprive themselves of his benefit: yet Christ prepareth a place for himselfe.

4 Iesus came to Cana and villages of Galilee: for he would not make shade in the country of the Samaritanes, which despised him, and others (as the other Evangelists write) the disciples of his brethren were hindered through their malicious spitefulness. 4 Math. 23. 57. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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...other ...

25 ⁶ Verely, verely I say unto you, the hour

Ex. 12. 49. This devil death has put away that which is her
life. If Christ fold, the Jews shall have no power an longer them J.
15 and 20. 18 and 49. 10. den. 17. 15.

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e said, but corre
Major. " Gm

9 Five thousand are fed with five loaves, and two fishes. 15 Christ goes to departs from the people. 17 42 his disciples were sleeping. 19 he commended them making them aware. 26 the great richness of the time. 27 46 overlapping 35 46 and of life. 42. 52 The hypocrites were, 46 and many of the disciples did depart from him. 53 the Pharisees and Sadducees came to the Jesus of Nazareth.

After

Martha, thou art not listening to what I say.

44 No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day.

45 It is the Father's will, that whosoever believeth in the Son, shall have eternal life: and I will raise him up at the last day.

46 Then saith she unto him, Lord, I believe: but who shall hear me, when I say, My Lord, and my Father, that he come into this house, and dwell with me?

47 Fully, surely I say unto you, He that believeth in me, shall have eternal life.

48 I am that bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

49 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

50 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

51 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

52 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

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56 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

57 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

58 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

59 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

60 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

61 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

62 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

63 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

64 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

65 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

66 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

67 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

68 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

69 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

70 I am the bread of life. Whoso cometh to me, shall never hunger: and whoso believeth in me, shall never thirst.

62 But there are some of you that believe not: for Jesus knew from the beginning, which they were that believed not, and who should betray him.

63 And he said, Therefore said I unto you, that no man can come unto me, except the Father draw him.

64 From that time, many of his disciples went back, and walked no more with him.

65 Then said Judas to the twelve, Will ye also go away?

66 Then Simon Peter answered him, Master, to whom shall we go? thou hast the words of eternal life.

67 And we believe and know that thou art that Christ the Son of the living God.

68 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

69 Now he saith of Judas Iscariot the son of Simon: for he it was that should betray him, though he was one of the twelve.

CHAP. VII.

1 Jesus went out, and said unto the Jews, which came to him, Behold, I have said unto you, that ye shall die in your sins: if ye believe not that I am he, ye shall die in your sins.

2 Then said they unto him, What sayest thou? thou sayest that thou art he, and thou sayest that we shall die in our sins.

3 Jesus answered them, I say unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

4 Then said they unto him, What sayest thou? thou sayest that thou art he, and thou sayest that we shall die in our sins.

5 Jesus answered them, I say unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

6 Then said they unto him, What sayest thou? thou sayest that thou art he, and thou sayest that we shall die in our sins.

7 Jesus answered them, I say unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

8 Then said they unto him, What sayest thou? thou sayest that thou art he, and thou sayest that we shall die in our sins.

9 Jesus answered them, I say unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

10 Then said they unto him, What sayest thou? thou sayest that thou art he, and thou sayest that we shall die in our sins.

11 Jesus answered them, I say unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

12 Then said they unto him, What sayest thou? thou sayest that thou art he, and thou sayest that we shall die in our sins.

13 Jesus answered them, I say unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

14 Then said they unto him, What sayest thou? thou sayest that thou art he, and thou sayest that we shall die in our sins.

15 Jesus answered them, I say unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

16 Then said they unto him, What sayest thou? thou sayest that thou art he, and thou sayest that we shall die in our sins.

17 Jesus answered them, I say unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

18 Then said they unto him, What sayest thou? thou sayest that thou art he, and thou sayest that we shall die in our sins.

19 Jesus answered them, I say unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Such is the malice of men, that they take occasion of their own destruction, even of the very doctrine of salvation (which is a law, which becometh through the law, the gift of God.) The number of the professors of Christ is very small, and among them also there be some hypocrites, and worse than all other.

Math. 23. 14.

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John 1. 13.

John 1. 14.

John 1. 15.

John 1. 16.

John 1. 17.

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John 1. 66.

John 1. 67.

John 1. 68.

3 And

16 Iesus answered them, and said, * My doctrine is not mine, but his that sent me.

17 If any man wil doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no vnrighteousnes is in him.

19 ¶ Did not Moses giue you a Law, and yet none of you keepeth the Lawe? ¶ Why goe yee about to kill mee?

20 The people answered, and said, Thou hast a deuil: who goeth about to kill thee?

21 Iesus answered, and saide vnto them, I haue done one worke, and ye all marueile:

22 ¶ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 ¶ Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then said some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And behold, hee speaketh openly, and they say nothing to him: doe the rulers know in deed that this is in deed that Christ?

27 Howbeit we know this man whence he is: but when that Christ cometh, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as hee taught, saying, Yee both knowe mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and hee hath sent me.

30 ¶ Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleueed in him, and said, When that Christ cometh, will he doe moe miracles then this man hath done?

32 ¶ The Pharises heard that the people murmured these things of him, and the Pharises and high Priests sent officers to take him.

33 ¶ Then sayde Iesus vnto them, Yet am I a little while with you, and then I goe vnto him that sent me.

34 ¶ Yeshall seeke me, and shall not finde me, and where I am can ye not come.

35 ¶ Then sayde the Iewes among themselves, Whither will he goe that we shall not finde him? Will he go vnto them that are dispersed among the Grecians, and teach the Grecians?

36 ¶ What saying is this that he sayd, Yee shall seeke mee, and shall not finde mee? and, Where I am, can ye not come?

¶ Iesus then that hee had said, and of his call of Galile, and a carpenters sonne, whom hee had knowne of his boyhood, and made him the master of hisse well, and iudge the tree by the fruite. ¶ Many doe marueile that the enemies of God haue so much grace, yet the meane reason they doe not acknowledge the vertue and power of God. ¶ Many very wise to procure stoffe and flayes to them, saying, ¶ The truth of Christ doeth not hang vpon the iudgement of man. ¶ The wicked cannot doe what they list, but what God hath appointed. ¶ As the sunne doth not rise, so increaseth the rage of his enemies, till at length hee in his wrath shall be manifest to all eyes, which they despised when they were present. ¶ Word for word (to the dispersion of the Gentiles or Grecians) and where the name of Grecians be vnderstandeth the manner which were dispersed among the Gentiles, &c. ¶

37 ¶ Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 ¶ Hee that beleueth in mee, ¶ as sayth the Scripture, out of his belly shall flow riuers of water of life.

39 ¶ This spake he of the Spirit, which they that beleueed in him, should receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified.

40 ¶ So many of the people, when they heard this saying, said, ¶ Of a truth this is that Prophet.

41 ¶ Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 ¶ Saith not the Scripture, that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 ¶ So was there dissension among the people for him.

44 ¶ And some of them would haue taken him, but no man layd hands on him.

45 ¶ Then came the officers to the high Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 ¶ The officers answered, Neuer man spake like this man.

47 ¶ Then answered them the Pharises, Are yee also deceiued?

48 ¶ Doeth any of the rulers, or of the Pharises beleue in him?

49 ¶ But this people, which know not the Law, are cursed.

50 ¶ Nicodemus sayde vnto them, ¶ (¶ hee that came to Iesus by night, and was one of them.)

51 ¶ Doth our Law iudge a man before it heare him, ¶ and know what he hath done?

52 ¶ They answered, and sayd vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 ¶ And euery man went vnto his own house.

¶ There is contention euen in the Church is sette about the chiefe point of religion: neither hath Christ any more cruel enemies then those that occupie the seate of truth: yet can they not doe what they woulde. ¶ Deut. 18. 15. ¶ Mich. 3. 3. Mat. 23. 17. God from heauen scorneth such as are his sonnes enemies. ¶ False Pastours are so fond and foolish that they esteeme the Church of God according to the multitude & outward shew. ¶ Deut. 17. 8. and 19. 15. ¶ What he hath committed, who is accepted. ¶ There is no counsell against the Lord.

CHAP. VIII.

3 The woman taken in adulterie, 11 Iesus her sinnes forgiven. 12 Christ the light of the world. 19 The Pharises a ke where h: Father is 29 The sinnes of Abraham. 42 The sinnes of God. 44 The deuill the father of lying. 56 Abraham saw Christs day.

¶ And Iesus went vnto the mount of Oliues, ¶ And early in the morning came againe into the Temple, and all the people came vnto him, and hee fate downe and taught them.

¶ Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

¶ And said vnto him, Master, we found this woman committing adulterie, euen in the very act.

¶ Now Moses in our Law commanded, that such should be stoned: what saiest thou therefore?

¶ And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stooped downe, and with his finger wrote on the ground.

¶ And while they continued asking him, hee lift himselfe vp, and sayd vnto them, ¶ Let him that is among you without sinne, cast the first stone at her.

15 There are two principles of our saluation: the one is to be thoroughly touched with a true feeling of our extreme paueritie: the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things. ¶ The last day of the feast of tabernacles, that is, the right day, was as high a day, as the first.

¶ Lewis 23. 36. ¶ Deut. 18. 15. ¶ Thou shalt not word for word in any place, but it seemeth to be taken out of many places where murmur is made of the gifts of the holy Ghost, as Joel 2. 28. 44. but especially in 2. 28. ¶ Joel 2. 28. altes 2. 17.

¶ I. it is hisse word by the holy Ghost, be expressed a little before speaking of the Spirit which they that beleueed in him should receiue. So that by the name of holy Ghost, are meant the vertues and hisse workings of the holy Ghost, in that those things were not yett forme and perceiued which were to come and yett forth the

¶ There is contention euen in the Church is sette about the chiefe point of religion: neither hath Christ any more cruel enemies then those that occupie the seate of truth: yet can they not doe what they woulde. ¶ Deut. 18. 15. ¶ Mich. 3. 3. Mat. 23. 17. God from heauen scorneth such as are his sonnes enemies. ¶ False Pastours are so fond and foolish that they esteeme the Church of God according to the multitude & outward shew. ¶ Deut. 17. 8. and 19. 15. ¶ What he hath committed, who is accepted. ¶ There is no counsell against the Lord.

¶ While they were led goe about to make a snare for good men, they make a snare for themselves.

¶ Lewis 20. 10.

¶ Against hypocrites which are very deere Iudges against other men, and flatter themselves in their owne finnes.

¶ Deut. 17. 9.

FFF

3 And

1. Christ would not take upon him the chull Magistrate office: he contented himselfe to bring sinners to faith and repentance.
4. The world which is blind in it selfe cannot come to haue any light but in Christ onely.

5. (ha. 1. 5. & 9. 5.) Christ is without all exception the best witness of the truth, for he was sent by his Father for that purpose, and was by him approoued to the world by infinite miracles.

6. Those beareth witness of his selfe which thing is all mens opinion, a man's; and for a man to commend himselfe is a very dishonourable thing.

7. Those beareth witness of his selfe which thing is all mens opinion, a man's; and for a man to commend himselfe is a very dishonourable thing.

8. Those beareth witness of his selfe which thing is all mens opinion, a man's; and for a man to commend himselfe is a very dishonourable thing.

9. Those beareth witness of his selfe which thing is all mens opinion, a man's; and for a man to commend himselfe is a very dishonourable thing.

10. Those beareth witness of his selfe which thing is all mens opinion, a man's; and for a man to commend himselfe is a very dishonourable thing.

11. Those beareth witness of his selfe which thing is all mens opinion, a man's; and for a man to commend himselfe is a very dishonourable thing.

12. Those beareth witness of his selfe which thing is all mens opinion, a man's; and for a man to commend himselfe is a very dishonourable thing.

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience they went out one by one, beginning at the eldest euen to the last so Iesus was left alone, and the woman standing in the mids.

10 When Iesus had lift vp himselfe againe, and saw no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: goe and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: hee that followeth me, shall not walke in darkenesse, but shall haue that light of life.

13 The Pharisees therefore sayde vnto him, Thou bearest record of thy selfe: thy record is not true.

14 Iesus answered, & said vnto the, Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I goe.

15 Ye iudge after the flesh: I iudge no man.

16 And it I also iudge, my iudgement is true, for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, vthat the testimonie of two men is true.

18 I am one that beare witness of my selfe, & the Father that sent me beareth witness of me.

19 Then sayd they vnto him, Where is that Father of thine? Iesus answered, Ye neither know mee, nor that Father of mine. If ye had knowne me, yee should haue knowen that Father of mine also.

20 These words spake Iesus in the treasury, as he taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 Then sayd Iesus againe vnto them, I goe my way, and ye shall seek me, and shal die in your finnes. Whither I goe, can ye not come.

22 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?

23 And he sayd vnto them, Yee are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I sayd therefore vnto you, That ye shal die in your finnes: for except ye believe that I am he, ye shal die in your finnes.

25 Then said they vnto him, Who art thou? And Iesus sayd vnto them, Euen the same thing that I sayd vnto you from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 They vnderstood not that hee spake to them of the Father.

28 Then sayd Iesus vnto them, When ye haue lift vp the Sonne of man, then shall yee knowe that I am he, and that I doe nothing of my selfe,

6 No man can know God, but in Christ only. 7 This was some place appointed for the gathering of his offerings. 8 We see and are at the pleasure of God and not at men: therefore this one thing remaineth that wee goe forward constantly in our vocations. 9 Because that men shal naturally abhorre heavenly things, no man can be a disciple of Christ, vlesse the spirit of God frame him: in the meane season notwithstanding, the world must of necessity perishe, because it is without the life that is offered vnto it. 10 He that at length knowes who Christ is, which will diligently keepe him as hee saith. 11 That is, I am Christ, and the Sonne of man, for so I told you from the beginning, that I was. 12 To God is the remembrance of Christes doctrine deplorable. 13 Euen the contempe of Christ maketh his glory: which thing his enemies shall feele at length to their great shame.

but as my Father hath taught me, so I speake these things.

29 For he that sent me is with me: the Father hath not left me alone, because I doe alwayes those things that please him.

30 As he spake these things, many beleueed in him.

31 Then said Iesus to the Iewes which beleueed in him, If ye continue in my word, yee are verily my disciples,

32 And shall know the truth, and the truth shall make you free.

33 They answered him, We be Abrahams feede, and were neuer bond to any man: why sayest thou then, Ye shal be made free?

34 Iesus answered them, Verily, verily I say vnto you, that whoeuer committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If that Sonne therefore shall make you free, ye shall be free in deed.

37 I know that ye are Abrahams feede, but yee seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your Father.

39 They answered, and sayd vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that haue told you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus sayd vnto them, If God were your father, then would yee loue me: for I proceede forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe yee not vnderstand my talke? because ye cannot heare my word.

44 Yee are of your father the deuill, and the lusts of your father ye will doe: he hath bene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh hee of his owne: for he is a liar, and the father thereof.

45 And because I tell you the truth, yee beleue me not.

46 Which of you can rebuke me of sinne? and if I say the truth, why do yee not beleue me?

47 He that is of God heareth Gods words: yee therefore heare them not; because yee are not of God.

48 Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill; but I honour my Father, and yee haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 Verily, verily I say vnto you, If a man keepe my word, he shal neuer see death.

13 The true disciples of Christ continue in his doctrine, that pleasing more & more in the knowledge of the truth they may be delivered from the most grievous burden of sinne, into the true liberty of righteousness and life.

14 Christ did thoroughly execute the office, that his Father indoynted him. 15 The enemies of Christ make their haue for a while, but the Father will appeare his time to reuenge the reproch that is done vnto him in the person of his Sonne.

16 That is, that will reuenge both your despising of me, and of him. 17 The onely doctrine of the Gospel apprehended by faith, is a sure remedie against death.

18 That is, he shall not feele it: for euen in the midst of death, the faithfull see life.

17 Against them which abuse the glory of the Saints in darkness.

18 I know nothing further off from all ambition then Christ, but his Father hath set him above all things.

19 There is no right knowledge of God without Christ, neither any right knowledge of Christ without his word.

20 The virtue of Christ sheweth itself through all former ages in the Fathers, for they saw in the promises, that hee should come, and did very joyfully lay hold on him with a lively faith.

21 With the eyes of faith, Hebr. 11. 13. Christ as hee was God, was before Abraham: and he was the Lamb slain from the beginning of the world.

22 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

23 Some is the beginning of all bodily diseases, and yet doth it not follow that God alway respecteth their finnes whom hee most sharply punisheth.

24 A Christiana woman bare in his disciples thought, which presupposeth that there comes no disease but for finnes only: whereas he answereth that there was another cause of this man's blindness, and that was, that God his worke might be seene.

25 The workes of Christ are as it were a light, which lighten the darkness of the world.

26 By day, it means, the light, that is the doctrine of the heavenly truth: and by night, it means the darkness, which cometh by the obscuritie of the same doctrine.

27 Christ healing the man borne blinde, by taking the signe of clay, and after worde the signe of the lounraime of Siloam (which signifies Sent) sheweth that as hee at the beginning made man, so doeth hee againe restore both his body and soule: and yet so, that hee himselfe cometh first of his owne accord to heale vs.

51 Then said the Iewes to him, Now know we that thou hast a deuil. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall neuer talke of death.

52 Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe?

53 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth mee, whom ye say that he is your God.

54 Yet haue yee not knowen him: but I know him, and if I should say I know him not, I should bee a liar like vnto you: but I know him, and keepe his word.

55 Your father Abraham reioyced to see my day, and he saw it, and was glad.

56 Then sayd the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

57 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I y am.

58 Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

59 Then sayd they vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham? Iesus answered, I say vnto you, before Abraham was, I y am.

CHAP. IX.

1 Christ giveth sight on the Sabbath day, to him that was borne blinde: 23 Whom after he had long refused against the Pharisees, 31. 33 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of everlasting life.

AND as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that hee was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is day, the night cometh when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 As soone as hee had thus spoken, hee spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay,

7 And said vnto him, Gee wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe seeing.

8 Nowe the neighbours and they that had seene him before, when he was blinde, said, Is not this he that fate and begged?

9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.

10 Therefore they sayd vnto him, How were

thine eyes opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anointed mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharisees also asked him, how he had receiued sight. And he said vnto them, He layd clay vpon mine eyes, and I washed, and doe see.

16 Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a disension among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked him, saying, Is this your sonne, whom ye say was borne blinde? How doth he now see then?

20 His parents answered them, and said, Wee know that this is our sonne, & that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is old enough: aske him: he shall answer for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that he was Christ, hee should bee excommunicate out of the Synagogue.

23 Therefore sayd his parents, Hee is olde enough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, Give glory vnto God: wee knowe that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I cannot tell: one thing I know, that I was blinde, and now I seee.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 Hee answered them, I haue told you already, and ye haue not heard it: wherefore would ye heare it againe? will ye be also his disciples?

28 Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtlesse, this is a marueilous thing, that yee know not whence he is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde.

This is an Hebrew kinde of speech, for they call a mans eyes shew, when they cannot rectifie any light: And therefore they are sayd to haue their eyes opened, which of blinde men are made to see.

Religion is not alighted by any meanes more then by pretence of Religion: but the more it is pressed downe, the more it riseth vp.

A solemn order, whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, and doe him thus honour, rather to confesse the whole matter openly, then to lie before him, 1. sam. 6. 5. He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an asse of sinning. Proud wickednesse must needs at length breake forth, which in vaine lieth hid vnder a zeale of godlinesse.

word of God was *giuen*, and the Scripture can-
not be broken,

36 Say ye of him, whom the Father hath sanc-
tified, and sent into the world, Thou blasphemest
because I sayd, I am the Sonne of God?

37 If I doe not the workes of my Father, be-
leeue me not.

38 But if I doe, then though yee beleeue not
me, yet beleeue the works, that ye may know and
beleeue, that the Father is in me, and I in him.

39 ¹¹ Again they went about to take him:
but he escaped out of their hands,

40 And went againe beyond Iordan into the
place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn
did no miracle: but all things that Iohn spake of
this man were true.

42 And many beleeued in him.

CHAP. XI.

¹ Christ, to shewe that hee is ²⁵ the life and the resurrection,
²⁴ commeth to Lazarus being dead, ¹⁷⁻³⁴ and buried, ⁴³ and
raiseth him vp. ⁴⁷ As the Priests were consulting together,
⁴⁹ Lazarus ⁵⁰ prophesieth that one must die for the people.
⁵⁶⁻⁵⁷ They commaund to seeke Christ out, and to take him.

And ¹ a certaine man was sicke named Laza-
rus of Bethania, the ² towne of Marie, and
her sister Martha.

2 (And it was that ⁴ Marie which anointed
the Lord with ointment, and wiped his feet with
her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying,
Lord, behold, he whom thou louest is sicke.

4 When Iesus heard it, he said, This sicknesse
is not vnto ^b death, but for the glory of God, that
the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister,
and Lazarus.

6 ² And after he had heard that he was sicke,
yet abode hee two dayes still in the same place
where he was.

7 Then after that, sayd he to his disciples, Let
vs goe into Iudea againe.

8 ³ The disciples sayd vnto him, Master, the
Iewes lately fought to ⁴ stone thee, and doe st
thou goe thither againe?

9 Iesus answered, Are there not ^c twelue houres
in the day? If a man walke in the day, hee stum-
bleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stum-
bleth, because there is no light in him.

11 These things spake he, and after, hee said
vnto them, Our friend Lazarus ^d sleepeth: but I
goe to wake him vp.

12 Then saide his disciples, Lord, if he sleepe,
he shall be safe.

13 Howbeit, Iesus spake of his death: but they
thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Laza-
rus is dead.

15 And I am glad for your sakes, that I was
not there, that ye may beleeue: but let vs goe vnto
him.

16 Then sayd Thomas (which is called Didy-
mus) vnto his fellow disciples, Let vs also go, that
we may die with him.

17 ¶ Then came Iesus, and found that he had
lien in the graue foure dayes already.

18 (Now Bethania was neere vnto Hierusa-
lem, about fiftene furlongs off)

19 ⁴ And many of the Iewes were come to Mar-

tha and Mary to comfort them for ther brother.

20 Then Martha, when she heard that Iesus
was comming, went to meete him: but Mary late
still in the house.

21 Then said Martha vnto Iesus, Lord, if thou
hadst bene here, my brother had not bene dead.

22 But now I know also, that whatsoeuer
thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall ^e rise
againe.

24 Martha sayd vnto him, I know that he shall
rise againe ⁴ in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection
and the life: ⁴ he that beleeueth in mee, though
he were dead yet shall he liue.

26 And whoeuer liueth, and beleeueth in
me, shall neuer die: Beleeuest thou this?

27 She sayd vnto him, Yea, Lord, I beleeue that
thou art that Christ that Sonne of God, which
should come into the world.

28 ¶ And when she had so sayd, shee went her
way, and called Mary her sister secretly, saying,
The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly,
and came vnto him.

30 For Iesus was not yet come into the town,
but was in the place where Martha met him.

31 The Iewes then which were with her in the
house, and comforted her, when they saw Mary,
that she rose vp hastily, and went out, followed
her, saying, Shee goeth vnto the graue to weepe
there.

32 Then when Marie was come where Iesus
was, and saw him, she fell downe at his feete, say-
ing vnto him, Lord if thou haddest bene here, my
brother had not bene dead.

33 ⁵ Iesus therefore saw her weepe, and
the Iewes also weepe which came with her, hee
groned in the spirit, & was troubled in himselfe,

34 And sayd, Where haue ye layd him? They
sayd vnto him, Lord, come and see.

35 And Iesus wept.

36 Then sayd the Iewes, Behold, how he loued
him.

37 And some of them sayd, ⁶ Could not hee
which opened the eyes of the blinde, haue made
also that this man should not haue died?

38 Iesus therefore againe groned in himselfe,
and came to the graue. And it was a caue, and a
stone was layd vpon it.

39 Iesus sayd, Take yee away the stone. Mar-
tha the sister of him that was dead, said vnto him,
Lord he stinketh already: for he hath bene dead
foure dayes.

40 Iesus sayd vnto her, Said I not vnto thee,
that if thou diddest beleeue, thou shouldst see
the glory of God?

41 Then they tooke away the stone from the
place where the dead was layd. And Iesus lift vp
his eyes, and sayd, Father, I thanke thee, because
thou hast heard me.

42 I know that thou hearest me alwayes, but
because of the people that stand by, I sayd it, that
they may beleeue, that thou hast sent me.

43 As hee had spoken these things, hee cried
with a loud voyce, Lazarus, come forth.

44 Then he that was dead, came forth bound
hand and foot with bands, & his face was bound
with a napkin. Iesus said vnto them, Loose him,
and let him goe.

45 ¶ Then many of the Iewes, which came to
Mary,

^e That is, shall ouer-
come life againe.

⁴ Chap. 5. 29.

like 14. 14.

⁴ Chap. 4. 35.

⁵ Christ tooke vp
on him together
with our flesh all
afflictions of man
(sinne onely ex-
cepted) & amongst
them especially
mercie and com-
passion.
⁶ These are tokens
that he was greatly
moued, but yet they
were without sinne:
and these afflictions
are proper to mans
nature.
⁶ Chap. 9. 6.

Mary, and had seene the things, which Iesus did, beleued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done

47 Then gathered the hie Priests, and the Pharises a council, and sayd, What shall we doe? For this man doeth many miracles.

48 If wee let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Caiaphas, which was the hie Priest that same yeere, said vnto them, Ye perceiue nothing at all,

50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe: but being hie Priest that same yeere, hee prophesied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Pasche was at hand, and many went out of the countrey vnto Hierusalem before the Pasche, to purifie themselves.

56 Then sought they for Iesus, & spake among themselves, as they stood in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the high Priests and the Pharises had giuen a commaundement, that if any man knew where he were, he should shew it, that they might take him.

But he ye shall not haue alwayes.

9 Then much people of the Iewes knew that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleued in Iesus.

12 On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tooke branches of palme trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel that commeth in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written,

15 Feare not, daughter of Sion: behold, thy King commeth sitting on an asse colt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembered they that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises said among themselves, Perceiue ye how ye preuaile nothing? Behold, the world goeth after him.

20 Now there were certaine Greeks among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verily, verily I say vnto you. Except the wheat corne fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 Hee that loueth his life shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then said the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 Iesus answered and said, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

32 And hee that releaseth: yet notwithstanding hee preferreth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen. So when the Fathers glory is Christ his son, Christ forreleth to the deafe, the manner of his death, the ouercoming of the deuill and the world, and in conclusion his triumph.

3 When the light of the Gospel sheweth it selfe, some are found to be curious, and others (which least ought to be open enemies: others in a rage honour him, whom they will straightway fall from: and very few doe soberly receive him as they ought. Notwithstanding Christ beginning his spiritual kingdom in the midst of his enemies, Mat. 11. 8, Luke 19. 35, Zech. 9. 9.

4 Euen they which goe about to oppress Christ, are made instruments of his glory. After the Iulian custom: the Grecians were first called by the name of the country of Greece, when they dwelt: but afterwards all that were not of the Iewes religion, were christened [al]so gods, and were called Heathens, were called by this name.

5 The death of Christ is as it were a sowing, which seemeth to be a dying: yet cometh not indestructible cause of a far greater harvest: and such as is the condition of the dead, so shall it be of the members.

6 A wheat corne which is changed by vertue of the ground, and becomes a fruitfull plant, is a figure of Christ, Mat. 10. 39, and Luke 9. 24, and 17. 33.

7 While Christ went about to suffer all the punishment which is due to our sinnes, and whilst his dominie did not yet shew his might and power so far as this creation might be thoroughly wrought, now when he is thenceforth with the great feare of the curse of God, he crieth out and prayeth, and desireth to be released: yet notwithstanding hee preferreth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen.

8 So when the Fathers glory is Christ his son, Christ forreleth to the deafe, the manner of his death, the ouercoming of the deuill and the world, and in conclusion his triumph.

6 The last point of hard and yron like stubbornnesse is this, to proclaim open warre against God, and yet cease not to make a pretence, both of godlinesse and of the profit of the common wealch.

7 The Iewes called this counsel Sabotin: and the word that Iohannes useth is Seditio. b That is, take away from vs by force: for at that time, though the hie Priests authority was greatly lessened and decayed, yet there was some kind of government left among the Iewes.

8 The raging and mad company of the false Church, perswade themselves that they cannot bee in safety vntill he be taken away, who oonly vpholdeth the Church: And so likewise iudgeth the wisdom of the flesh in worldly affaires, which is gouerned by the spirit of giddinesse or madness.

9 Chap. 18. 14. Christ doeth sometimes turning the tongues, euen of the wicked, that euen in cursing, they blesse. b For they were not gathered together in our countrey, as the Iewes were, but were gathered from all quarters, from the East to the West. 9 Wee may giue place to the rage of the wicked, when it is expedient to doe, but yet in such sort, that wee shew not from Gods vocation.

CHAP. XII.

1 As Christ is at supper with Lazarus, 2 Marie anointeth his feete. 3 Iudas Iscariot fault with her. 4 Christ defendeth her. 5 The Priests would put Lazarus to death. 6 As Christ commeth to Hierusalem, 7 The people meete him. 8 The Grecians desire to see him. 9 The chief rulers that beleue in him, but for feare doe not confesse him, 10 hee exhorteth vs to faith.

1 Then came Iesus, sixe dayes before the Pasche, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4 Then said one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him:

5 Why was not this ointment sold for three hundred pence, and giuen to the poore?

6 Now he said this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and bare that which was giuen.

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you,

1 An horrible example in Iudas of a wilde blinded wick conuersion, and yet pretending godlinesse.

2 Chap. 13. 29. This extraordinary anointing which was for a signe, is so allowed of God that hee witnesseth how he will not be worshipped with outward pompe, or costly seruice, but with almes.

mark 14.18. Luke 22. 31. f. 700m. On the
head was toward Jesus his head: so that it was an enge main
in before: for it is certain that in old time men used not to sit
downe on the one side.

3 We have to
consider the glo-
rifying of Christ
in his kingdom.
4 *This verse and
the next following*
are two plain and
evident influ-
ences of the stu-
dium of Christ.
5 The eternal
glory that flow
in little and little
from the head into
the members but
in the most true,
most faithful good
works that we
put over the race
of this life in bro-
therly love.
6 *1 Cor. 7:14*
7 *1 Cor. 12:18*
8 *1 Cor. 12:18*
9 *1 Cor. 12:18*
10 *1 Cor. 12:18*
11 *1 Cor. 12:18*
12 *1 Cor. 12:18*
13 *1 Cor. 12:18*
14 *1 Cor. 12:18*
15 *1 Cor. 12:18*
16 *1 Cor. 12:18*
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97 *1 Cor. 12:18*
98 *1 Cor. 12:18*
99 *1 Cor. 12:18*
100 *1 Cor. 12:18*

[illegible]

29 For some of them thought, because Iudas had the bagge, that Iesus had laid vnto him, Buy those things that wee haue neede of against the feast, or that he should giue some thing to the poore.

33 + Little children, yet a litle while am I with
you: yee shall seeke mee, but as I sayd vnto the
Iewes, Whither I goe, can ye not come: also to
you say I now.

36. Simon Peter sayd vnto him, Lord, whither
goest thou? Iesus answered him, Whither I goe
thou canst not follow me now, but thou shalt fol
low me afterward.

38 Iesus answered him, Wilt thou lay down
thy life for my sake? Verely, verely I say vnto
thee, The cocke shall not crowe, till thou haue
denied me thrise.

1 He comforteth his disciples, 27 declaring his dominion over
the fruits of the death, 16 promising the comfort, 17 even
the holy Spirit, 26 whose office he setteth out. 27. Hee pro-
misseth his name.

4 3 And whither I goe, ye know, and the way ye know.

but I would have told you plainly. **b** All this speech is
wholly free from compunction, or guilt, declaring unto him that
heareth it, that he is to reign eternally, but is yet before, and prepar-
ing. **c** Christ went not away from vs, to the end to forsake vs, but
to fight at length, take vs up with him into heauen. **d** These words
are the whole Church, and therefore the Angels had to be directed
to vs, that we might come up into heauen. This Iesus shall become
our Lord, and we shall all be his Saints, the chief number of it
is to be his day, when God shall be glorified, when the Church shall be
glorified. **e** Christ only is the way to true and everlasting life, for hee
that hath renoued himselfe,

10 Belieuest thou not, that I am in the Father, and the Father is in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the works.

14 If ye shall aske any thing in my Name, I will doe it.

neither knoweth him: but ye know him: for he dwelleth with you, and shalbe in you.

21 He that hath my commandments, and keepeth them, is he that loveth mee: and he that lo

Father will loue him, and we will come vnto him
and will dwell with him.

your remembrance, which I have told you.

imprint in the minds of the elect in their times and seasons, & spake. † Chap. 23, 26.

God sheweth it
felfe most eu-
dently, both in
Chrills doctrine
and deedes.
¶ The approving
of the vertue of
Chrill is not in-
cluded within his
owne person, but
it is spread thro-
the body of his
whole Church.
¶ That is, not I only
doe them, but I can
also giue other men
power to do grea-

6 He loueth Christ
 aright, which o-
 beyeth his com-
 mandements: and
 because the same is
 accompanied with
 an infinite sort of
 miseries, although
 he be absent in bo-
 dy, yet doth he
 comfort his with
 the present vertue
 of the holy Ghost,
 whom the world
 despiseth, because
 it knoweth him
 not.

g The holy Ghost
is called the Spirit
of truth, of the
truth which he
keeps, because he
dwells in the truth
with us, where
as other wise he
dwells in himself,
b worldly men.
i The Sonne is
the Father after
such sort, that he
is of one selfe same
substance with the
Father, but he is

in his disciples
beare my selfe to him, and
of himselfe is not such
not aske why the Goss
her take heed, that we
him, that is to say, that
of the holy Ghost
that which Christ

1. All our felicity
cometh so as by
Christ alone.

2. So that we
should be
happy for the depar-
ting of Christ from
us according to
the flesh; that we
should rather re-
joyce for it seeing
that of the blessing
of the members
dependeth vpon
the glorifying of
the blood.

3. The greater the
plur, the less the
dilection for the
Father is greater
therein as much
the person to whom request is made, is greater then he that maketh the request.

4. Christ goeth to death not unwillingly, but willingly, not as yielding to the death, but obeying his Fathers decree.

5. As who would say, Satan will be
to best overcome with all the might he can; but he hath no power over me, neither shall
he find my flesh thing to me as he thought he should.

6. We are of na-
ture drie and fit
for nothing but
the fire: I therefore
thrive any line
and be fruitful,
without first be-
ing grafted into
Christ and were into a
vine by the Fa-
thers hand; & then
be daily filled
with continuall
meditation of the
word and the
cross: otherwise
it shall not make
any more at all to
have been grafted;
rather hee can
fall into the vine,
and to draw liues
out of it.

7. As the vine in
Christ, which re-
sisteth in his do-
ctrine, and there-
fore bringeth
forth good fruit:
And the Father
will deale such an
one nothing.

8. As who would
say, Heere shall
my Father be glori-
fied, and here shall
I see my dis-
ciple, if you bring
forth much fruit.

9. The love of
the Father to-
wards the Sonne,
and of the Sonne
towards vs, and ours
towards God and our
neighbour, are ioyned
together with an
unparable knot: and
there is nothing more
sweet and pleasant
then it is. Now this
lanthoweth it selfe
by the effects: a most
perfect example where-
of, Christ himselfe
exhibiteth vnto vs.

17. Peace I leave with you: my peace I give
vnto you: not as the world giueth, giue I vnto
you. Let not your heart be troubled, nor feare.

18. Yee haue heard how I sayde vnto you,
I goe away, and will come vnto you. If ye lo-
ued me, yee would verely reioyce, because I sayd,
I goe vnto the Father: for the Father is greater
then I.

19. And now haue I spoken vnto you, before
it come, that when it is come to passe, yee might
beleue.

20. Hereafter will I not speake many things
vnto you: for the prince of this world commeth,
and hath nought in me.

21. But it is that the world may know that I
loue my Father: and as the Father hath comman-
ded me, so I doe. Arise, let vs goe hence.

22. Christ goeth to death not unwillingly, but willingly, not as yielding to the death, but obeying his Fathers decree.

CHAP. XV.

1. By the parable of the vine, 2. and the branches, 3. he de-
clareth how the disciples may beare fruit, 12, 17. He com-
mendeth mutual loue, 18. He exhorteth them to beare afflictions
patiently, 20. by his owne example.

1. Am that true vine, and my Father is that hus-
bandman.

2. Every branch that beareth not fruite in
mee, he taketh away: and euery one that beareth
fruite, he purgeth it, that it may bring forth more
fruite.

3. Now are yee cleane through the worde
which I haue spoken vnto you.

4. Abide in me, and I in you: as the branch
cannot beare fruit of it selfe, except it abide in the
vine, no more can ye, except ye abide in me.

5. I am that vine: ye are the branches: he that
abideth in mee, and I in him, the same bringeth
forth much fruit: for without mee can ye doe no-
thing.

6. If a man abide not in me, he is cast forth
as a branch, and withereth: and men gather them,
and cast them into the fire, and they burne.

7. If ye abide in me, and my words abide in
you, aske what ye will, and it shall be done to you.

8. Herein is my Father glorified, that yee
beare much fruit, and be made my disciples.

9. As the Father hath loued me, so haue I lo-
ued you: continue in that my loue.

10. If ye shall keepe my commandments, yee
shall abide in my loue, as I haue kept my Fathers
commandments, and abide in his loue.

11. These things haue I spoken vnto you, that
my ioy might remaine in you, and that your ioy
might be full.

12. This is my commandment, that ye loue
one another, as I haue loued you.

13. Greater loue then this hath no man, when
any man bestoweth his life for his friends.

14. Yee are my friends, if yee doe whatsoever I
command you.

15. Henceforth call I you not seruants: for
as the Father, and ours towards God and our neighbour, are ioyned together with an
unparable knot: and there is nothing more sweet and pleasant then it is. Now this
lanthoweth it selfe by the effects: a most perfect example where-
of, Christ himselfe exhibiteth vnto vs. That is, in that loue, wherewith I loue you:
which loue is a bush burne. Chap. 15. 24. 1. thessal. 4. 9. 1. ioh. 3. 11. and 4. 21.

the seruant knoweth not what his master doeth:
but I haue called you friends: for all things that
I haue heard of my Father, haue I made known
to you.

16. Ye haue not chosen me, but I haue cho-
sen you, and ordained you, that yee goe and
bring forth fruite, and that your fruite remaine,
that whatsoever ye shall aske of the Father in my
Name, he may giue it you.

17. These things command I you, that ye loue
one another.

18. If the world hate you, yee know that it
hated me before you.

19. If ye were of the world, the world would
loue his own: but because ye are not of the world,
but I haue chosen you out of the world, therefore
the world hateth you.

20. Remember the word that I said vnto you,
The seruant is not greater then his master. If
they haue persecuted me, they will persecute you
also: if they haue kept my worde, they will also
keepe yours.

21. But all these things will they doe vnto
you for my Names sake, because they haue not
known him that sent me.

22. If I had not come and spoken vnto them,
they should not haue had sinne: but now haue
they no cloke for their sinne.

23. He that hateth me, hateth my Father also.

24. If I had not done workes among them
which none other man did, they had not had
sinne: but now haue they both seene, and haue
hated both me, and my Father.

25. But it is that the worde might be fulfilled,
that is written in their Law, They hated mee
without a cause.

26. But when that Comforter shall come,
whom I will send vnto you from the Father,
even the Spirit of truth, which proceedeth of the
Father, he shall testifie of me.

27. And ye shall witnesse also, because ye haue
bene with mee from the beginning.

Indgements, that they are religious, and void of sinne: but seeing I came as I have said
and they cleare themselves, they can haue no cloke for their wickednesse. 1. Some time by
this word, Law, are meant the five books of Moses, but in this place, the whole Scrip-
ture: for the place alledged is in the Psalmes. Psal. 35. 19. 8. Against the rage
of the wicked, we shall stand fast by the inward testimonie of the holy Ghost:
But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apo-
stles. Chap. 14. 26. Iude 24. 49.

CHAP. XVI.

1. He foretelleth the disciples of persecution. 7. He promisseth the
Comforter, and declareth his office. 21. He comparith the aff-
lictions of his, to a woman that travaileth with child.

These things haue I sayd vnto you, that yee
should not be offended.

2. They shall excommunicate you: yea the
time shall come, that whosoever killeth you, will
thinke that he doeth God seruice.

3. And these things will they do vnto you, be-
cause they haue not knowne the Father, nor me.

4. But these things haue I told you, that when
the houre shall come yee might remember, that I
told you them. And these things I said I not vnto
you from the beginning, because I was with you.

5. But now I go my way to him that sent me,
and none of you asketh me, Whither goest thou?

6. But because I haue said these things vnto
you, your hearts are full of sorrow.

7. Yet I tell you the truth, It is expedient for
you that I goe away: for if I goe not away, that
Comforter will not come vnto you: but if I de-
part, I will send him vnto you.

Christ is the an-
thour and prefer-
ence of the minis-
ter of the Gospell,
euen to the worlds
end, but the mini-
sters haue about
all things neede
of prayer and bro-
therly loue.

7. The place tea-
meth vs plainly,
that our saluation
cometh from the
onely fauour and
gracious goodnesse
of the everlasting
God to man: & of
nothing that we
doe or can deserve.

8. It ought not
onely not to feare,
but rather to firme
the faithfull mini-
sters of Christ
when they shall be
hated of the world
as their Master was.

Chap. 13. 16.

Mat. 10. 24.

Mat. 24. 9.

7. The hatred that
the world beareth
against Christ pro-
ceedeth of the
blockishnesse of
the minde, which
notwithstanding
is voluntary blind,
so that the world
can pretend no ex-
cuse to conet their
fault.

Chap. 14. 4.

As who would
say, If I had
come these men
would haue
flucted to haue
seen me before
God.

Indgements, that they are religious, and void of sinne: but seeing I came as I have said
and they cleare themselves, they can haue no cloke for their wickednesse. 1. Some time by
this word, Law, are meant the five books of Moses, but in this place, the whole Scrip-
ture: for the place alledged is in the Psalmes. Psal. 35. 19. 8. Against the rage
of the wicked, we shall stand fast by the inward testimonie of the holy Ghost:
But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apo-
stles. Chap. 14. 26. Iude 24. 49.

1. The ministers
of the Gospell must
looke for all ma-
ner of reproches,
not onely of them
which are open e-
nemies, but euen
of them alflow which
seeme to be of the
same household,
and the very pil-
lars of the Church.
Chap. 15. 22.

2. The absence of
Christ according
to the flesh is
profitable to the
Church, that we
may wholly de-
pend vpon his spi-
rituall goven.

The Spirit of God worketh so mightily by the preaching of the word, that he conqureth the world, will it, will it, to confesse in our vanities, and Christes righteousness and almightinesse.

He repelleth the times that followed his passion, when we all yet were sinners, and he putteth us out of the world, that we may be the very members of Christes body, and that they were conformed to his death, in that they be crucified with him, and therefore they say to Peter, Acts 2. 21. Men and brethren, what shall we do?

Of that authority and power, which I have both in heaven and earth, I shall, because they shall then understand and know, I shall, because I have overcome the devil, without governance the world, when all men shall see, that they yet themselves against you in vain, for I will move you with such bewails power, whereby you may desire every high thing which is of God, and of his knowledge.

The doctrine of the Apostles proceeded from the holy Ghost, and is most perfite. The holy Ghost bringeth us unto Christ, but teacheth that which was uttered by Christes owne mouth, and imprinteth it in our mindes. The grace of the holy Ghost is a most lively glasse, wherein Christ is truly beholde, with the most sharpe lighted eyes of faith, and with the blessed eyes of the flesh: Whereby we seele a continual ioy even in the midst of sorrow.

And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement.

Of sinne, because they beleue not in mee: Of righteousness, because I goe to my Father, and ye shall see me no more.

Of iudgement, because the prince of this world is iudged.

I have yet many things to say vnto you, but ye cannot heare them now.

Howbeit, when he is come which is the spirit of truth, he will leade you into all truth: for he shall not speake of himselfe, but whatsoever he shall heare, shall he speake, and he will shew you the things to come.

He shall glorifie me: for he shall receive of mine, and shall shew it vnto you.

All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it vnto you.

A little while, and ye shall not see me: and againe a little while, and ye shall see me: & for I goe to the Father.

Then sayde some of his disciples among themselves, What is this that hee sayth vnto vs, A little while, and ye shall not see me, and againe a little while, and ye shall see me, and For I goe to the Father.

They sayd therefore, What is this that hee saith, A little while? we know not what he saith.

Now Iesus knewe that they would aske him, and said vnto them, Doe ye enquire among your selues, of that I said, A little while, and ye shall not see me: and againe, a little while, and ye shall see me?

Verely, verely I say vnto you, that ye shall weepe and lament, and the world shall reioyce, and ye shall sorow, but your sorow shall be turned to ioy.

A woman when she travaileth, hath sorow because her houre is come: but as soone as she is deliuered of the childe, she remembereth no more the anguish, for ioy that a man is borne into the world.

And ye now therefore are in sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

And in that day shall ye aske me nothing. Verely, verely I say vnto you, whatsoever ye shall aske the Father in my Name, he will giue it you.

Hitherto haue ye asked nothing in my Name: aske, and ye shall receive, that your ioy may be full.

These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.

At that day shall ye aske in my Name,

and I say not vnto you, that I will pray vnto the Father for you:

For the Father himselfe loueth you, because ye haue loued me, and haue beleued that I came out from God.

I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

His disciples sayd vnto him, Loe, now speakest thou plainly, and thou speakest no parable.

Now know wee that thou knowest all things, and needest not that any man should aske thee. By this wee beleue, that thou art come out from God.

Iesus answered them, Do you beleue now?

Behold, the houre cometh, and is already come, that ye shall be scattered every man into his owne, and shall leaue me alone: But I am not alone: for the Father is with mee.

These things haue I spoken vnto you, that in me ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue overcome the world.

CHAP. XVII.

Christes prayer that his glory together with his Fathers may be made manifest. He prayeth for his Apostles, and for all beleuers.

These things spake Iesus, and lift vp his eyes to heauen, and said, Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.

As thou hast giuen him power over all flesh, that he should giue eternall life to all them that thou hast giuen him.

And this is life eternal, that they know thee to be the only very God, and whom thou hast sent, Iesus Christ.

I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

I haue declared thy Name vnto the men which thou gauest mee out of the world: & thine they were, and thou gauest them mee, and they haue kept thy word.

Now they know that all things whatsoever thou hast giuen me, are of thee.

For I haue giuen vnto them the wordes which thou gauest mee, and they haue receiued them, & haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

Mass, 28. 18. a. Over all men, b. He calleth the Father the only very God, for he is against all false gods, and was to shew out himselfe to the holy Ghost, for prayer was by the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So the Father alone said to be King, immortal, wise, and lasting in light which no man can see: as a true, visible, Rom. 16. 17. 1. Tim. 1. 7. 3. First of all he prayeth for those his disciples, by whom he would haue the rest to be gathered together, and commendeth them vnto the Father, (haue once receiued the whole company of the reprobate) because he receiued them of him into his familie, and for that they embracing his doctrine, shall haue so many and so mightie enemies, that there is no way for them to bee in safetie, but by his helpe. c. He sheweth hereby that everlasting election and choice, which was hid in the good will and pleasure of God, which is the ground worke of our salvation. d. He sheweth how that everlasting and hidden purpose of God is declared in Christ, by whom we are iustified and sanctified, if we lay hold on him by faith, as at length we come to the glory of the election. Chap. 16. 27.

Mat. 27. 1. mar. 15. 1. Luke 23. 1.

10 The Sonne of God is brought before the iudgement seats of an earthly and prophane man, in whom there is found much lesse wickednesse, then in the princes of the people of God: A lively image of y^e wrath of God against sinne, and therefore withall of his great mercie, and last of all, of his moste severe iudgement against the stubborn contemners of his grace when it is offered vnto them.

From Caiaphas house.

Mat. 10. 38. and 11. 3.

For judgement of life and death were taken from this fourety years before the destruction of the temple.

Mat. 20. 19.

For Christ had foretold that he should be crucified.

Mat. 27. 11. mar. 15. 2. Luke 23. 1.

Christ came into this world, but not to be crucified.

It was requisite that Christ should be pronounced innocent, but notwithstanding that hee tooke vpon him our person, say to be condemned as a most wicked man.

Hee suffered this dishonourably and cruellly, and yet

by way of asking a question.

Mat. 17. 17. mar. 15. 6. Luke 23. 17.

Alles 3. 14. 8. Words for words made a great and faule voyce.

Mat. 27. 27. mar. 15. 16.

The wisdom of the flesh, chulseth of two euils the least, but God curseth that same wisdom.

Christ is againe quitted by that same mouth where with he is after condemned.

26 One of the seruantes of the high Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ Then led they Iesus from Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, lest they should be defiled, but that they might eate the Pasche.

29 Pilate then went out vnto them, and sayd, What accusation bring you against this man?

30 They answered & said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawfull for vs to put any man to death.

32 It was that the word of Iesus might bee fulfilled which he spake, signifying what death he should die.

33 So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not bee deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witness vnto the truth: euery one that is of the truth, heareth my voyce.

38 Pilate said vnto him, What is truth? And when he had sayd that, he went our againe vnto the Iewes, and sayd vnto them, I find in him no cause at all.

39 But you haue a custome that I should deliuer you one looke at the Pasche: will yee then that I loose vnto you the King of the Iewes?

40 ¶ Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murderer.

¶ Mat. 27. 17. mar. 15. 6. Luke 23. 17. Alles 3. 14. 8. Words for words made a great and faule voyce.

CHAP. XIX.

1 Pilate, when Christ was scourged, and crowned with thornes, 2. and desired to let him looke: 3. but being overcome with the cunning of the Iewes, 4. he deliuereth him to be crucified. 5. Iesus committeth his mother to the disciple. 6. He was fasted longer for death: 7. and being dead, his side was pierced with a spear. 8. He is buried.

¶ Then Pilate tooke Iesus, and scourged him. 2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile King of the Iewes. And they smote him with their rods.

4 ¶ Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that yee may know, that I find no fault in him at all.

5 ¶ Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Behold the man.

6 ¶ Then when the hie Priests and officers saw him, they cried, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afraid,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cæsars friend: for whosoever maketh himselfe a King, speaketh against Cæsar.

13 ¶ When Pilate heard this worde, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the pauement, and in Hebrew, Gabbatha.

14 And it was the Preparation of the Pasche, and about the sixth houre: and hee sayd vnto the Iewes, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate sayd vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cæsar.

16 ¶ Then deliuered he him vnto them, to be crucified. ¶ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrew, Greeke, and Latine.

21 Then sayd the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he sayd, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a part) and his coat: and the coat was without seame women from the top thorowout.

24 ¶ Therefore they sayd one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith, They parted my garments among them, and on my coate did cast lots. So the souldiers did these things indeede.

25 ¶ Then stood by the crosse of Iesus, his mother,

4 They will haue him crucified, whom by an old custome of theirs, they should haue stoned and hanged up as a curser of blasphemie: but they desire to haue him crucified after the manner of the Romanes.

3 Pilates conscience fighteth for Christ, but straight way is yeilded, because it is not vpholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ.

6 Gabbatha signifies an high place, an iudgement place.

5 Christ suffereth Satan, sinne and death to y^e crosse.

Mat. 27. 41. mar. 15. 2. Luke 23. 36.

6 Christ sitting vpon the throne of the crosse, is openly written euertlasting king of all people, with his owne hand,

whole mouth condemned him for usurping a kingdome.

7 Christ fighteth by the diuision of his garments, amongst the bloody butchers (his coate except that had no seame) that it shall come to passe, that he will shortly diuide his benedictions, and enrich his very enemies throughout the world: both notwithstanding that the treasurer of his Church shall remaine whole.

Mat. 27. 38. mar. 15. 24.

8 Christ is a perfect example of all righteousnes, not only in the keeping of the first, but also of the second table.

mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene.

16 And when Iesus sawe his mother, and the disciple standing by, whom he loved, he said vnto his mother, Woman, behold thy sonne.

17 Then saide he to the disciple, Behold thy mother: and from that houre, the disciple tooke her home vnto him.

18 ¶ After, when Iesus knew that all things were performed, that the Scripture might bee fulfilled, he sayd, I thinke.

19 And there was set a vessell full of vinegar, and they filled a sponge with vinegar, and put it about an Hyssope stalk, and put it to his mouth.

20 Now when Iesus had receined of the vinegar, he sayd, It is finished, and bowed his head, and gaue vp the ghost.

21 ¶ The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

22 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

23 But when they came to Iesus, and saw that he was dead already, they brake not his legges.

24 But one of the souldiers with a speare pierced his side, and forthwith came there out blood and water.

25 And he that saw it, bare record, and his record is true: and he knoweth that hee saith true, that yee might beleeue it.

26 For these things were done, that the Scripture should be fulfilled, ¶ Not a bone of him shal be broken.

27 And againe another Scripture saith, They shall see him whom they haue thrust thorow.

28 ¶ And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body.

29 And there came also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

30 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes is to bury.

31 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

32 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

Now the first day of the weeke came Mary Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loved, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and wee know not where they haue layd him.

3 Peter therefore went forth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And hee stouped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie,

7 And the kercheife that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleeued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 And saw two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they sayd vnto her, Woman, thy weepest thou? She said vnto them, They haue taken away my Lord, and I knowe not where they haue layd him.

14 ¶ When shee had thus said, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus sayeth vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that hee had bene the gardener, sayd vnto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 ¶ Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your God.

18 Mary Magdalene came and told his disciples that shee had sente the Lord, and that hee had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had sente the Lord.

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22 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had sente the Lord.

¶ Marie 16. 1. Luke 24. 1. Marie Magdalene, Peter and I-ho are the first witnesses of the resurrection: and such as cannot iustly bee suspected, for that they themselves could scarcely be persuaded of it, so far is it off, that they should invent it of set purpose.

¶ Math. 28. 1. Mark 16. 5. ¶ That is, without the case, which the sepulchre was cut out of. ¶ Two Angels are made witnesses of the Lords resurrection. ¶ In white clothing. ¶ Mary saith as the common people use to speake: for they saie of a dead carcase, as they doe of a whole man. ¶ Iesus witnesseth by his presence, that he is truly risen. ¶ Christ which is risen, is not to be sought in this world according to the flesh, but in heaven by faith, whether he is gone before vs. ¶ By his brethren he meaneth his disciples: for in the next verse following it is said, that Mary tolde his disciples. ¶ He saith to God his Father, because he is his Father naturally in the obedience, and he saith his Father because he is our Father by grace, through the adoption of the sonnes of God: that is, by taking vs of his free grace to be his sonnes, Epaphrasius. ¶ Marke 16. 14. Luke 24. 16. ¶ Christ in that that hee presented himselfe before his disciples suddenly through a diuine power: when the officers were slayd 27. 1. fully, God, and bowed GODS. ¶ That his their Apostleship, inspiring them with the holy Ghost, whereas, or fallen from ministry of the Gospel. ¶ Either the doores opened or disguised by the name of the very matters themselves were a passage to him.

CHAP. XX.

¶ Many bringeth worde that Christ is risen: ¶ Peter and Iohn a. 1. Iohn 20. 1. Iesus appeareth to Marie, 19 and to the disciples that were together in the house. 23 Thomas, because he was doubting, 29 now beleeueth.

Mat. 27. 2. Mar. 15. 1. Luke 23. 1.

26 The Some of God is brought before the iudgement of an earthly and prophane man, without there is found much less wickednesse, then in the princes of the people of God: A liuely image of wrath of God against sinne, and thereby withall of his great mercie, and last of all, of his moste severe judgement against the stubborn contemners of his grace when it is offered vnto them. *a From Caiaphas house.*

After 10. 32. and 11. 3.

27 For murderers of life and death were taken from their forty years before the destruction of the Temple. *a Math. 20. 19. b For Christ had foretold that he should be crucified.*

28 Mar. 17. 11. Mar. 15. 1. Luke 23. 1.

29 Christ should have been crucified, but he was crucified for us. *a It was requisite that Christ should be pronounced innocent, but notwithstanding that that hee tooke vpon him our person way to be condemned as a most wicked man.*

30 He should have been crucified, but he was crucified for us. *a He should have been crucified, but he was crucified for us.*

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26 One of the seruants of the high Priest, his cousin whose ears Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ Then led they Iesus from Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be defiled, but that they might eat the Pasche.

29 Pilate then went out vnto them, and sayd, What accusation bring you against this man?

30 They answered & said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawfull for vs to put any man to death.

32 ¶ It was that the word of Iesus might bee fulfilled which he spake, signifying what death he should die.

33 ¶ So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36 ¶ Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause come I into the world, that I should beare witness vnto the truth: euerie one that is of the truth, heareth my voyce.

38 ¶ Pilate said vnto him, What is truth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I find in him no cause at all.

39 ¶ But you haue a custome that I should deliuer you one looke at the Pasche: will yee then that I loose vnto you the King of the Iewes?

40 ¶ Then cried they all againe, saying, Not him, but Barabbas: now this Barabbas was a murderer.

¶ Then Pilate tooke Iesus, and scourged him. And the souldiers placted a crowne of thornes, and put it on his head, and they put on him a purple garment.

¶ And said, Hail King of the Iewes. And they smote him with their rods.

¶ Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know that I find no fault in him at all.

¶ Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Behold the man.

¶ Then when the hie Priests and officers saw him, they cried, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him, and crucifie him: for I finde no fault in him.

¶ The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.

¶ When Pilate then heard that word, he was the more afraid.

¶ And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him no answer.

¶ Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

¶ Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

¶ From thenceforth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cæsars friend: for whosoever maketh himselfe a King, speaketh against Cæsar.

¶ When Pilate heard this worde, hee brought Iesus forth, and sate downe in the iudgement seate in a place called the paument, and in Hebrew, Gabbatha.

¶ And it was the Preparation of the Pasche, and about the sixt houre: and hee sayd vnto the Iewes, Behold your King.

¶ But they cried, Away with him, away with him, crucifie him. Pilate sayd vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cæsar.

¶ Then deliuered he him vnto them, to be crucified. And they tooke Iesus, and led him away.

¶ And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha:

¶ Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

¶ This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in Hebrew, Greeke, and Latine.

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¶ ¶ Then the souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euerie souldier a part) and his coat: and the coat was without seame woven from the top thorowout.

¶ ¶ Therefore they sayd one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the Scripture might be fulfilled, which saith, ¶ They parted my garments among them, and on my coate did cast lots. So the souldiers did these things in deede.

¶ ¶ Then stood by the crosse of Iesus, his mother,

¶ They will haue him crucified, which is an old custome of theirs, they should haue stoned and hanged up as a curse of blasphemy: but they desire to haue him crucified after the manner of the Romans.

¶ Pilates conscience fighteth for Christ, but straight way it yeeldeth, because it is not vpholden with the singular vertue of God.

¶ Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ. ¶ Gabbatha signifies an high place, an iudgement place.

¶ Christ fasteneth his crosse, and death to his crosse. ¶ Mar. 27. 31. Mar. 15. 1. Luke 23. 33. ¶ Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.

¶ Christ signified by the diuision of his garments among the bloodie butchers (his coate except that had no seame) that it shall come to passe: that he will shortly diuide his benedictes, and enrich his very enemies thoroughout the world: but notwithstanding that the creature of his Church shall remaine whole. ¶ Mar. 27. 35. Mar. 15. 14. ¶ 7. 2. 18. ¶ Christ is a perfect example of all righteousnesse, not onely in the keeping of the law, but also in the coad table.

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36 For these things were done, that the Scripture should be fulfilled, ¶ Not a bone of him shal be broken.

37 And againe another Scripture saith, They shal see him whom they haue thrust thorow.

38 ¶ And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body.

39 And there came also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to bury.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

NOW the first day of the weeke came Mary Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loved, and sayd vnto them, They haue taken away the Lord out of the sepulchre, and wee know not where they haue layd him.

3 Peter therefore went forth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And hee stouped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and saw the linnen clothes lie,

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleaued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 And saw two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they sayd vnto her, Woman, thy weepest thou? She said vnto them, They haue taken away my Lord, and I knowe not where they haue layd him.

14 ¶ When shee had thus said, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus sayeth vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that hee had bene the gardener, sayd vnto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 ¶ Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came and told his disciples that she had seene the Lord, and that hee had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stood in the mids, and said to them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

21 ¶ Then

¶ Marie Magdalene, Peter and Iohn are the first witnesses of the resurrection: and such as cannot iustly bee suspected, because they themselves could scarcely be persuaded of it, to see it off, that they should inuent of set purpose.

¶ Matthe. 28. 1. Marke 16. 5. ¶ That is, without the cause, which the sepulchre was cut out of.

¶ Two Angels are made witnesses of the Lords resurrection.

¶ In white clothing.

¶ Mary saith as the common people use to speake: for they speake of a dead carcase, as they doe of a whole man.

¶ Iesus witnesseth by his presence, that he is truly risen.

¶ Christ which is risen, is not to be sought in this world according to the flesh, but in heauenly faith, whether he is gone before vs.

¶ By brethren he meaneth his disciples: for in the next verse following it is said, that Mary tolde his disciples.

¶ He saith to God his Father because he is our Father by grace, through the adoption of the sonnes of God: that is, by taking vs of his free grace to be his sonnes, Epaphras.

¶ Marke 16. 14. Luke 24. 36. 1. cor. 15. 5.

¶ Christ in that that hee presented himselfe before his disciples suddenly through his diuine power, when the gates were shut, doeth fully aluise them both of his resurrection, and also of their apostleship, inspiring them with the holy Ghost, who is the director of the ministry of the Gospel. ¶ Either the doores opened to him of their owne accord, or the very walls themselves were a passage to him.

CHAP. XX.

¶ Many bringeth worde that Christ is risen: 3 Peter and Iohn 4 runne to see it. 15 Iesus appeareth to Marie, 19 and to the disciples that were together in the house. 23 Thomas, he is faisible, 29 now beleueus.

21 ¶ Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when hee had said that, he breathed on them, and sayd vnto them, Receiue the holy Ghost.

23 ¶ Whosoever sinnes ye remit, they are remitted vnto them: and whosoever sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayde vnto him, We haue seene the Lord: but hee sayde vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleue it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stood in the mids, and sayd, Peace be vnto you.

27 After said hee to Thomas, Put thy finger here, and fee mine hands, & put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde vnto him, *Thou art my Lord, and my God.*

29 ¶ Iesus saide vnto him, Thomas, because thou hast seene mee, thou beleuest: blessed are they that haue not seene, and haue beleueed.

30 ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written that ye might beleue, that Iesus is that Christ that Sonne of God, and that in beleueing yee might haue life through his Name.

CHAP. XXI

¶ Iesus appeareth to his disciples as they were a fishing. And when they were gathered together, he said vnto them, Come follow me, and I will make you fishers of men.

¶ Peter these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe:

1 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his disciples.

2 Simon Peter said vnto them, I goe a fishing. They sayd vnto him, We also will goe with thee. They went their way, and entred into a shippe straight way, & that night caught they nothing.

3 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

4 Iesus then sayd vnto them, Syrs, haue ye any ment? They answered him, No.

5 Then he said vnto them, Cast out the net on the right side of the ship, and ye shal find. So they cast out, and they were not able at all to draw it in, for the multitude of fishes.

6 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

7 But the other disciples came by shippe, (for they were not farre from lande, but about two hundred cubites) and they drew the net with fishes.

8 As soon then as they were come to land, they saw hote coales, and fish layed thereon, and bread.

9 Iesus sayd vnto them, Bring of the fishes, which ye haue now caught.

10 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and three: and albeit there were so many, yet was not the net broken.

11 Iesus sayde vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that hee was the Lord.

12 Iesus then came and tooke bread and gaue them, and fish likewise.

13 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

14 ¶ So when they had dined, Iesus sayd to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He said vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feede my lambes.

15 He said to him againe the second time, Simon the sonne of Iona, louest thou me? Hee sayd vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe.

16 He sayde vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me? and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said to him, Feede my sheepe.

17 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands, and another shall gird thee, and leade thee whither thou wouldest.

18 And this spake hee signifying by what death he should glorifie God. And when he had said this, he said to him, Follow me.

19 ¶ Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also leaned on his breast at supper, and had sayde, Lorde, which is hee that betrayeth thee?

20 When Peter therefore saw him, he sayd to Iesus, Lord, what shall this man doe?

21 Iesus sayde vnto him, If I will that hee tarie till I come, what is it to thee? follow thou mee.

22 Then went this worde abroade among the brethren, that this Disciple should not die. Yet Iesus said not to him, Hee shall not die: but, If I will that hee tarie till I come, what is it to thee?

23 This is that disciple, which testifieth of these things, and wrote these things, & we know that his testimonie is true.

24 ¶ Now there are also many other things which Iesus did, the which if they should be written euery one, I suppose the worlde could not containe the bookes that should be written, Amen.

¶ Iesus then sayd vnto them, Syrs, haue ye any ment? They answered him, No. Then he said vnto them, Cast out the net on the right side of the ship, and ye shal find. So they cast out, and they were not able at all to draw it in, for the multitude of fishes. Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea. But the other disciples came by shippe, (for they were not farre from lande, but about two hundred cubites) and they drew the net with fishes.

1 Peter by his triple confession is restored into his former degree from whence he fell by his triple denial: and therefore withall is aduertised, that he is indeed a Pallour which sheweth his loue to Christ in feeding his sheepe. It was more that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiveness of his sinnes, nor of his restoring to the office of the Apostleship. 3 The violent death of Peter is foretold. c They that toke farre tourneys, especially in the East countries, as in those places where the people used long garments, had need to be girded and strapped. d He meant that kinde of girding which was used inwardly, as when they are bound fast with cordes and chains, as who would say, Now thou girdst thy selfe as thou thinkest thou shalt, but the time will be, when thou shalt not gird thee with a corde, but another shall binde thee with chains, and carry thee whither thou wouldest not. e Not that Peter suffered ought for the truth, I God against his will, for we reade that he came with glad gladd heart when he returned from the Council where he was whipped: but because this will counsaile us from about, there is sheweth there should be a certaine striving, and conflict or repugnance, which cleaues vs in all our sufferances touching the flesh. f That is, that Peter should die a violent death. ¶ Wee must take heede, that whiles wee cast our eyes vpon other we neglect not that which is in our selues. ¶ Chap 13. 23. 5 The testimony of Christ is true and warily written: not for the curiositie of men, but for the instruction of the godly. ¶ Chap. 20. 30.

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

² Luke with this Historie to his Gospel. ³ Christ being taken into heauen, ¹⁰ the Apostles ¹¹ being warned by the Angels, ¹³ returne, ¹⁴ and give themselves to prayer. ¹⁵ By Peters motion, ¹⁸ this is Judas the traitors place, ²⁶ Matthias a chosen.



I Have made the former treatise, O Theophilus, of all that Iesus began to doe and teach, vntill the day that he was taken vp, after that he through the holy Ghost had giuen commandements vnto the Apostles, whom hee had chosen:

³ To whom also hee presented himselfe alijue after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertaine to the kingdome of God.

⁴ And when he had gathered them together, hee commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, which he said he, ye haue heard of me.

⁵ For Iohn in deede baptized with water, but yee shall be baptized with the holy Ghost within these few dayes.

⁶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdome to Israel?

⁷ And he said vnto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

⁸ But yee shall receiue power of the holy Ghost, when he shall come on you: and yee shall be witnesses vnto me both in Hierusalem and in all Iudea, and in Samaria, and vnto the vttermoost part of the earth.

⁹ And when hee had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

¹⁰ And while they looked stedfastly toward heauen, as hee went, behold, two men stood by them in white apparell,

¹¹ Which also sayd, Yee men of Galilee, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shal so come, as yee haue seene him goe into heauen.

¹² Then returned they vnto Hierusalem, from the mount that is called the mount of Oliues, which is neere to Hierusalem, being from it a Sabbath dayes iourney.

¹³ And when they were come in, they went

vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthew, Iames the sonne of Alphaeus, and Simon Zelotes, and Iudas Iames brother.

¹⁴ These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

¹⁵ And in those dayes Peter stood vp in the middes of the disciples, and sayd (now the number of names that were in one place, were about an hundred and twenty.)

¹⁶ Ye men and brethren, this Scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was a guide to them that tooke Iesus.

¹⁷ For he was numbered with vs, and had obtained fellowship in this ministracion.

¹⁸ He therefore hath purchased a field with the reward of iniquity: and when he had thrown downe himselfe headlong, hee brast asunder in the middes, and all his bowels gushed out.

¹⁹ And it is knowne vnto all the inhabitants of Hierusalem, in so much that that field is called in their owne language, Aceldama, that is, The field of blood.

²⁰ For it is written in the booke of Psalmes, Let his habitation be voyd, & let no man dwell therein: also, Let another take his charge.

²¹ Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,

²² Beginning from the baptisme of Iohn vnto the day that hee was taken vp from vs, must one of them be made a witness with vs of his resurrection.

²³ And they presented two, Ioseph called Barsabas, whose surname was Iustus, & Matthias.

²⁴ And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

²⁵ That he may take the y^e roome of this ministracion and Apostleship, from which Iudas hath gone astray, to goe to his owne place.

²⁶ Then they gaue forth their lots: and the lot fell on Matthias, and hee was by a common consent counted with the eleuen Apostles.

²⁷ Iohn 3.27. Luke considered not Judas his purpose, but that that followed of it, and so we see to say, that a man hath procured himselfe harme, not that he will and purpose was so, but in respect of that which followed. Math. 27.5. The Grecke word: signifie shew much, that Judas fell downe flat, and was rent in sunder in the middes, with a marvellous huge noise. Psalm. 69.28. Psalm. 109.7.

²⁸ His office and ministrerie. Dauid wrote these wordes against Dorg the Kings beard: And these wordes, Sheppard, Sheepe, and Flocke, are put ouer to the Church of Christ and ministrerie, so that the Church and the officers thereof are called by these names.

²⁹ The Apostles deliberate vpon nothing, but first they consult and take aduicement by Gods word: and againe, they doe nothing that concerneth and is behoouable for the whole body of the Congregation, without making the Congregation priue vnto it.

³⁰ We see for instance, went in and out, which kinde of speech becometh as much in the Hebrew tongue, as the exercising of a publique and pasturall office, when they speake of such as are in any publique office, Deuter. 3.12. 1. Corinthes 27.12.

³¹ From our company. Apostles must be chosen immediately from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were Gods owne voyce.

³² Openly, and by the voyces of all the whole company. That he may bee fellow and partaker of this ministrerie. Deposition, or falling from: And it is a Metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrewes.

The Grecke word signifie an inuincible conflict, and standing off.

It is to good purpose, that this concord mentioned for those prayers are most acceptable to God, which are made with agreeable mindes and will.

The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers where with they were beset.

For it was becomable to haue the wines confirmed, who were afterwards to be partakers of the dangers with their husbands.

With his kindest.

Peter is made the mouth and interpreter of the whole company of the Apostles, rather by secret reuelacion of the holy Ghost, or by express iudgement of the congregation.

Because men are commonly billed and envied by their names.

Peter preuenteth the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which came vnto him, were foretold by God.

Psalm. 69.9.

Psalm. 109.7.

Psalm. 69.28.

Psalm. 109.7.

Psalm. 69.28.

Psalm. 109.7.

Psalm. 69.28.

Psalm. 109.7.

Psalm. 69.28.

Psalm. 109.7.

Psalm. 69.28.

Psalm. 109.7.

Psalm. 69.28.

Psalm. 109.7.

37 Now when they heard it, they were pricked
in their hearts and sayd vnto Peter and the other
Apostles, Men and brethren, what shall we doe?

8 8 Then Peter sayd vnto them, Amend your
lives, and be baptized every one of you in the
Name of Iesus Christ for the remission of finnes:
and ye shall receiue the gift of the holy Ghost.

39 For the promise is made vnto you, and to your children, and to all that are afarre off, *even* as many as the Lord our God shall call.

40⁹ And with many other words he besought
and exhorted *them*, saying, Saue your selues from
this froward generation.

41¹⁰ Then they that gladly received his word, were baptized: and the same day there were added to the Church about three thousand soules.

42 ¹¹ And they continued in the Apostles doctrine, and ^b fellowship, and ^c breaking of bread, and prayers.

43 ¶ ¹² And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

13 And all that beleueed, were in one place,
and had all things common.

45 And they sold their possessions, and goods,
and parted them to all men, as every one had need.

46:14 And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meate together with gladnesse and singlenesse of heart,

47. Praying God, and had fauour with all the people: and the Lord added to the Church from day to day, such as should be faued.

Temple: and they were amazed, and sore astonished
at that, which was come vnto him.

11. ¶ And as the creeple which was healed,
b held Peter and Iohn, al the people ranne amased
vnto the in the porch which is called Salomons.

12. So when Peter sawe it, he answered to the people, Ye men of Israel, why maruaile you at this? or why looke yee so stedfastly on vs as though by our owne power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, & Iacob, the God of our fathers hath glorified his Sonne Iesus, who yce betraied, & denyed in the presence of Pilate, whē he had iudged him to be deliuered.

14. But yee denyed the Holy one, and the lust,
and desired a murderer to be giuen you,

15 And killed the Lord^c of life, whome God hath raised frō the dead, wherof we are witnesse.

16 And his Name hath made this man sound, who ye see & know, through faith in his Name: & the faith which is by him, hath given to him this perfect health of his whole body in the presence of you all.

17 ³ And now brethren, I know that through ignorance ye did it, as *did* also your governors.

18 But those things which God before had shewed ^e by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your lines therefore and turne, that
your finnes may be put away, when the time of re-
freshing shall come from the presence of ^{the} Lord.

20 And he shall send Iesus Christ, which before was preached vnto you,

21 ¶ Whome the heauen must containe vntill
the time that all things be restored, which God
had spoken by the mouth of all his holy Prophets
since the world began.

22. For Moses said vnto the Fathers, The Lord
your God shall rise vp vnto you as a Prophet, *euers*
of your brethren, like vnto me: ye shall heare him
in all things whatsoener he shall say vnto you.

23 For it shall bee that euery person which shall not heare that Prophet, shall bee destroyed out of the people.

24 Also all the Prophets^b from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.

25 Ye are the ⁱ children of the Prophets, and of the covenant, which God hath made vnto our fathers, saying to Abraham, ⁊ Euen in thy seed shall all the kinreds of the earth be blessed.

26 First vnto you hath God^k raised vp his Sonne Iesus, and him hee hath sent to blesse you, in turning enery one of you from your iniquities.

ly perih. e. *Though there were many Prophets, yet he spake*
them unto us the content and agreement of the Prophets. f. *Or*
he saith. 2. *Deut.* 18. 15. *chap.* 7. 7. g. *This promise was of an*
an Prophet. h. *As whoso take the kingdom of Israel was of*
Levi that beleeue are the first begotten in the kingdom of God
Prophets were specially appointed. i. *Gen.* 2. 3. *gala.* 3. 8. & *Gift*
raised from the dead, and advanced in his kingdom.

CHAP. III.

1 Peter and John 3 are taken and brought before the council.
7 and 19 they speak boldly in Christ's cause. 24 The disci-
ples pray unto God. 32 Many sell their possessions. 36 Of
whom Barnabas is one.

ANd¹ as they spake vnto the people, the Priestes and the² Captaine of the Temple,

The *Temple* had certain garrisons for the garde and safetie of
hims, *Mat. 26. 53.* These garrisons had a captain, such as *Sleazar*
Priests son was in the time of the warre that was in *India* being
 round young man, *Iosaph. lib. 2. of the taking of India.*

G g g and

CHAP. III.

9 To the people gathered together to see the miracle, 12 he expounds the mystery of our salvation through Christ, 14 accuses their iniquity, 16 and requiring their repentance.

Now Peter and Iohn went vp together into the Temple at the ninth houre of prayer.

2 And a certain man which was a creeple from his mothers womb was carried, whom they lay daily at the gate of the Temple called Beautiful, to ask almes of them that entered into the Temple.

3 Who seeing Peter and Iohn, that they would enter into ^{the} Temple, desired to receive an almes.

4 And Peter earnestly beholding him with
John, sayd, Looke on vs.

5 And he gaue heede vnto them, trusting to receive something of them.

6 Then said Peter, Siluer & gold haue I none,
but such as I haue, that giue I thee: In the Name
of Iesus Chrift of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, & lift
him vp, and immediatly his feete and ankle bones
receiued strength.

8 And he leaped vp, floode, and walked, and
entred with them into the temple, walking & lea-
ping, and praifing God.

9 And all the people saw him walke, and prai-
sing God.

10 And they knew him, that it was he which
came for the almes at the Beautifull gate of the

b filled

filled thine heart, that thou shouldst lie vnto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not vnto thee, and after it was sold, was it not in thine own power? how is it that thou hast conceived this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these words, hee fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell mee, fold ye the land for so much? And shee said, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed together, to tempt the Spirit of the Lord? behold, the feet of them which haue buried thine husband, are at the doore, and shall carie thee out.

10 Then she fel downe straightway at his feet, and yeldded vp the ghost, and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes & wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the other durst no man ioyne himselfe to them: neuertheless the people magnified them.

14 Also the number of them that beleueed in the Lord, both of men and women, grew more and more.

15 Inasmuch that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folks, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,

18 And layd hands on the Apostles, and put them in the common prison.

19 ¶ But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 ¶ Goe your way, and stand in the Temple, and speake to the people all the wordes of this life.

21 ¶ So when they heard it, they entred into the Temple early in the morning, & taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the chiefe Priest and the captaine of the Temple, & the hie Priests heard these things, they doubted of them, whereunto this would growe.

25 ¶ Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 ¶ Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned).

27 And when they had brought them, they set them before the Council, and the chiefe Priest asked them,

28 ¶ Saying, Did not we straightly command you, that you should not teach in this Name? and behold, yee haue filled Hierusalem with your doctrine, and ye would bring this mans blood vpon vs.

29 ¶ Then Peter and the Apostles answered, and said, We ought rather to obey God then men.

30 ¶ The God of our fathers hath raised vp Iesus, whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a Prince and a Saviour, to giue repentance to Israel, and forgiveness of finnes.

32 ¶ And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they braut for anger, and consulted to slay them.

34 ¶ Then stood there vp in the Council a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a little space,

35 And said vnto them, Men of Israel, take heed to your selves, what yee intend to doe touching these men.

36 ¶ For before these times, rose vp Theudas boasting himselfe, to whom referred a number of men, about a foure hundreth, who was slaine: and they all which obeyed him were scattered, and brought to nought.

37 After this man, arose vp Iudas of Galile, in the daies of the tribute, and drew away much people after him: hee also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selves from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 ¶ So they departed from the Council, reioicing, that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

¶ Hee dismayeth his followers from murdering the Apostles, neither doth hee thinke it good to referre the matter to the Roman Magistrate, for the Iewes could do nothing worse, then to haue the tyrannie of the Romanes confirmed. ¶ If it bee counterfeited and deuised. ¶ The Apostles accustomed to suffer and beare words, are at length inured to beare stripes, yet so, that by that means they become stronger. ¶ Both publicly and privately.

7 The more openly that Christes vertue sheweth it selfe, the more increaseth the madness of his enemies, which conspire against him.

8 Tyrants which feare not God, are constrained to feare his seruants.

9 It is the propriety of tyrants to let out their own commandments as right and reason, be they neuer so wicked.

10 Make us guilty of our deriding that man, whom yet they will not touch safe to name.

11 We ought to obey no man, but so farre forth as obeying him, we may obey God.

12 Christ is appointed and in deed declared Prince and preceptor of his Church in despite of his enemies.

13 Chap. 3. 13. It is not sufficient for vs that there is a right end, but we must also according to our vocation goe on forward till we come vnto it.

14 This becometh that they were in a most vehement rage, and murmur, lustily disquieted in minde, for it is a borrowed kinde of speech taken from them which are batifolly cut in slender with a sawe.

15 Christ findeth defenders of his cause, euen in the very rout of his enemies, so oft as he thinketh it needfull.

16 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation.

17 To be of some fame.

18 Hee dismayeth his followers from murdering the Apostles, neither doth hee thinke it good to referre the matter to the Roman Magistrate, for the Iewes could do nothing worse, then to haue the tyrannie of the Romanes confirmed.

19 If it bee counterfeited and deuised.

20 The Apostles accustomed to suffer and beare words, are at length inured to beare stripes, yet so, that by that means they become stronger.

21 Both publicly and privately.

1 The Apostles 2 Against the office of Deacons 3 To seven chosen men: 4 Of whom Steven full of faith, is one: 5 And taken, 13 and stoned with unrighteousness of Moses Law.

1 Steven pleading his cause, sheweth that God chose the Tabernacle, 20 before Moses was borne, 47 and before the temple was built: 44 And that all outward ceremonies were ordained according to the beauty of Paterna. 54 The Jews gnawing their teeth, 59 slay him.

1 When Satan hath assailed the Church without, and that so small purpose and in vain, he assaulteth it within, with evil will diffension and strife between themselves: But the Apostles take occasion thereby to contend in the Church. 2 Of their parts which of Christians became religious Jews. 3 In the beginning of times according to their merits. 4 The office of preaching the word, and dispensing the goods of the Church, are different from another, and not rationally to be joined together, as the Apostles do here illustrate: And the Apostles do not choose so much as the Deacons with out the consent of the Church. 5 A particular care, as we may see with words of the Deacons, is to be taken by the Church, after others are appointed to it, in proportion to the care of the people. 6 In choosing of Deacons (as much more of ministers) there must be examination both of their learning and manners or life. 7 Chap. 21. 8 The ancient Church did with laying on of hands, as it were consecrate to the Lord, God as were lawfully elected.

And in those dayes, as the number of the disciples grew, there arose a murmuring of the Grecians towards the Hebrewes, because their widows were neglected in the daily ministring. 2 Then the twelve called the multitude of the disciples together, and said, It is not meete that we should leave the word of God to serve the tables. 3 Wherefore brethren, looke you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this businesse. 4 And we will give our selves continually to prayer, and to the ministring of the word. 5 And the saying pleased the whole multitude; and they chose Steven a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia. 6 Which they set before the Apostles: and they prayed, and layd their hands on them. 7 And the word of God increased, and the number of the disciples was multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith. 8 Now Steven full of faith & power, did great miracles and wonders among the people. 9 Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, & of them of Cilicia, and of Asia, and disputed with Steven. 10 But they were not able to resist the wisdom, and the spirit by the which he spake. 11 Then they suborned men, which sayd, We have heard him speake blasphemous wordes against Moses, and God. 12 Thus they moved the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council. 13 And set forth false witnesses, which said, This man cealeth not to speake blasphemous words against this holy place, and the Law. 14 For we have heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gave vs. 15 And as all that sate in the Council looked stedfastly on him, they saw his face as he had been the face of an Angel.

Then saide the chiefe Priests, Are these things for? 2 And he said, Ye men, brethren, and fathers, hearken. 3 That God of glory appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charran, 4 And said vnto him, Come out of thy country, and from thy kindred, and come into the land which I shall shew thee. 5 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell. 6 And he gave him none inheritance in it, no not the breadth of a foot: yet he promised that he would give it to him for a possession, & to his seed after him, when as yet he had no child. 7 But God spake thus, that his seed should bee a sojourner in a strange land: and that they should keepe it in bondage, and entreate it euill foure hundred yeeres. 8 But the nation to whom they shalbe in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place. 9 He gaue him also the covenant of circumcision: and so Abraham begate Isaac, and circumcised him the eighth day: and Isaac begate Jacob, and Jacob the twelve Patriarkes. 10 And the Patriarkes moued with enuie, sold Joseph into Egypt: but God was with him, 11 And deliuered him out of all his afflictions, and gaue him favour and wisdom in the sight of Pharaoh king of Egypt, who made him gouernor ouer Egypt, and ouer his whole house. 12 Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance. 13 But when Jacob heard that there was come in Egypt, he sent our fathers first: 14 And at the second time Joseph was knowne of his brethren, and Josephs kindred was made knowne vnto Pharaoh. 15 Then sent Joseph and caused his father to be brought, & all his kindred, even threescore and fiftene soules. 16 So Jacob went downe into Egypt, and he died, and our fathers, 17 And were remooued into Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, sonne of Sychem.

1 Steven is admitted to plead his cause, but to this end and purpose, that vnder a cloke and colour of law, he might be condemned. 2 Steven witnesseth vnto the Iewes, that hee acknowledged the true fathers, and the only true God: and sheweth moreover, that they are more ancient then the Temple, with all that semicape, pointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free conscience that God made with the fathers. 3 Gene. 12. 4 That might God full of glory and wisdom. 5 When he said that Abraham came out of Chaldeea, it is evident that Mesopotamia contained Chaldeans which were vnto it, and bordering vpon it, and Josephus Plinius, booke 6 chap. 27. 6 Not so much ground as is set his foot vpon. 7 The promise of the possession was certaine, and belonged to Abraham, though his posterity enjoyed it a great while after his death: and this is the figure Synagogue. 8 Gene. 15. 13. 9 There are reckoned foure hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac, and foure hundred and thirty yeeres which are spoken of by Paul, Galat. 3. 17. from the time that Abraham and his father dwelt together out of Ur of the Chaldeans. 10 Genesis 17. 9. 11 Gene. 21. 3. 12 Gene. 25. 24. 13 Gene. 29. 32. and 30. 5. and 35. 23. 14 Steven reckoneth vpon diligently the horrible mischances of some of the Fathers, to teach the Iewes, that they ought not rashly to rest in the authorities or examples of the Fathers. 15 Gene. 37. 28. 16 By this kinde of speech, it means the peculiar favour that God sheweth men: for hee seemeth to be away from them whom hee despiseth, and on the other side, hee is with them whom hee deliuereth out of whatsoeuer great trouble. 17 Gene. 41. 37. 18 Gave him favour in Pharaohs sight for his wisdom. 19 Gen. 41. 4. 20 Gene. 45. 5. 21 Gene. 49. 33. 22 The Patriarkes the fathers of Jacob, though there be mention made of no more then Joseph, Joseph. 23. 24. 25 Gene. 23. 16. 26 Gene. 1. 7.

2 This ceremony of laying on of hands, came from the Iewes, as we see by the order kept in publicke offices, and offering of sacrifices, and also in private prayers and blessings, as we see by Gene. 28. and 1st Cor. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 But when the time of the promise drew neere, which God had sworne to Abraham, the people grew and multiplied in Egypt,

where. Or moies.

Camp. vii.

God dwelleth not in temples. 31

18 Till another King arose, which knew not Ioseph.

19 The same dealt subtilly with our kinred, and euill intreated our fathers, and made them to cast out their yong childre, that they should not remaine aliue.

20 ¶ The same time was Moises borne, & was acceptable vnto God, which was nourished vp in his fathers house thre moneths.

21 And when hee was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne soane.

22 And Moises was learned in all the wisdome of the Egyptians, and was mightie in words and in deedes.

23 Now when he was full fortie yeere old, it came into his heart to visit his brethren, the children of Israel.

24 ¶ And when he saw one of the suffer wrong, he defended him, & auenged his quarrel that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren would haue vnderstoode, that God by his hand should giue them deliuerance: but they vnderstood it not.

26 ¶ And the next day, he shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moises at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fortie yeeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush.

31 And when Moises saw it, he wondered at the sight: and as he drew neere to consider it, the voice of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moises trembled, & durst not behold it.

33 Then the Lord sayd to him, Put off thy shooes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moises whom they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, & a deliuerer by the hand of the Angel which appeared to him in the bush.

36 He brought them out, doing wonders and miracles in the land of Egypt, and in the red sea, and in the wilderness fortie yeeres.

37 ¶ This is that Moises, which sayd vnto the children of Israel, ¶ A Prophet shall the Lord your God raise vp vnto you, euen of your brethren, like vnto me: him shall ye heare.

38 ¶ This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who received the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, ¶ Make vs gods that may goe before vs: for we know not what is become of this Moises that brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, & gaue them vp to serue the phost of heauen, as it is written in the booke of the Prophets, ¶ O house of Israel, haue ye offered to me slaine beasts and sacrifices by the space of fortie yeeres in the wilderness?

43 And ye tooke vp the Tabernacle of Moloch, & the starre of your god Remphan, figures, which ye made to worship them: therefore I will carry you away beyond Babylon.

44 ¶ Our fathers had the Tabernacle of witness in the wilderness, as he had appointed speaking vnto Moises, that he should make it according to the fashion that he had seene.

45 ¶ Which tabernacle also our fathers receiued, & brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 ¶ Who found fauour before God, and desired that he might find a tabernacle for the God of Iacob.

47 ¶ But Salomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands, as saith the Prophet,

49 ¶ Heauen is my throne, and earth is my footstool: what house will ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things? 51 ¶ Ye stiffnecked and of vncombed hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the coming of that Iust, of whom ye are now the betrayers and murderers,

53 ¶ Which haue receiued the law by the ordinance of Angels, and haue not kept it.

54 ¶ But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 ¶ But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, & Iesus standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 ¶ Then they gaue a shout with a loud voyce, and stopped their eares, and ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their clothes at a yong mans feete, named Saul.

59 And they stoned Steuen, who called on

nature, and sticks fast in them: for otherwise all the Iewes were circumcised as touching the flesh, and therefore there were two kinds of circumcision, Rom 2.28. ¶ Exod. 19. 16. galat. 3. 19. ¶ By the ministry of Angels. ¶ The more Satan is pressed, the more he brasteth out into an open rage. ¶ The nearer that the Martyrs approach to death, the nearer they beholding Christ, doe rise vp euen into heauen. ¶ Ready to confirme him in the confession of the truth, and to reuote him to him. ¶ The zeale of hypocrites and superstitious people, breaketh out at length into most open madnesse. ¶ This was done in a rage and fure, for at that time the Iewes could put no man to death by law, as they confesse before Pilate, saying, that it was not lawfull for them to put any man to death, and therefore it was reported by Ioseph. lib. 20. that Ananias a Sadducee slew James the brother of the Lord, and for so doing was accounted before. ¶ Allowing the Presidents of the country. ¶ It was appointed by the Law, that the witnesses should cast the first stones, Deut. 17.7.

Ggg 3

God,

18 Till another King arose, which knew not Ioseph.

¶ Exod. 12.

¶ Exod. 12.

¶ Exod. 3. 2.

¶ Exod. 3. 2. ¶ How he called by the name of God an Angel, for he is the Angel of great counsel, and therefore for his right wayes after his mouth him, saying to Moises, I am the God of thy fathers, &c.

¶ By the power.

¶ Exod. 7. 8, 9, 10

¶ Exod. 16. 1.

¶ He acknowledged Moises for his lawgiver, but so that he proceeth by his own wisdom, that the law had respect to a more perfect thing, that is to say, to the propheticall of Christ, the head of all Prophets. ¶ Deut. 18. 15. ¶ Exod. 3. 2. ¶ Exod. 19. 1.

11 Faith and charity neuer forsake the true seruants of God, euen to the last breath.

a The word which he vsed here meaneth out such a kinde of imputing or laying on ones charge, as remaineth firme, & stiedy for ever neuer to be remitted. d Lookes 1. To 4. 13.

CHAP. VIII.

2 The go ly make lamentation for Steuen. 3 Saul maketh hauocke of the Church. 4 Philip preacheth Christ as Samaria. 5 Simon Magus 18 his countenance reprobated. 26 Philip 27 cometh to the Ethiopian Eunuch. 38 and baptiseth him.

And Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

2 Then certaine men fearing God, caried Steuen among them, to be buried, and made great lamentation for him.

3 But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the city of Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing & seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, and that haltered, were healed.

8 And there was great ioy in that citie.

9 And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue heed from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But as soone as they beleueed Philip, which preached the things that concerned the kingdom of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe beleueed also, and was baptized, and continued with Philip, & wondered, when he saw the signes and great miracles which were done.

14 ¶ Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter & Iohn.

15 Which when they were come down, prayed for them, that they might receiue the holy Ghost.

16 (For as yet he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 And when Simon saw, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money,

19 Saying, Giue me also this power, that on

whomsoever I lay the hands, he may receiue the holy Ghost.

20 Then sayd Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this business: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken come vpon me.

25 ¶ So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth downe from Hierusalem vnto Gaza, which is waste.

27 And he arose and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Governour, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as he returned sitting in his charer, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Goe neere and ioyne thy selfe to yonder charer.

30 And Philip ranne thither, and heard him reade the Prophet Esaias, and said, But vnderstandest thou what thou readeest?

31 And he sayd, How can I, except I had a guide? And he desired Philip, that he would come vp and sit with him.

32 Now the place of the Scripture which he read, was this, He was led as a sheepe to the slaughter: and like a lambe dumme before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, & said, I pray thee, of whom speakest the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here is water: what doth let me to be baptized?

37 And Philip said vnto him, If thou beleuest with all thine heart, thou mayest. Then he answered, and said, I beleuee that that Iesus Christ is that Sonne of God.

38 Then he commaunded the charer to stand still: and they went downe both into the water, both Philip & the Eunuch, and he baptized him:

39 And as soone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.

30 He took upon him for euil sake, in hearing his Fathers wrath. 31 How long he shall last: for Christ having once risen from the dead, dieth no more. 32 Profession of faith is requisite in baptizing of them, which are of yeceres, and therefore it is euident that we are not then first ingrafted into Christ, when we are baptized, but being already ingrafted, are then confirmed. 33 The iustitie of the confession which is necessary for baptisme.

9 They are the succellours of Simon Magus, not of Simon Peter, which either buy or sell holy things.

a In this doctrine which I preach, it is not vpon sight in deed, and without assent of the heart.

10 A Eunuch, well euen of the vilest sinners, so long and so late for as we may.

11 He called the inward malice of the heart, and that venemous and enuious wickedness, whereby this Magician was wholly repleined, the gall of bitterness.

12 And he said to be in the gall, as though he were wholly overwhelmed with gall and tartar.

13 Intangled in the bonds of iniquitie.

14 Christ is called freely whom he lusteth, doth now vie Philip who thought on no such matter, to instruct and baptize the Eunuch at vauwates, and by this meanes extendeth the limits of his kingdom euen into Ethiopia.

15 A man of great malice and authority with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.

16 To see how he may bow to understand it.

17 Those things which seeme most to come by chance or fortune (as meaner men) are governed by the secret providence of God.

18 Esai. 53. 7. I The Hebrew text readeth is thus, Out of a narrow strait, and out of iudgements was he led: where by the narrow strait, he meaneth it a rare and the very bands of death, and by iudgements the punishment which was laid upon him, and the miserable state which Christ

1 Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdom.

2 The godlie mourning for Steuen after his death, & burying him, shewing therein an example of singular faith and charitie: but no man prayeth to him.

3 Amongst all the deeds of charitie which the godly vseshere is no mention made of stirring up of rebukes.

4 The dispersion of scattering abroad, of the faithfull, is the ioyning together of Churches.

5 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.

6 Christ ouercometh Satan so oft as he lusteth, and carrieth him about as it were, in a triumph, in the sight of them, whom he deceived and bewitched.

7 The word which he vsed in this place was at the first taken in good part, and is borrowed out of the Persian language, who call their wife merely, that name, but afterward it was taken in euil part.

8 He had allowed the Samaritans with his witchcraft, that as blinde & mad beelzebubbers they were wholly addicted to him.

9 The wicked and the very reprobate are constrained to taste of the good gift of God, but they can it no longer forthwith.

10 Peter not chiefe, but as an ambassador sent from the whole company of the Apostles, and Iohn his companion, according to the authority which was committed vnto them, confirme and build vp the Churches of Samaria, which foundation had bene layd afore by Philip.

11 Those excellent gifts, which are bestowed, especially for them that were to bee appointed rulers and gouernours of the Church.

12 Ambition and covetousnesse doe at length plucke the hypocrites out of their denes.

For this they shall well find
that they have in mind

converted, preacheth Christ. 31

Chap. ix.

40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

1 Saul going toward Damascus, 4 is broken downe to the ground of the Lord: 10 Ananias is sent to baptise him. 23 The laying awaite of the Iewes 25 hee of capesh, being let downe through the wall. 33 Peter cureth Aeneas of the palsey, 36 and by him Tabitha being dead, 40 is restored to life.

And Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if hee found any that were of that way, (either men or women) hee might bring them bound vnto Hierusalem.

3 Now as he journeyed, it came to passe that as hee was come neere to Damascus, suddenly there shined round about him a light from heauen.

4 And he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou mee?

5 And he saide, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

6 He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and go into the citie, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amafed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but sawe no man. Then led they him by the hand, and brought him into Damascus,

9 Where he was three dayes without sight, and neither ate nor drinke.

10 And there was a certaine disciple at Damascus, named Ananias, & to him said the Lord in a vision, Ananias. And he saide, Behold, I am here Lord.

11 Then the Lord saide vnto him, Arise, and goe into the street which is called straight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, & putting his handes on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem.

14 Moreover here hee hath authoritie of the high Priests, to bind all that call on thy Name.

15 Then the Lord saide vnto him, Goe thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into that house, and put his handes on him, and said, Brother Saul, the Lord hath sent mee (euen Iesus) that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fel from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meat, and was strengthened.

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that he was that Sonne of God,

21 So that all that heard him were amafed, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, & came hither for that intent, that he should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together to kill him,

24 But their laying awaite was knowne of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wal, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee asayed to ioine himselfe with the disciples: but they were all afraid of him, and beleueed not that hee was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conuersant with them at Hierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cefarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lorde, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the saints which dwelt at Lydda.

33 And there hee found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsey.

34 Then saide Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And he arose immediatly.

35 And all that dwelt at Lydda and Saron, sawe him, and turned to the Lord.

36 There was also at Ioppa a certaine woman, a disciple named Tabitha, (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that shee was sicke and died: and when they had washed her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

10 Peters Apostleship is confirmed by healing the man that was sicke of the palsey. 0 Lydda was a cite of Palestine, and Saron a champion country, and a place of good pasture betweene Cefarea of Palestine and the mount of Tabor, and the lake of Genesareth, which extendeth it selfe in great length beyond Ioppa. 11 Peter declared clearly euidently by raising up a dead body through the Name of Christ, that hee preacheth the glad tidings of life.

39 Then

Ggg 4

39 Then Peter arose and came with them: and when he was come, they brought him into the upper chamber, where all the widows stood by him weeping and shewing the coats and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, Arise. And she opened her eyes, and when she saw Peter, she vp.

41 Then hee gaue her the hand, and lift her vp, and called the Saints and widows, and restored her alius.

42 And it was known throughout all Ioppa, and many beleueed in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

Cornelius, 4. as the Angels commandment, 5. sendeth for Peter: 11. Who also by a vision 15. 20. is taught not to despise the Gentiles: 34. Hee preacheth the Gospell to Cornelius and his household: 45. Who hauing received the holy Ghost, 47. are baptizd.

Furthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band,

A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

Hee saue in a vision evidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

But when he looked on him, he was afraid, and said, What is it, Lord? and hee saide vnto him, Thy prayers and thine almes are come vp into remembrance before God.

Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

He lodgeth with one Simon a Tanner, whose house is by the seafide: hee shall tell thee what thou oughtest to doe.

And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

And tolde them all things, and sent them to Ioppa.

On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the sixth houre.

Then waxed hee an hungred, and would haue eaten: but while they made some thing ready, he fell into a trance.

And he saw heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheet, knit at the foure corners, and was let downe to the earth.

Wherein were all manner of foure footed beasts of the earth, and wilde beasts & creeping things, and fowles of the heauen.

And there came a voyce to him, Arise, Peter: kill and cate.

But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vn-

cleane.

And the voyce spake vnto him againe the second time, The things that God hath purified, I pollute thou not.

This was so done thrise, and the vessel was drawn vp againe into heauen.

Now while Peter doubted in himselfe what this vision which he had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

And while Peter thought on the vision, the Spirit saide vnto him, Beholde, three men seeke thee.

Arise therefore, and get thee downe, and goe with them, and doubt nothing: for, I haue sent them.

¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nations of the Iews, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

Then called he them in, and lodged them: and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

¶ And the day after, they entred into Cesarea. Nowe Cornelius waited for them, and had called together his kinsmen, and speciall friends.

And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

And as he talked with him, he came in, and found many that were come together.

And he said vnto them, Ye know that it is an vlawfull thing for a man that is a Iewe, to company, or come vnto one of another nation: but God hath shewed mee that I should not call any man polluted, or vn-

¶ Therefore came I vnto you without saying nay, when I was sent for: I aske therefore, for what intent haue ye sent for me?

¶ Then Cornelius said, Foure daies agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

¶ Sende therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Seafide) who when he commeth, shall speake vnto thee.

¶ Then sent I for thee immediatly, and thou hast well doneto come. Now therefore are wee all here present before God to heare all things that are commanded thee of God.

¶ Then Peter opened his mouth, and said, Of a truth I perceiue, that God is no respecter of persons.

*I Doe not thinke it
them as unclean.*

*Religious se-
ration of worship
agreeth onely to
God: but ciuill
worship is giuen
to the Ministers of
word, although
not without
danger.*

*He meaneth not
the selfe same houre
but the like, that is,
about nine of the
clocke the other
day, as it was then
me when he spake
to Peter.*

*Cornelius faith
shewed forth in
himselfe by prayer
and charitie.*

*As faith com-
meth by hearing,
so is it nourished
and groweth vp
by the same.*

*Distinction of
nations is taken
away by the com-
ming of Christ:
and it is euiden-
ly seene by faith
and righteousnes,
who is agreeable
to him, or whom
he accepteth.*

*That God iudge-
eth not after the
outward appea-
rance.*

*Deut. 10. 17.
2. Chron. 19. 7. 18.
Gal. 2. 6. Eph. 6. 9.
Coloss. 3. 25.
1. Pet. 1. 17.*

*¶ Peter consecra-
teth the first fruit
of the Gentiles to
God by the meane
of two miracles.
a. So that he wor-
shipped one God,
and was no idol-
ater, neither could
be made of faith in
Christ, because he
was a devout man.
but on yes he knew
not that he was
called.
b. That he was
commanded to
send for him, and
that he should
come to him, and
that he should
be baptized.
c. That he should
be baptized.
d. That he should
be baptized.
e. That he should
be baptized.
f. That he should
be baptized.
g. That he should
be baptized.
h. That he should
be baptized.
i. That he should
be baptized.
k. That he should
be baptized.
l. That he should
be baptized.
m. That he should
be baptized.
n. That he should
be baptized.
o. That he should
be baptized.
p. That he should
be baptized.
q. That he should
be baptized.
r. That he should
be baptized.
s. That he should
be baptized.
t. That he should
be baptized.
u. That he should
be baptized.
v. That he should
be baptized.
w. That he should
be baptized.
x. That he should
be baptized.
y. That he should
be baptized.
z. That he should
be baptized.*

For this they shall well find,
He will them haue in mind

Chapter.

Guilt is examined.

*By the force of
Gods liberall
compassion the
whole frame of
God: whereby we
perceive as
compassion must
not be
of such a more
than they were
which hard before
Christs time: and
therefore they deale
faithfully, which
build preparative
works and free will
upon this place.
p God gaue the li-
beralities to under-
stand that whoeuer
with goodly in
acceptable to God,
of what nation so-
euer he be, for his
preached peace in
men through Iesus
Christ, who is Lord
of our nation
only that is of the
Iewes but of
all.*

*The forme of
the Gospel (which
shall be made ma-
nifest at the latter
day when a Christ
himself shall sit as
iudge both of the
quicke and dead)
in this, that Christ
promised to the
Iewes, and exhi-
bited in his time
with the mightie
power of God,
(which was by all
meanes shewed)
and at length cru-
cified to reconcile
vnto God, did rise
again the third
day, that whoe-
uer beleue in
him should be saued
through the remission
of finnes. & Luke 4. 14. q This stile
is taken from an alde custome of the Iewes, who used to anoint their Kings and Priests,
whereupon is growen, to call them anointed, upon whom God bestoweth gifts and ver-
tues. r The choosing of the Apostles is properly giuen to God: for though God be pre-
sented in the lawful election of ministers, yet therein is this place a secret opposition and
suing of Gods choosing, and mens voices the one against the other, for the Apostles are
manually appointed of God, and the Church Ministers by maner. & Iere. 31. 34. micah.
7. 18. chap. 1. 9. 8 The Spirit of God stealeth that in the heart of the hearers,
which the minister of the word speaketh by the commandement of God, as it ap-
peareth by the effects. 9 Baptisme doth not sanctifie or make them holy which
receiue it, but stealeth vp and confirmeth their sanctification.*

*eliuss faith
forth it
prayer
erie.
with com-
y hearing,
nourished
with vp
ame.
indian of
is taken
the com-
Christ:
evident-
by faith
tecoufnes,
agreeable
or whom
pteth.
God iudge
after the
dappa-*

*2 Peter being
without cause re-
prehended of the
vniuersall and ge-
nerall church, and
obscured that he
ought not to be
injected etany, but
apolly giue an
account of his
doings.*

*2. 10. 17.
19. 7. 18
rom. 2. 11.
ephe. 6. 9.
25.
17.*

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 Ye p knowe the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 Even the word which came through all Iudea & beginning in Galilee, after the Baptisme which Iohn preached:

38 To wit, how God annointed Iesus of Nazareth with the holy Ghost, and with power, who went about doing good, & healing all that were oppressed of the deuill: for God was with him:

39 And we are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, even to vs which did eat & drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, & to testify, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the Prophets witness, that through his Name all that beleue in him, shall receiue remission of finnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleued, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard him speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbidde water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

CHAP. XI.

2 Peter being accused for going to the Gentiles, 5 defendeth him selfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28 and where Agabus foretelleth a famine to come.

Now the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the cite of Ioppa, praying, and in a trance I saw this vision. A certaine vessel comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Towarde the which when I had fastened mine eyes, I considered, & saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and al were taken vp againe into heauen.

11 Then beholde, immediately there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit saide vnto me, that I should go with them, without doubting: moreover, these fixe brethren came with me, and were entred into the mans house.

13 And he shewed vs, how he had seene an Angell in his house, which stood & said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and thine house shall be saued.

15 And as I beganne to speake, the holy Ghost fell on them, & euen as vpon vs at the beginning.

16 Then I remembred the word of the Lord, how he said, & Iohn baptized with water, but ye shall be baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleueed in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they helde their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 And they which were scattered abroad because of the affliction that arose about Steuen, went throughout til they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleueed and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, & much people ioyned themselves vnto the Lord.

25 Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, he brought him vnto Antiochia: and it came to passe that a whole yere they were cōuersant with the Church, and taught much people. in so much that the disciples were first called Christians in Antiochia.

*2 Chap. 1. 5.
and 1. 9. 4.
mat. 3. 11.
marke 1. 8.
luke 3. 16.
iobn 1. 26.*

*3 Such as aske a
question of the
truth which they
know not, ought
to bee quietly
heard, and must
also quietly yeld
to the declaration
thereof.*

*4 The scattering
abroad of the
Church of Hieru-
salem is the cause
of the gathering
together of many
other Churches.*

*5 He speaketh of
Antiochia which
was in Syria and
by Iordan vpon Cl-
licia.*

*6 The Church of
Antioch, the new
Hierusalem of the
Gentiles was ex-
traordinarily cal-
led.*

*7 The Apostles
doe not rashly
condemne an ex-
traordinary opo-
ration, but yet
they iudge it by
the effects.*

*8 There was no
contention amongst the Apo-
stles either of v-
sation, or of hol-
diness, and*

7 God doth ye
wrap vp his
Church with the
wicked, in his
foules and
plagues which he
sendeth vpon the
earth, that not-
withstanding he
provideth for it
conueniently.
8 All Congrega-
tions or Char-
ches make one
bodie.

*b. That is, that thereof the Deacons might succour the poore: for it behooued so haue
these things done orderly and decently, and therefore it is sayd, that they sent these
messengers to the Elders, that is, to the gouernours of the Church.*

CHAP. XII.

1 Herod killeth Iames with the sword, 4 and imprisoneth Peter,
8 whom the Angel deliuereth. 20 Herod being offended with
them of Tyre, 21 is pacified: 22 And taking the banour due
to God, to himselfe, 23 he is eaten with wormes, and so dieth.

Now about that time, Herod the King
stretched forth his hand to vex certain of
the Church,

2 And he killed Iames the brother of Iohn
with the sword.

3 And when hee saw that it pleased the
Iewes, hee proceeded further, to take Peter also
(then were the dayes of vnleauened bread.)

4 And when he had caught him, he put him
in prison, and deliuered him to foure quaternions
of souldiers to be kept, intending after the Pas-
ouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest
prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him
out vnto the people, the same night slept Peter
betweene two souldiers, bound with two chaines,
and the keepers before the doore, kept the prison.

7 And behold, the Angel of the Lord came
vpon them, and a light shined in the house,
and hee smote Peter on the side, and raised him vp,
saying, Arise quickly. And his chaines fell off
from his hands.

8 And the Angel sayde vnto him, Girde thy
selfe, and binde on thy sandales. And so he did.
Then he saide vnto him, Cast thy garment about
thee and follow me.

9 So Peter came out and followed him, and
knew not that it was true, which was done by the
Angel, but thought he had seene a vision.

10 Now when they were past the first and the
second watch, they came vnto the yron gate that
leadeth vnto the citie, which opened vnto them
by it owne accord, and they went out, and passed
through one streete, and by and by the Angel de-
parted from him.

11 And when Peter was come to himselfe,
he said, Now I knowe for a trueth, that the Lord
hath sent his Angel, and hath deliuered me out of
the hand of Herod, and from all the waiting for
of the people of the Iewes.

12 And as he considered the thing, hee came
to the house of Mary, the mother of Iohn, whose
surname was Marke, where many were gathered
together, and prayed.

13 And when Peter knocked at the entrie
doore, a maide came forth to hearken named
Rhode.

14 But when she knew Peters voyce, she ope-
ned not the entrie doore for gladnesse, but ranne
in, and told how Peter stood before the entrie.

15 But they said vnto her, Thou art mad. Yet
she affirmed it constantly, that it was so. Then
said they, It is his Angel.

16 But Peter continued knocking, and when
they had opened it, and saw him, they were as-
tonied.

17 And he beckned vnto them with the hand,
to hold their peace, and told them how the Lord
had brought him out of the prison. And he said,
Go shew these things vnto Iames and to the bre-
thren: and hee departed and went into another
place.

18 Now as soone as it was day, there was
no small trouble among the souldiers, what was
become of Peter.

19 And when Herod had sought for him, and
found him not, he examined the keepers, & com-
manded them to bee led to be punished. And hee
went downe from Iudea to Cesarea, and there a-
bode.

20 Then Herod was angry with them of Ty-
rus and Sidon, but they came all with one accord
vnto him, & perswaded Elafus the kings Cham-
berlaine, and they desired peace, because their
countrey was nourished by the Kings Land.

21 And vpon a day appoynted, Herod arrayed
himselfe in royall apparell, and sat on the iudge-
ment seate, and made an oration vnto them.

22 And the people gaue a shout, saying,
The voyce of God, and not of man.

23 But immediately the Angel of the Lord
smote him because hee gaue not glory vnto
God, so that he was eaten of wormes, and gaue
vp the ghost.

24 And the word of God grewe and mul-
tplied.

25 So Barnabas and Saul returned from Hie-
rusalem, when they had fulfilled their office, and
troke with them Iohn, whose surname was
Marke.

CHAP. XIII.

1 The holy Ghost commandeth that Paul and Barnabas bee se-
parated vnto him. 6 At Paphos, 8 Elymas the sorcerer
is strooken blind: 14 From whence being come to Antiochia,
17 they preach the Gospel, 45 the Iewes vehemently with-
standing them.

Here were also in the Church that was at
Antiochia, certaine Prophets and teachers,
as Barnabas, and Simeon called Niger, and Lu-
cius of Cyrene, and Manahen (which had bene
brought vp with Herod the Tetrarch) & Saul.

2 Now as they ministered to the Lord, and
fasted, the holy Ghost said, Separate mee Barna-
bas and Saul, for the worke whereunto I haue
called them.

3 Then fasted they and prayed, & laid their
hands on them, and let them goe.

4 And they after they were sent forth of the
holy Ghost, came downe vnto Seleucia, and
from thence they failed to Cyprus.

5 And when they were at Salamis, they pre-
ached the word of God in the Synagogues of the
Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the
yle vnto Paphus, they found a certaine forcerer, a

commeth which is vsuall in the Church) when hee causeth that to bee, which he was not,
whether you referre it to the matter it selfe, or to any qualitie or thing about the mat-
ter: and is groweth of this, because when things begin to be, then they haue some name:
as Gods mightie power is also declared thereby, who spake the worde, and things were
made. 2 Fast, and solemne prayers were vsed before the laying on of handes.

3 Paul and his companions doe at the first bring Cyprus to the subiection and o-
bedience of Christ. 4 Seleucia was a ciitie of Cilicia so called of Seleucus one of An-
taxanders successors.

7 We may some
times giue place
to the rage of the
wicked, but yet
so, that our dilige-
nce which
ought to be vsed
in Gods booke
be not a whit
slackened.

8 Eaill counsell
falleth out in the
end to the hurt of
the deicides of it.

9 A miserable
and shamefull ex-
ample of the ende
of the enemies of
the Church.

10 The flatte-
rie of the people,
maketh foules
saine.

11 God resisteth
the proud.

12 Iohannes re-
ceiued that this
king did not re-
pente: those blas-
phemous
tongues, and there-
fore at his death he
complained and
cried out of their
vanitie.

13 Tyrants build
vp the Church by
plucking it downe
f. They that heard
the word of God.

1 Paul with Bar-
nabas is againe the
second time ap-
poynted Apostles
of the Gentiles
not of man nei-
ther by man, but
by an extraordi-
nary commande-
ment of the holy
Ghost.
a The same was
Antipas, which
past Iohn Baptists
to death.
b While they
were busie doing
their office, that is,
as Chrysostome ex-
poundeth it, while
they were pre-
aching.

c The Lord said
to call (whereof
this word calling)

False prophet, being a Jew, named Barieus.

7 Which was with the Deputie Sergius Paulus a prudent man. He called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas the forcerer, (for so is his name by interpretation) withstood them and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And sayde, O full of all subtilty and all mischief, the childe of the deuill and enemye of all righteowines, wilt thou not cease to peruert the straight wayes of the Lord?

11 Now therefore beholde the hand of the Lord vpon thee, and thou shalt bee blind, and not see the sunne for a season. And immediately there fell on him a mist & a darkenes, & he went about, seeking some to leade him by the hand.

12 Then the Deputie when hee saw what was done, beleueed, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed by shippe from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Hierusalem.

14 But when they departed from Perga, they came to Antiochia a citie of Pisidia, & went into the Synagogue on the Sabbath day, & fate down.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto the saying, Ye men & brethren, if ye haue any word of exhortation for the people, say on.

16 Then Paul stood vp and bekened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers: and exalted the people when they dwelt in the land of Egypt, & with an high arme brought them out thereof.

18 And about the time of forty yeares, suffered he their maners in the wilderness.

19 And he destroyed seuen nations in the land of Chanaan, & adiudged their land to the by lot.

20 Then afterward he gaue vnto them Iudges about foure hundredth and fiftie yeares, vnto the time of Samuel the Prophet.

21 So after that, they desired a King, and God gaue vnto them Saul, the sonne of Cis, a man of the tribe of Beniamin by the space of fourety yeares.

22 And after he had taken him away, he raised vnto Dauid to be their King, of whome he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will do all things that I will.

23 Of this mans seede hath God according to his promise, raised vp to Israel, I Sauour Iesus: before

24 When Iohn had first preached before

his comming, the baptisme of repentance to al the people of Israel.

25 And when Iohn had fulfilled his course, he said, Whom ye thinke that I am, I am not he: but behold, there commeth one after mee, whose shooe of his feete I am not worthy to loofe.

26 Ye men and brethren, and whosoever among you feareth God, to you is the word of this saluation sent.

27 For the inhabitants of Hierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God raised him vp from the dead.

31 And he was seene many daies of the, which came vp with him fro Galile to Hierusalem, which are his witness vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the second Plalme, Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him vp from the dead, no more to returne to corruption, hee hath saide thus, I will giue you the holy things of Dauid, which are faithfull.

35 Wherefore hee faith also in another place, Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee slept, and was laid with his fathers, and saw corruption.

37 But he whom God raised vp, saw no corruption.

38 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of finnes.

39 And from all things, from which ye could not be iustified by the Law of Moses, by him euerie one that beleueeth, is iustified.

40 Beware therefore least that come vpon you, which is spoken of in the Prophets,

41 Beholde yee despisers, and woonder, and vanish away: for I worke a worke in your dayes, a worke which ye shall not beleue, if a man would declare it you.

42 And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these wordes to them the next Sabbath day.

43 Now when the congregation was dissolved, many of the Iewes and Profelytes that feared God, followed Paul & Barnabas, which spake vnto them, and exhorted them to continue in the grace of God.

44 And

45 The Lord was so in graue, that he felt no corruption, as Pilate 16. 11. chap. 31. 1. King. 2. 10. chap. 2. 9. 15. Christ was sent to give them free remission of finnes, which were condemned by the Law. 16. Whosoever the ceremonies of the Law could not absolve you from your finnes, this man doth absolve you, if you lay holde on him by faith. 17. The benefits of God came to the vnto them, that contemne them. 18. Habak. 1. 5. 17. The Gentiles goe before the Iewes into the kingdome of heauen. 19. Which had forsaken their heathenish religion, and embraced the religion of Iesus Christ.

Mat. 3. 11. mar.

1. 7. Iohn 1. 20.

10. Christ was promised & sent properly to the Iewes.

11. All things came to passe to Christ, which the Prophets foretold of Messias: so that hereby also it appeareth that he is the true and onely Sauour: and yet notwithstanding they are not so be excused which did not truly not receive him, but also persecute him most cruelly although he was innocent.

Mat. 27. 22. mar.

15. 13. Iude 23. 23.

Iohn 19. 6.

12. We must see the glory of the resurrection against the shame of the crosse, & graue. And the resurrection is proved as well by witnesses which saw it as by the testimonies of the Prophets.

Mat. 8. 2. mar.

16. 6. Iude 24. 6.

Iohn 20. 19.

For then he appeared plainly and manifestly as the onely Sonne of God, when as he left off his weakness, and came out of the graue, having conquered death.

13. If Christ had tarried in death, he had not bene the true sonne of God, neither had the covenant, which was made with Dauid, bene sure.

Pal. 2. 7. heb.

1. 5. and 5. 9.

1. 1. 1. 5. 3.

The gentians call those holy things, which the Hebrewes call gracious bowties: and they are called Dauid's bowties in the passage signification, because God bestowed them vpon Dauid: Moreover they are termed faithfull, after the manner of speech which the Hebrews use, who terme those things faithfull, which are a standing and sure, such as neuer alter nor change.

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18 The favour of
the selfe same
Gospel is vnto the
reprobate and vnde-
leceuers, death,
and to the elect
and such as be-
leeue, life.

19 The Gospel is
published to the
Gentiles by the
expresse command-
ment of God.

20 By this your do-
ing you doe as it
were pronounce
sentence against
your felons, and
iudge your felons.

21 E. 4. 9. 6.

22 Therefore either
all were not appoin-
ted to everlasting
life, or els all shoul-
d have beene: but
because that it was
soit followeth that
some seruice were
ordained, & there-
fore God did not
make any further
ordains, but
as neither saith
nor the effects of
faith should be the
cause of his ordain-
ing or appointing.

23 Such is the craft
and subtiltie of the
enemies of the
Gospel, that they
abuse the simplicitie
of some which
are not altogether
evil men, to exe-
cute their cruelty.

24 Such as imbraced
Moses Law. 25
The wickednesse
of the worlde cannot
let God to gather
his Church together,
and to fether & cherish
it, when it is gathered
together. 26 Mat.
18. 14. Mar. 9. 11. Luke
9. 5. chap. 18. 6.

27 And when the
Gentiles heard it,
they were glad, &
glorified the word
of the Lord: and as
many as were or-
dained vnto eternall
life, beleeued.

28 Thus the word
of the Lord was
published thorowout
the whole countrey.

29 But the Iewes
stirred certaine
deuout and honour-
able women, and
the chieffemen of
the citie, and raised
persecution against
Paul and Barnabas,
and expelled them
out of their coasts.

30 But they 4. shooke
off the dust of their
feete against them,
and came vnto
Iconium.

31 And the disci-
ples were filled
with ioy, and with
the holy Ghost.

44 And the next Sabbath
day came almost the
whole citie together,
to heare the word
of God.

45 But when the
Iewes saw the peo-
ple, they were full
of enuie, and spake
against those things,
which were spoken
of Paul, contrary-
ing them, & railing
on them.

46 Then Paul and
Barnabas spake
boldly, and sayd,
It was necessary
that the word of
God should first
haue bene spoken
vnto you: but see-
ing yee put it from
you, and iudge your
felues vnworthy
of euermlasting
life, loe, we turne
to the Gentiles.

47 For so hath
the Lord commanded
vs, saying, I
haue made thee a
light of the Gen-
tiles, that thou
shouldest be the
saluation vnto the
end of the world.

48 And when the
Gentiles heard it,
they were glad, &
glorified the word
of the Lord: and as
many as were or-
dained vnto eternall
life, beleeued.

49 Thus the word
of the Lord was
published thorowout
the whole countrey.

50 But the Iewes
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deuout and honour-
able women, and
the chieffemen of
the citie, and raised
persecution against
Paul and Barnabas,
and expelled them
out of their coasts.

51 But they 4. shooke
off the dust of their
feete against them,
and came vnto
Iconium.

52 And the disci-
ples were filled
with ioy, and with
the holy Ghost.

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Gentiles heard it,
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71 But they 4. shooke
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feete against them,
and came vnto
Iconium.

72 And the disci-
ples were filled
with ioy, and with
the holy Ghost.

73 And when the
Gentiles heard it,
they were glad, &
glorified the word
of the Lord: and as
many as were or-
dained vnto eternall
life, beleeued.

10 Saide with a loud
voice, Stand vp-
right on thy feete.
And he leaped vp,
and walked.

11 Then when the
people saw what
Paul had done,
they lift vp their
voices, saying in
the speech of
Lycaonia, Gods
are come downe
to vs in the
likenesse of men.

12 And they called
Barnabas, Iupiter:
& Paul Mercurius,
because he was the
chiefe speaker.

13 The Iupiters
Priest, which was
before their citie,
brought buls with
garlands vnto the
gates, and would
haue sacrificed
with the people.

14 But when the
Apostles, Barnabas
and Paul heard
it, they rent their
clothes, & ran in
among the people,
crying,

15 4 And saying,
O men, why doe
yee these things?
We are euen men
subiect to the like
passions that yee
be, and preach vnto
you, that yee
should turne from
these vaine things
vnto the liuing
God, which made
heauen and earth,
and the sea, and
all things that in
them are:

16 Who in times
past 4. suffered
all the Gentiles
to walke in their
owne wayes.

17 Neuertheless,
he left not him-
selfe without
witness, in that
he did good and
gaue vs rain from
heauen, & fruitfull
seasons, filling
our hearts with
food, and gladnesse.

18 And speaking
these things, scarce
appeased they
the multitude, that
they had not
sacrificed vnto
them.

19 Then there
came certaine
Iewes from An-
tiochia and Iconium,
which when they
had perswaded
the people, stoned
Paul, and drewe
him out of the
citie, supposing
he had bene dead.

20 Howbeit, as
the disciples stood
round about him,
hee arose vp,
and came into
the citie, and the
next day he de-
parted with Barnabas
to Derbe.

21 And after they
had preached the
glad tidings of
the Gospel to that
citie, and had taught
many, they returned
to Lystra, & to
Iconium, and
to Antiochia.

22 Confirming
the disciples hearts,
& exhorting them
to continue in the
faith, affirming
that wee must
through many
afflictions enter
into the kingdome
of God.

23 And when they
had ordained
them Elders
by election in
euerie Church,
and prayed, and
fasted, they com-
mended them to
the Lord in whom
they beleeued.

24 Then they
went throughout
Pisidia, and came
to Pamphylia.

25 And when they
had preached the
word in Perga,
they came downe
to Attalia.

26 And thence
sailed to Antiochia,
from whence
they had bin com-
mended vnto the
grace of God, to
the worke, which
they had fulfilled.

27 And when
they were come
and had gathered
the Church to-
gether, they re-
hearsed all the
things that God
had done by
them, and how
hee had opened
the doore of
faith vnto the
Gentiles.

28 So there they
abode a long
time with the
disciples.

29 And when
they were come
and had gathered
the Church to-
gether, they re-
hearsed all the
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had done by
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they were come
and had gathered
the Church to-
gether, they re-
hearsed all the
things that God
had done by
them, and how
hee had opened
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faith vnto the
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36 So there they
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time with the
disciples.

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hee had opened
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faith vnto the
Gentiles.

42 So there they
abode a long
time with the
disciples.

Of the house
where Paul and
Barnabas were.

4 That is, a
calend idolatry,
which giueth to
creatures, be they
uer so holy & ex-
cellent, that which
is proper to the
only one God,
that is, loue, and
calling vpon
a Men as it are,
and partakers of
the selfe same
nature of man as
you.

5 He callith vaine
things, after the
maner of the
Hebrewes.

6 Gen. 1. 1.
Psalme 146. 5.
reuel. 14.

7 Custom be it
neuer so old, doth
not excuse the
idolaters.

8 P. 1. 1. 13.
1. 1. 1. 14.

9 Suffered them
in time as they
lived, preferring
and appointing
them to no
kind of religion.

10 The devil when
he is brought to
the last case, at
length rageth
openly, but in
vain, even then
when he leemeth
to haue the
upper hand.

11 2. Cor. 11. 25.
7 We must goe
forward in cor-
ruption through
a thousand de-
ceits.

8 It is the office
of the ministers,
not only to teach,
but also to con-
firm them that
are taught, &
prepare them to
the crosse.

9 The Apostles
committed the
Churches which
they had planted,
to proper and
peculiar Pastours,
which they made
not rashly, but
with prayers and
fastings going
before: neither
did they thrust
them vpon
Churches
through
heredie,
or hardly
superioritie,
but chose
and placed
them by
the voice
of the
congregation.

10 Paul and
Barnabas
hauing made
an end of
their
peregri-
nation,
and being
returned
to Antiochia,
do render
an account
of their
iourney
to the
Congregation
or Church.

11 Attalia was
a sea city
of Pamphylia,
next
to Lyca.

12 Antiochia
of Syria. 26
chap. 13. 3.

13 Certaine
goe about
to bring in
circumcision
at Antiochia.

14 About
whos
matter
the Apostles
consulte: 19
and what
must be
done, 23
they declare
by letters, 26
Paul and
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are at
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CHAP. XIII.

1 Paul and Barnabas
are persecuted at
Iconium: 6 At
Lystra Paul is
beaten with
stones, 13 They
are about to
doe sacrifice
vnto them, 15
but they forbid
it: 19 Paul by
the perswasion
of certaine Iewes,
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From thence
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26 they returne
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CHAP. XV.

1 Certaine
goe about
to bring in
circumcision
at Antiochia:
6 About
whos
matter
the Apostles
consulte: 19
and what
must be
done, 23
they declare
by letters, 26
Paul and

For this they shall well find,
He will them haue in mind

The Apostles

Then came downe a certaine from Iudea, and taught the brethren saying, Except ye be circumcised after the maner of Moyses, yee cannot be saued.

And when there was great dissention, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, & certaine oether of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question.

Thus being brought forth by the Church, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great ioy vnto all the brethren.

And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

But said they, certaine of the sect of the Pharisees, which did beleue, rose vp, saying that it was needefull to circumcise them, and to command them to keepe the Law of Moyses.

Then the Apostles and Elders came together to looke to this matter.

And when there had beene great disputation, Peter rose vp, and sayd vnto them, Ye men and brethren, ye know that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

And God which knoweth the hearts, bare them witness, in giuing vnto them his holy Ghost, euen as he did vnto vs.

And he put no difference betweene vs, and them, after that by faith he had purified their hearts.

Now therefore, why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

But we beleue, through the grace of the Lord Iesus Christ to be saued, euen as they doe.

Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

And when they held their peace, James answered, saying, Men, and brethren, hearken vnto me.

Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

And to this agree the wordes of the Prophets, as it is written,

After this I will returne, and will build againe the Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

That the residue of men might seeke after the Lorde, and all the Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

From the beginning of the worlde, God knoweth all his workes.

Peter, passing from the Ceremonies to the Law is false in generally, the which that none could be saued, if saluation were to be bought by the Law, and not by grace onely in Iesus Christ, because that no man could ener fulfill the Lawe, neither Patriarch, nor Apostle.

Why tempt ye God, although hee could not saue by faith? Maith 23.4. A true picture of a lawfull Councill, where God's truth onely reigneth.

The saying of Alphius, who is also called the Lords brother. James confirmeth the calling of the Gentiles, out of the word of God, therein agreeing to Peter.

And therefore nothing commeth to passe by fortune, but by Gods appointment.

Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

But that we send vnto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

For Moyses of olde time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

And wrote letters by them after this manner, The Apostles, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

Forasmuch as we haue heard, that certaine which went out from vs, haue troubled you with words, and combred your minds, saying, Ye must be circumcised & keepe the Law: to whom we gaue no such commandement.

It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

We haue therefore sent Judas and Silas, which shall also tel you the same things by mouth.

For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessarie things,

That is, that ye abstaine from things offered to idols, and blood, and that that is strangled, and from fornication: from which if ye keep your selues, ye shall doe well, Fare ye well.

Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the Epistle.

And when they had read it, they reioyced for the consolation.

And Iudas and Silas being Prophets, exhorted the brethren with many words, & strengthened them.

And after they had taried there a space, they were let goe in peace of the brethren vnto the Apostles.

Notwithstanding Silas thought good to abide there still.

Paul also and Barnabas continued in Antiochia, teaching and preaching with many oether the word of the Lord.

But after certaine dayes, Paul said vnto Barnabas, Let vs returne and visite our brethren in euery citie, where wee haue preached the word of the Lord, and see how they doe.

Not that men haue any authority of themselves, but to shew the fruits of faith, that shew vnto their ministerie and labour.

This was necessary, because in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with little occasion of quarrell.

Charitie is requisite euen in things indifferent. It is requisite for all people to know certainly what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend vpon the pleasure of a few.

Thou an Hebrew kinde of speech which is as much as say, as the brethren wished them all profit and success, and so thou dost dismiss them with good leave.

Congregations or Churches doe easily degenerate, unless they be diligently seene vnto, and therefore went these Apostles to auerree such as they had planted, and for this cause also Synodes were instituted and appointed.

In matters indifferent we may so farre beare with the weaknesse of our brethren, as they may haue time to be instructed.

From sacrifices, or from ieiunes which were kept in Iudas Temple.

In a lawfull Synode, neither they which are appointed Iudges, appoint and determine by this tyrannously or vpon Lordlines, neither doth the common multitude set themselves tumultuously against them, which sit as Iudges by the word of God: as the like order also is holden in publishing and ratifying those things which haue bene so determined and agreed vpon.

The Councill of Hierusalem concluded, that they trouble mens consciences, which teach vs to take saluation in any other meane then in Christ onely, apprehended by faith, from whence focus they come, and whomever they pretend to be author of their vocation.

From our congregation.

A borrowed kind of speech taken of them which will daunce that that was built up: and it is a very vsuall metaphor in the Scriptures, to say the Church is built, for the Church is planted and stablished.

Have greatly benefited their liues.

That is a lawfull Councill, which the holy Ghost ruleth.

In this they make mention of the holy Ghost, that it may not seeme to be any mans work.

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29. A laudable example of difference between excellent men, yet not for private affairs, neither yet for doctrine.

30. God vouchsafeth the faults of his servants to the profit and building of his Church, yet we have to take heed, even in the best matters, that we passe not measure in our hearts.

31. They were great debates, but because we consider the favour of Gods counsell, for by this means it came to passe, that the doctrine of the Gospel hath exercised in many places.

32. Paul himselfe doth not receive Timothy into the ministry without sufficient testimony, and allowance of the brethren.

33. Rom. 16. 1. Paul in this latter Epistle to Timothy, commends the godliness of Timothee, sheweth mother and grandmother.

34. Both for his godliness and honesty.

35. Timothee is circumcised, not simply for any necessity, but in respect of the time, onely to winne the Jewes.

36. Charity is to be tolerated in things indifferent, that regard be had both of the weak, and the quietness of the Church.

37. Gods decrees are the fountaine of the former chapters.

38. God appointeth certaine and determinate times to open and shew forth his truth, that both the election and the callow may proceed of grace.

39. His servants are they that were forbidden, but onely that they were forbidden, teaching us to obey, and not to inquire.

40. They are the ministers of the Gospel, by whom he helpeth such as were like to perish.

37. And Barnabas counselled to take with them John, called Marke.

38. But Paul thought it not meet to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39. Then werethey so stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40. And Paul chose Syllas and departed, being commended of the brethren vnto the grace of God.

41. And hee went through Syria and Cilicia, stablishing the Churches.

42. And hee went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1. Paul having circumcised Timothy, 12 being at Philippi, 13 in Thracia Lydia in the faith, 14. The first of division 15 by him call out 20 and for this cause 22 they are baptized, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31, 32 he Gaoler receiveth the faith.

Then came he to Derbe and to Lystra: and behold, a certaine disciple was there, named Timothy, a womans son, which was a Jew, esse and beleueed, but his father was a Grecian.

Of whom the brethren which were at Lystra and Iconium, reported well.

Therefore Paul would that he should goe forth with him, and cooke and circumcise him, because of the Jewes, which were in those quarters: for they all knew his father was a Grecian.

And as they went through the cities, they deliuered them the decrees to keep, ordered of the Apostles and Elders which were at Hierusalem.

And so were the Churches stablished in the faith, and increased in number dayly.

Now when they had gone through-out Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

Then came they to Mysia and sought to go into Bythina: but the Spirit suffered them not.

Therefore they passed through Mysia, and came downe to Troas.

Where a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

And after hee had scene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had-called vs to preach the Gospel vnto them.

Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis.

And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came fro Rome to dwell there: and we were in that citie abiding certaine dayes.

And on the Sabbath day we went out of the citie, besides a riuer, where they were wont to pray: and we sat downe, and spake vnto the women, which were come together.

And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.

And when shee was baptized, and her household, the besought vs, saying, If ye haue iudged me to be faithfulfull to the Lorde, come into mine house, and abide there: and shee constrained vs.

And it came to passe that as we went to prayer, a certaine maid hauing a spirit of diuination, met vs, which gate her masters must vantage with diuining.

Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

And brought them to the gouernours, saying, These men which are Jewes trouble our citie,

And preach ordinances, which are not lawful for vs to receiue, neither to obserue, seeing we are Romanes.

The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with rods.

And when they had beaten them fore, they cast them into prison, commanding the Gaoler to keepe them surely.

Who hauing receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks.

Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

Then the keeper of the prison waked out of his sleepe, and when he saw the prison doores open, he drew out his sword and would haue killed himselfe, supposing the prisoners had bin fled.

But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for we are all here.

Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

And brought them out, & sayd, Syr, what must I doe to be saued?

And they sayde, Beleue in the Lord Iesus Christ, & thou shalt be saued, and thine household.

And they preached vnto him the worde of the Lord, and to all that were in his house.

Afterward hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him straightway.

And when hee had brought them into his house, he set meate before them, and reioyced that he with all his household beleueed in God.

And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

Then

9. An example of a godly hulkite.

10. Satan transformeth himselfe into an Angel of light, and cometh to enter by vndermining, but Paul openly letteth him out, and castrerth him out.

11. This is a proper note of Gods, which was wont to give answers to them that asked him.

12. Paul made no haste to this miracle: for he did all things as he was led by the spirit.

13. Couetousnesse of lucre and gain is an occasion of persecuting the truth, in the meane season God spurring Timothy, called Paul and Silas as the stronger to battaile.

14. Couetousnesse pretendeth a desire of common peace and godliness.

15. It is an argument of the devil, to urge the authority of ancients without any distinction.

16. An example of euill Magistrates to obey the fume and rage of the people.

17. Because he would be more sure of them before they fall in the stocks.

18. The prayers of the godly do shake both heauen and earth.

19. The mercifull Lorde, so oft as he listeth, draweth men to life, even through the midst of death, and whereas iustly they deserved great punishment, he sheweth them great mercy.

20. In meane which are especially extraordinary, we ought not to moue our foot forward, vallet that God goe before vs.

21. God with selfe same hand woundeth and healeth, when it pleaseth him.

22. Shame and confusion is in proceesse of time, the reward of wicked and euill Magistrates.

23. Then

36. Then

For this they shall well find,
He will them haue in mind

Amidst my mortall foes be thou,

10 We must not
render iniurie for
iniurie: and yet
not stand for us
to be such helpe
as God giueth vs,
to bridle the
rapiuositye of the
wicked that they
haue on other in
theiur.
11 The wicked
are not moued
with the feare of
God: but with the
feare of men: and
by that means al-
so God punisheth
for this, which it is
needfull.
12 We may el-
low danger, so
that we neuer ne-
glect out duetie.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then sayd Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verily: but let them come and bring vs out.

38 And the sergants tolde these wordes vnto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Lydia: and when they had scene the brethren, they comforted them, and departed.

CHAP. XVII.

Paul at Thessalonica 3 preaching Christ, 6. 7 is enter-
tained of Iason: 10 hee is sent to Berea: 15 from thence
coming to Athens, 19 in Mars streete 23 hee preacheth
the living God to them unknowne, 34 and so many are con-
uersted vnto Christ.

NOW as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening and alledging that Christ must haue suffered, and risen againe from the dead, and this is Iesus Christ, whom I preach to you.

4 And some of them beleued, and ioyned in company with Paul and Silas: alio of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleued not, moued with ennie, tooke vnto them certaine vagabonds and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, and made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the cite, crying, These are they which haue subuerted the state of the world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is another King, one Iesus.

8 Then they troubled the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither, entered into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the worde with all readinesse, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them beleued, and of honest women, which were Grecians, and men not a few.

honest women, which were Grecians, and men not a few.

13 But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commaundement vnto Silas and Timotheus, that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when hee saw the cite subiect to idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some sayd, What will this babler say? Others said, Hee seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: we would know therefore what these things meane.

21 For all the Athenians & strangers which dwelt there, gaue themselves to nothing els, but either to tell, or to heare some newes.

22 Then Paul stood in the middles of Mars streete, and said, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheld your deuotions, I found an altar wherein was written, VNTO THE VNKNOWN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, and all things that are therein, seeing that he is Lord of heauen and earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all life and breath and all things,

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordeined before, and the bounds of their habitation,

upon matters of religion according to their owne braines. 1 Words for words, seeke gatherer a bird, and kinde of each taken of birds which flieth come, and is applied to them which wish to as bluster out such knowledge as they haue gotten by hearing the man and thus man. 2 This was a place called as you would say, Mars hill, where the iudges sat: which were called Areopagus, upon weighty affaires, which in old time assigned Socrates, and afterward condemned him of impiety. 3 The wife dome of man is vaine. 4 The idolaters themselves mighte moue strong and forcible arguments against their owne superstition. 5 To stand in soopish and stude a fene of your gods. 6 What fong men worship for religious sake, that we call deation. 7 Pauls in his Aition, make mention of the altar which the Athenians had dedicated to unknown god: and Laetius in his Epimenides maketh ment of an altar that had no name intitled. 8 It is a most foolish and vaine thing to compare the Creator with the creature: to limit him within a place, which can be comprehended in no place, and to thinke to assure him with gifts, of whom all men haue receiued all things whatsoever they haue: And these are the fountaine of all idolatrie. 9 Chap 7. 48. 10 Psal. 50. 8. 11 God is wonderfull in all his workes, but especially in the worke of man: not that wee should stand amazed at his workes, but that wee should lift vp our eyes to the worke of man. 12 Of one stocke and out beginning.

37 That

For as blinde men we could not seeke out God, but only by groping we, before the true light came, and lightened the world.

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27 That they should seeke the Lord, if so bee they might haue groped after him, and found him, though doubtles he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our being, as also certaine of your owne Poets haue said: For we are also his generation.

29 Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or siluer, or stonie grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but now hee admonisheth all men euery where to repent,

31 Because hee hath appointed a day, in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, wherof he hath giuen an assurance to all men, in that hee hath raised him from the dead.

32 Now when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleued: among whom was also Denys A-reopagita, and a woman named Damaris, and other with them.

35 Men, as theu forth their vantage, are diuersly affected and mooued with one selfe same Gospel, much notwithstanding each not to be effectual in his elect.

CHAP. XVIII.

As Paul at Corinth taught the Grecians, so the Lord comforted him. 13 He is accused before Gallio, 16 but in vaine. 18 From thence he passeth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth his disciples. 24 A pulpit being more perfectly instructed by Aquila, 26 preaches Christ with great effect.

After these things, Paul departed from Athens, and came to Corinth,

2 And found a certaine Jew named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) and hee came vnto them.

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul forced in Spirit, testified to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, hee shooke his raiment, and said vnto them, Your blood bee vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entered into a certain mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue beleued in the Lord with all his household: and many of the Corinthians hearing it,

beleued and were baptized.

9 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yere and fixe moneths, and taught the word of God among them.

12 Now when Gallio was depurie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow perfwadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to reason maintaine you.

15 But if it bee a question of wordes and names, and of your Law, looke yee to it your selues: for I will be no iudge of those things.

16 And hee draue them from the iudgement seate.

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seate: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had made a vow.

19 Then hee came to Ephesus, and left them there: but he entered into the Synagogue and disputed with the Iewes.

20 Who desired him to tarry a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needs keepe this feast that cometh, in Hierusalem: but I will returne againe vnto you, if God will. So he sailed from Ephesus.

22 And when he came downe to Cesarea, he went vp to Hierusalem: and when he had saluted the Church, he went downe vnto Antiochia.

23 Now when hee had taried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Jew named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the Spirit, and taught diligently the things of the Lord, & knew but the baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe them much which had beleued through his grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

4 God doth a uouch and maintaine c. e. countie of his seruants.

6 Word for word, fate, who engendered in former times, took the name of 1. en. Dispositio: but Paul said that is continued in. ching: e. word of God: and it is kind of fate belongs working to them, which neuer saw their fathers with a minute to teach in them.

7 The wicked are neuer wearied euil doing, but the Lord mocketh their endeuours maruclously. f. That is of Grecia, as the Romanes did not call him Depurie of Grecia, but of Achaia, because the Romanes brought the Grecians into subjection by the Achians, which in those dayes were Princes of Grecia, as Pausanias records.

8 As much as right I could. 9 As if a man had not spoken well, as the case of your religion standeth. 10 For this propheet men thinke that the countrey of religion, is but a braule about words, and for no matter of substance.

6 Paul is made all to all, to winne all to Christ. k. That is, Paul. l. Cenchrea was an haven of the Corinthians. m. Num. 16. 18. chap. 21. 24. 7 The Apostles were caued about not by the will of man, but by the leading of the holy Ghost. n. 1. Cor. 4. 19. 8 Iesus was a man so we should pray for him with out the church for we know not what the day following will bring forth.

8 Apollos, a poble & learned man, refisth not to profit in the school of a bafe and abiection of the Church. 9. 1. Cor. 1. 13. 10 Very well instructed in the knowledge of the Scriptures. 11 Rom. 16. 3. 12 The man that leadeth is God. 13 Through Gods grace and favour, or by those excellent gifts which God had bestowed vpon him.

CHAP.

13 He is accused before Gallio, 16 but in vaine. 18 From thence he passeth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth his disciples. 24 A pulpit being more perfectly instructed by Aquila, 26 preaches Christ with great effect.

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For this they shall well find,
He will them haue in mind

Amid thy mortall foes be thou,

CHAP. XIX.

1 Certaine disciples at Ephesus, 2 Having onely receiued Iohn baptisme, 3 And knew not the visible giftes of the holy Ghost, wherewith God had benedicted his Sonnes kingdome. 5 are baptized in the Name of Iesus. 13 The Jewish exorcists 16 are beaten of the deuil. 19 Continuing bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

And it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the holy Ghost since yee beleued? And they sayd vnto him, Wee haue not so much as heard whether there be an holy Ghost.

3 And he sayd vnto them, Vnto what were yee then baptized? And they sayd, Vnto Iohns baptisme.

4 Then sayde Paul, Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus:

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layde his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 Moreouer hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of Lord Iesus, both Iewes & Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchees, or handkerchees, and the diseases departed from them, and the euill spirits went out of them.

13 Then certain of the vagabond Iewes, exorcists, tooke in hand to name ouer them which hadooke spirits, the name of the Lord Iesus, saying We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine Sonnes of Sceua a lew, the Priest, about seven which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, & Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued came and confessed, and shewed their works.

19 Many also of them which vied curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the word of God grewe mightily, and preuailed.

They that make the least value of it reckon it to be a right hundred pounds English.

21 Now when these things are accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus, and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluer smith, which made siluer temples of Diana, brought great gaines vnto the craftermen,

25 Whom he called together, with the workmen of like things, and sayde, Syrs, yee know that by this craft we haue our goods:

26 Moreouer yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our portion shall bee reprobued, but also that the temple of the great goddesse Diana should bee nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that hee would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knewe not wherefore they were come together.

33 And some of the company drew forth Alexander, the Iewes thrusting him forwards. Alexander then bekened with the hand, and would haue excused the matter to the people.

34 But when they knew that he was a Iewe, there arose a shoute almost for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the towne cleark when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, & of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacriledge, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftermen which are with him, haue a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters

6 Paul is neuer wearie.
7 By the motion of Gods Spirit: therefore we may not say that Paul ranched our hearts to death, but as the Spirit of God led him.

7 Gaine cloked with a shew of religion, is the very cause wherefore idolatry is stoutly and stubbornly defended.
8 These were certaine countrey temples with Dianas picture in them, which they bought that worshipped her.

8 As if be said, If Paul go on thus as he hath begunne to confute the opinion which men haue of Dianas image, all this our game will come to naught.

8 Rom. 16. 13. 1. cor. 1. 14. Coloss. 4. 10.

8 There ought to be in all Christians and especially in the Ministers, an inuincible coultasie, which may not by any formes or assaults bee ouercome, which notwithstanding must suffer it selfe modestly to be gouerned by wisdom.

9 In stead of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they haue.

10 An example of a politike man who rediecteth peace & quietnesse with lies, which Paul would neuer haue done.

11 The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them.

12 Haue ought to accuse any man of p. For there are certaine dayes appointed for ciuill causes and matters of iudgements and the Deputies sit.

13 By the Dr. armen Drye

H h h

*the speech of a
lawful assembly,
not only to except
against the disor-
derly bowly
of the people, but
also against all
meeting and coming
together which was
not by order: for there were certaine dayes appointed to call the people together in.*

40 For we are euen in ieopardy to be accused of this dayes sedition, for as much as there is no cause, whereby we may giue a reason of this course of people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul appointed to goe to Macedonia. 7 In Troas preaching vntill midnight. 9 Eutychus fell downe dead out of the window. 10 he raiseth him to life: 15 At Miletum, 17 hauing called the Elders of Ephesus together, 23 hee declareth what things shall come vpon himselfe, 28 and others.

1 Paul departed from Ephesus, by the content of the Church, not to be idle or at rest, but to take paines in another place. 2 For after so great trouble there was means of a long exhortation. 3 A forward zeale in the guider and instructor to murderers: and we are not debarred by the wisdom of God in preuent the euill consequences of wicked men. 4 Assemblies in the night time can not be fully condemned, neither ought, when the cause is good. 5 Word for word, the first day of the Sabbath, that is, vpon the Lords day: so that by the place, and by 1. Cor. 16.2. it is not amiss to shew that in those dayes the Christians were wont to assemble themselves solemnly together vpon that day. 6 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospel. 7 Paul an earnest and diligent follower of Christ, making hast to his bonds without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein hee gieth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to perseuerance and goe forward with continuance in their office. 8 According as the situation of the place is for Paul, hee hath distanced himselfe from Ephesus and Miletum not above 40. or 50. furlongs, which maketh almost fiftie Dutch miles.

Now after the tumult was appeased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with many words, hee came into Grecia.

3 And hauing taried there three moneths, because the Iewes layd waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas. And we sayled forth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fivedayes, where wee abode seuen dayes.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, & continued the preaching vnto midnight.

8 And there were many lights in an vpper chamber, where they were gathered together.

9 And there sat in a window a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, hee overcome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layd himselfe vpon him, & embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when Paul was come vp againe, and had broken bread, and eaten: hauing spoken a long while till the dawning of the day, he so departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went before to shippe, and sayled vnto the cite Assos, that wee might receiue Paul there: for so had he appointed, and would himselfe goe afoote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And wee sailed thence, and came the next day ouer against Chios, and the next day we arrived at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he had to be, if he could possible, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from Miletum, he sent to

Ephesus, and called the Elders of the Church.

18 ¶ Who when they were come to him, hee sayd vnto them, Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the layings await of the Iewes,

20 And how I kept backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnesing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 And now behold, I goe bound in the Spirit, vnto Hierusalem, & know not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery cite, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfil my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerscers, to feed the Church of God which he hath purchased with that his owne blood.

29 For I know this, that after my departing shall grievous wolues enter in among you, not sparing the flocke.

30 Moreover of your owne selues shall men rise speaking peruerse things, to drawe disciples after them.

31 Therefore warch, and remember that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified.

33 I haue coveted no mans siluer, nor gold, nor apparell.

34 Yea, ye know, that these handes haue ministered vnto my necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to support the weak, and to remember the wordes of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receiue.

36 And when he had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the wordes which he spake, That they should see his face no more. And they accompanied him vnto the shippe.

¶ Pastours must before all things beware of conuocacion. 1. Cor. 14. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 A lively image of a true Christian, a true man, to the people, not only to except against the disorderly bowly of the people, but also against all meeting and coming together which was not by order: for there were certaine dayes appointed to call the people together in.

7 He testifieth, that hee goeth to his bonds, by the commandment of God. 8 He calleth that motion of the holy Ghost, which induced him to take his journey to Hierusalem, the motion of the Spirit, whom hee followed with all his heart.

9 If you do profit, yet there shall be no fault in me, I take the doctrine of the Apostles to be most perfect and absolute. 10 To keep it, is to keep it, and to keep it.

11 A notable sentence for Christ Godheads, which sheweth plainly in his person, how that by reason of the injury together of the two natures in his owne person, which is proper to one, is spoken of the other, being taken in the determinate, and not in the primitive: which in old time the good fathers termed a communicating or fellowship of properties: that is to say, a making common of that is truly which belongeth to one.

12 This word that, sheweth the excellency of this blood. 13 A prophetic of pastors that should straightway degenerate into wolues against such as boast and bragge onely of a succession of persons.

14 This is great misery, in want the presence of such a shepherd, who vnto to haue volutes enter in.

15 The power of God, and his free promises renued in his word are the props and upholders of the ministry of the Gospel.

16 As children, and therefore of free will and good will.

17 As it were by reaching out the hand to them, which otherwise are about to sleepe and fall away, and so to stay them.

18 The Gospel doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP.

Amid thy mortall foes be thou,
In their fight.

For this they shall well find,
He will them haue in mind.

Paul taken in the Temple.

CHAP. XXI.

1 Paul goeth toward Hierusalem: 8 As Cesarea he talketh with Philip the Eunuch: 10 Agabus foretelleth him of his bonds. 17 After he came to Hierusalem, 16 and into the Temple, 27 The Iewes layd hands on him: 32 Lysias the captaine taketh him from them.

And as we lanced forth, and were departed vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

3 And wee found a ship that went ouer vnto Phenice, and went aboard, and set forth.

3 And when we had discovered Cyprus, we left it on the left hand, & sailed toward Syria, and arrived at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, we taried there seuen dayes. And they told Paul through the Spirit, that hee should not goe vp to Hierusalem.

5 But when the dayes were ended, we departed & went our way, and they all accompanied vs with their wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cesarea: and wee entred into the house of Philip the Euan-gelists, which was one of the seuen Deacons, and abode with him.

9 Now he had foure daughters virgins, which did prophesie.

10 And as we taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bound his owne hands and feet, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both we and other of the same place befought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said, What do ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trusted vp our fardels, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

17 And when wee were come to Hierusalem, the brethren received vs gladly.

18 And the next day Paul went in with vs vnto James: and all the Elders were there assembled.

19 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified God, and said vnto him, Thou see'st, brother, how many thousand Iewes there are which beleuee, and they are all zealous of the Law:

21 Now they are informed of thee, that thou

teache'st all the Iewes, which are among the Gen-tiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. We haue foure men, which haue made a vow,

24 Them take, & purifie thy selfe with them, and contribute with them, that they may & shoue their heads: and all shall know that those things, wherof they haue bin informed concerning thee, are nothing, but that thou thy selfe also walkest and keepst the Law.

25 For as touching the Gentiles which beleuee, we haue written & determined, that they obserue no such thing, but that they keepe themselves from things offered to idoles, & from blood, and from that that is strangled, & from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreouer, he hath brought Grecians into the Temple, & hath polluted this holy place.

29 For they had scene before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then all the cine was moued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, riding came vnto the chiefe captaine of the band, that all Hierusalem was on an vpror.

32 Who immediatly tooke souldiers and Centurions, and ran down vnto them: and when they sawe the chiefe captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to bee bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certainty for the tumult, he communded him to be led into the castles.

35 And when he came vnto the grieeces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castles, hee said vnto the chiefe captaine, May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the Egyptian who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul said, Doubtlesse, I am a man which am a Iewe, and citizen of Tarsus, a famous citie

That is, com-
mune thy selfe for
he speaks not here
of the violence, but
of such as were sub-
jected to the wrongs
of the Nazarenes.
e That is, may be
knowne, that thou
wast not onely pre-
sent at the wrong,
but also a chiefe
man in it: and
therefore it is said
afterwards, that
Paul declared the
dayes of purifica-
tion: for although
the charges for the
Nazarenes offerings
were appointed, yet
they might add
some what vnto
them. Num. xxi.
f Chap. x. v. 18.
g The Priests were
to be aduertised
of the dayes
of the purification,
because there were
sacrifices to be of-
fered the same day
that their vowe
was ended.
h A preposterous
zeale is the cause
of great confu-
sion, and great
mischiefes.
i God sendeth
some euen amongst
the wicked and
prophane them-
selves, to hinder
the endeouours of
the rest.

Touching the E-
gyptian which as-
sembled thence
thousand men,
reade Ioseph, booke
2. chap. 12.

citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

40 And when he had given him licence, Paul stood on the grieces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul jealously a reason of his faith, 22 and the Iewes heare him a while: 23 But so soon as they cryed out, 24 he is commanded to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

YE men, brethren, & fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrews tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Iew, borne in Tarsus in Cilicia, but brought vp in this city at the feete of Gamaliel, and instructed according to the perfit manner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witness, and all the company of the Elders: of whom also I receiued letters vnto the brethren, & went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as I journeyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, & heard a voice saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with mee, saw indeed a light, and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and sayd vnto me, Brother Saul receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his wil, and shouldest see that Iust one, & shouldest heare the voyce of his mouth.

15 For thou shalt be his witness vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarigest thou? Arise, and be baptized, and wash away thy finnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto me, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witness concerning me.

19 Then I said, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that slew him.

21 Then he said vnto mee, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voices, and said, Away with such a fellow from the earth: for it is not meete that he should liue.

23 And as they cried & cast off their clothes, and threw dust into the aire,

24 ¶ The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged, and examined, that hee might know wherefore they cried so on him.

25 ¶ And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Nowe when the Centurion heard it, hee went and told the chiefe captaine, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell mee, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him, and the chiefe captaine also was afraid, after hee knew that hee was a Romane, and that he had bound him.

30 On the next day, because hee would haue knownen the certaintie wherefore he was accused of the Iewes, he loosed him from his bonds, and commanded the hie Priests and all their Council to come together: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commendeth storm to smite him. 7 Diffusion among his accusers. 11 God encourageth him. 14 The Iewes laying waite for Paul, 20 is declared vnto the chiefe captaine: 27 Hee semeth him to Felix the Governour.

AND I beheld earnestly the Council, and said, Men and brethren, I haue in all good conscience serued God vntill this day.

2 ¶ Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 ¶ Then said Paul to him, God will smite thee, thou whited wall: for thou sittest to iudge me according to the Law, and transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 ¶ Then said Paul, I knew not brethren, that he was the high Priest: for it is written, ¶ Thou shalt not speake euil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were of the Sadducees, and the other of the

with a quiet and peaceable minde. ¶ It appeareth plainly by the Greeke phrase, that Paul did not curse the hie Priest, but only promoued the punishment of God against him. ¶ This is a vehement and sharpe speech, but yet not reprochfull. For it is goodly to speake roundly, and yet be void of the bitter affliction of a sharpe and angry mind. ¶ For the Law commandeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence aduisedly. ¶ We must willingly and from the heart giue honour to Magistrates, although they be tyrants. ¶ Exod. 22. 27. ¶ We may lawfully sometimes set the wicked together by the eares, that they may leaue off assault, so that it be with a hindrance of the truth.

Pharisees,

1 Paul making a short declaration of his former life, proueth both his vocation and do. Arise to bee of God. ¶ That is his duty heare: the reason of this speech is, that hee sheweth, which teach, sit continually in the highest place, looking to their school, but without sit upon benches beneath, and therefore he saith, at the feet of Gamaliel.

¶ This is properly spoken: for Steuen was murdered of a sort of craftie men, not by order of Iustice, but by open force: for as it is time the Iewes could not put any man to death by law.

2 Stout and stubburne pride will neither it self embrace the truth, neither suffer other to receiue it.

3 The description of a strait narrow buriall, and of a bare browed and mad multitude.

4 The wisdom of the flesh doeth not consider what is iust, but what is profitable, & therefore will measure the profit according as it appeareth presently.

4 There is no cause why we may not vse those lawfull means which God giueth vs, to repell, or put away an iniurie.

¶ Not by nation, but by the law of the citie.

1 Paul against the false accusations of his enemies, setteth a good conscience, for prooue whereof, he repeateth the whole course of his life.

2 Hypocrites are constrained at length to be true thelues by their intemperancie.

3 It is lawfull for vs to complaine of iniuries, & to summon the wicked to the iudgement seat of God, so that wee doe it without hatred, and

¶ It is counted the Law commandeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence aduisedly.

Amid thy morrall foes be thou,
the ruler in their fight.

For this they shall well find,
He will them haue in mind

Pharise, he cried in the Council, Men and brethren, I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when hee had said this, there was a diffension betwene the Pharises and Sadduces, so that the multitude was diuided.

8 For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great crie: and the Scribes of the Pharises put role vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great diffension, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of them, commaunded the souldiers to go down, & to take him from among them, and to bring him into the castell.

11 Now the night following, the Lord stoode by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fourty, which had made this conspiracy.

14 And they came to the chiefe Priestes and Elders, and said, We haue bound our selues with a solemne curse, that we will eat nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the Council, signify vnto the chiefe captaine, that hee bring him forth vnto you to morrow, as though you would know something more perfectly of him, and wee, or euer he come nere, will be ready to kill him.

16 But when Pauls sisters soulders heard of this laying await, he went, and entred into the castell, and told Paul.

17 And Paul called one of the Centurions vnto him, & said, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Council, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade thee: for there lie in waite for him of them, more then forty men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, & wait for thy promise.

22 The chiefe captaine then let the yong man depart, after hee had charged him to vter it to no man, that hee had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cefarea, and horsemen

three score and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready a horse, that Paul being set on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this maner.

26 Claudius Lysias vnto the most noble gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, & rescued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cause wherefore they accused him, I brought him forth into their Council.

29 There I perceiued that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Iewes laid waite for the man, I sent him straightway to thee; and commaunded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned into the Castell.

33 Now when they came to Cefarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, said he, when thine accusers also are come, and commaunded him to bee kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 Hee answereth for himselfe: 22 Hee preacheth Christ to the gouernour and his wife: 27 Felix heareth, but in vaine, so receiues a bribe, 28 who going from his office, leaues Paul in prison.

Now after five dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine oratour, which appeared before the gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainly we haue found this man a pestilent fellow, and a moouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore wee tooke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

of the iowes name where they thought that Christ was borne, whereupon it came that Indian the Apostles called him Galilee.

Hhh 3

9 And

13 Lysias is suddenly made by the Lord Pauls patron.

1 Hypocrites vnderstand they cannot doe what they would doe by force and deceit at length they goe about to compass it by a shew of Law.
a Felix ruled that prouince with great crueltie and compassi- on, and yes Iosephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certaine custodians, and put that declining wretch the Egyptian to fight, which caused great troubles in India.
b He wist a word which the Stoikes defined to be a persons ductile and obedient.
c Word for word, a plague.
d As you would see a ringleader or engine bearer.
e So they called the Christians scuffling.

Chap. xxi. p. 69.

8 The concord of the wicked is weak, although they conspire together to oppress the iust.

7 In an old heretic of the Sadduces, to deny the resurrection of Angels & Soules, and therefore shall the resurrection of the dead.

8 Mar. 28. 13. 4 Answer that was bodier.

8 The Lord when it pleaseth him, smiteth defenders of his cause, even amongst his enemies.

8 The Scribes office was a public office and the name of Pharise was the name of a sect.

9 God will not forsake his to the end.

10 Such as are carried away with a foolish zeale think that they may lie and murder, and doe what they will.

11 They curlew and leane aboute their proud.

12 The and the Son was requiring the same in the down, lest the son Tribunes should think that it was demanded of him at some priuement iust.

11 The wisdom of the Spirit must be ioynd with simplicitie.

against the culcations enemies, a good nce, for whereof, catch the couric of

oerites are ined at to be trayes by their perancie,

a lawfull for complaine of es. & to sume the wicked iudgement

God, so that oe it with- tered, and ecke pharise of God, and the soule may mind. a Twoly, and in- peart gine bo We may y leave off

citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

40 And when he had giuen him licence, Paul stood on the grieces, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul pleadeth a reason of his faith, 22 and the tenses leave him a while: 23 thus he saith as they cryed out, 24 he is commended to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

YE men, brethren, & fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrews tongue to them, they kept the more silence, and he said)

3 I am verely a man, which am a Jew, borne in Tarsus in Cilicia, but brought vp in this city at the feet of Gamaliel, and instructed according to the perfit manner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priests doth beare me witnesse, and all the company of the Elders: of whom also I receiued letters vnto the brethren, & went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as Iourneyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, & heard a voice saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw indeed a light, and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shall bee told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Lawe, hauing good report of all the Jewes which dwelt there,

13 Came vnto mee, and stood, and sayd vnto me, Brother Saul receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his wil, and shouldest see that Iust one, & shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarigest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto me, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that slew him.

21 Then he said vnto mee, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voices, and said, Away with such a fellow from the earth: for it is not meete that he should liue.

23 And as they cried & cast off their clothes, and threw dust into the aire,

24 The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged, and examined, that hee might know wherefore they cried so on him.

25 ¶ And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Nowe when the Centurion heard it, hee went and told the chiefe captaine, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell mee, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after hee knew that hee was a Romane, and that he had bound him.

30 On the next day, because hee would haue knowen the certaintie wherefore he was accused of the Jewes, he loosed him from his bonds, and commanded the hie Priests and all their Council to come together: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth them to smite him. 7 Diffinition among his accusers. 11 God encourageth him. 14 The Jewes laying waite for Paul 20 is declared vnto the chiefe captaine: 27 Hee smiteth him to Felix the Governour.

AND Paul beheld earnestly the Councill, and said, Men and brethren, I haue in all good conscience serued God vntill this day.

2 ¶ Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 ¶ Then said Paul to him, God will smite thee, thou whored wall: for thou sittest to iudge me according to the Law, and transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 ¶ Then said Paul, I knew not brethren, that he was the high Priest: for it is written, ¶ Thou shalt not speake euil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were of the Sadduces, and the other of the

with a quiet and peaceable minde. ¶ It appeareth plainly by the Greeke phrase, that Paul did not comt the hie Priest, but onely pronounes the punishment of God against him. ¶ This is a vehement and sharpe speech, buyes not reprochfull. For he saith he speake rationally and yet he void of the bitter affliction of a sharpe and angry mind. ¶ For the Law commaundeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence aduisedly. ¶ We must willingly and from the heart giue honour to Magistrates although they be tyrants. ¶ Exod. 22.27. ¶ We may lawfully sometimes set the wicked together by the eares, that they may leaue off assault vs, so that it be with no hindrance of the truth.

¶ This is properly spoken: for Steuen was murdered of a sort of enuieous, not by order of Iustice, but by open force: for as it is at times the Jewes could not put any man to death by law.

2 Scout and stubburne pride will neither it felicit embrace the truth, neither suffer ocher to receiue it. ¶ The description of a disdainfull hie Priest, and of a haughty man: and a mad multitude.

3 The wisdom of the flesh doeth not consider what is iust, but what is profitable, & therewithall measure the profit according as it appeareth presently.

4 There is no cause why we may not vse thyle lawfull means which God giueth vs, to repell, or put away an iniurie.

¶ Not by nation, but by the law of the citie.

1 Paul against the false accusations of his enemies, setteth a good conscience, for prooffe whereof, he repeateth the whole course of his life.

2 Hypocrites are constrained at length to betray themselves by their intemperancie.

3 It is lawfull for vs to complaine of iniuries, & to summon the wicked to the judgement seat of God, so that wee doe it without hatred, and

Pharise,

1 Paul making a short declaration of his former life, prooeth both his vocation and do. Arise to bee of God. ¶ Paul is a duty bearer: the reason of the speech is, Paul is a Jew, which teacheth us commonly in the higher place, to be like to other Jewes, which is a great sinne, and therefore be faith, at the first of Gamaliel.

¶ Chap. XXII.

¶ The of the w weak, they coo gether to the truer 7 is m tice of u es, to d substa gels & fo tueruall restituti dead.

¶ The 8 The 10 The 11 The 12 The 13 The 14 The 15 The 16 The 17 The 18 The 19 The 20 The 21 The 22 The 23 The 24 The 25 The 26 The 27 The 28 The 29 The 30 The 31 The 32 The 33 The 34 The 35 The 36 The 37 The 38 The 39 The 40 The 41 The 42 The 43 The 44 The 45 The 46 The 47 The 48 The 49 The 50 The 51 The 52 The 53 The 54 The 55 The 56 The 57 The 58 The 59 The 60 The 61 The 62 The 63 The 64 The 65 The 66 The 67 The 68 The 69 The 70 The 71 The 72 The 73 The 74 The 75 The 76 The 77 The 78 The 79 The 80 The 81 The 82 The 83 The 84 The 85 The 86 The 87 The 88 The 89 The 90 The 91 The 92 The 93 The 94 The 95 The 96 The 97 The 98 The 99 The 100 The 101 The 102 The 103 The 104 The 105 The 106 The 107 The 108 The 109 The 110 The 111 The 112 The 113 The 114 The 115 The 116 The 117 The 118 The 119 The 120 The 121 The 122 The 123 The 124 The 125 The 126 The 127 The 128 The 129 The 130 The 131 The 132 The 133 The 134 The 135 The 136 The 137 The 138 The 139 The 140 The 141 The 142 The 143 The 144 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¶ There is a counsell against the Lord, and I fear him. ¶ Greke: Paul had showed the things in me.

Chap. 24. 22.

The concord of the wicked is weak, although they conspire together to oppress the truth.
7 It was old heretic of the Sadducees, to denie the substance of Angels & soules, and therefore shall the resurrection of the dead.
8 Mar. 22. 13. Measures that was bodier.
8 The Lord when it pleaseth him, smiteth defenders of his cause, even among his enemies.
9 The Scribes office was a public officers, and the name of Pharise was the name of a Jew.
9 God will not forsake his to the end.
10 Such as are carried away with a foolish zeal think that they may lie and murder, and do whatsoeuer mischief they like.
11 They conspire and borrow themselves from the
12 The Lord the Son, not regarding the same in his death, lest that the Tribunes should think that it was demanded of him as some private men's justice.
11 The wisdom of the Spirit must be ioynd with simplicity.

Pharise, he cried in the Council, Men and brethren, I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.
7 And when hee had said this, there was a dissension betwene the Pharises and Sadduces, so that the multitude was diuided.
8 For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.
9 Then there was a great crie: and the Scribes of the Pharises part rote vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.
10 And when there was a great dissension, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commaunded the souldiers to go down, & to take him from among them, and to bring him into the castell.
11 Now the night following, the Lord stoode by him, and said, Be of good courage, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.
12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse, saying, that they would neither eate nor drinke till they had killed Paul.
13 And they were moe then fourty, which had made this conspiracie.
14 And they came to the chiefe Priestes and Elders, and said, We haue bound our selues with a solemne curse, that we will eat nothing, vntill we haue slaine Paul.
15 Now therefore, ye and the Council, signifie vnto the chiefe captaine, that hee bring him forth vnto you to morrow, as though you would know something more perfectly of him, and wee, or euer he come nere, will be ready to kill him.
16 But when Pauls sisters sorne heard of their laying await, he went, and entred into the castell, and told Paul.
17 And Paul called one of the Centurions vnto him, & said, Take this yong man hence vnto the chiefe captaine, for he hath a certaine thing to shew him.
18 So he tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath something to say vnto thee.
19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?
20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Council, as though they would inquire somewhat of him more perfectly:
21 But let them not perswade thee: for there lie in waite for him of them, more then fourty men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, & wait for thy promise.
22 The chiefe captaine then let the yong man depart, after hee had charged him to vtter it to no man, that hee had shewed him these things.
23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesarea, and horsemen

three score and ten, and two hundred with darts, at the third houre of the night:
24 And let them make ready a horse, that Paul being set on, may be brought safe vnto Felix the gouernour.
25 And he wrote an Epistle in this maner.
26 Claudius Lyfias vnto the most noble gouernour Felix sendeth greeting.
27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, & rescued him, perceiuing that he was a Romane.
28 And when I would haue knowen the cause wherefore they accused him, I brought him forth into their Council.
29 There I perceiued that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.
30 And when it was shewed me, how that the Iewes laid wait for the man, I sent him straightway to thee; and commaunded his accusers to speake before thee the things that they had against him. Farewell.
31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris.
32 And the next day, they left the horsemen to goe with him, and returned into the Castell.
33 Now when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.
34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,
35 I will heare thee, said he, when thine accusers also are come, and commaunded him to bee kept in Herods iudgement hall.

13 Lyfias is suddenly made by the Lord Pauls patron.

CHAP. XXIIII.

2 Tertullus accuseth Paul: 10 Hee answereth for himselfe: 21 Hee preacheth Christ to the gouernour and his wife: 27 Felix hegeth, but in vaine, to receive a bribe, 28 who going from his office, leaueth Paul in prison.

Now after five dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine oratour, which appeared before the gouernour against Paul.
2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,
3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.
4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.
5 Certainly we haue found this man a pestilent fellow, and a moouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the sect of the Nazarites:
6 And hath gone about to pollute the Temple: therefore wee tooke him, and would haue iudged him according to our Law:
7 But the chiefe captaine Lyfias came vpon vs, and with great violence tooke him out of our hands,
8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

1 Hypocrites what they cannot doe, what they would doe by force and deceit, at length they goe about to compass it by a shew of Law.
a Felix ruled that prouidence with great cruelty and consciousness, and yet Iosephus recordeth that he did many worthy things, as that he tooke Alexander the captaine of certaine castles, and put that deceiuing wretch the Agrippa to flight, which caused great troubles in India.
b He wish a word which the souldiers desired to be a perspicacie and beneuolence.
c Word for word, a plague.
d As you would see a single order or engine bearer.
e So they called the Christians fasting, whereupon it came that

of the tommes name where it is thought that Christ was borne, whereupon it came that Tertullus the Apostles called him Galilean.

they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be aliuē.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appealed to bee referred to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entred into the Common hall with the chiefe capitaines and chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, yee see this man, about whom all the multitude of the Iewes haue called vpon me, both at Hierusalem, & here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my Lord: wherefore I haue brought him forth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For me thinketh it vnreasonable to send a prisoner, & not to shew the causes which are laid against him.

CHAP. XXVI.

1 Paul in the presence of Agrippa, 4 delivereth his life from his child hood, 16 and his calling, 22 with such efficacy of words, 28 that almost he perswaded him to Christianity: 30 But he and his companie depart, doing nothing in Pauls matter.

Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I think my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

4 As touching my life from my childhood, & what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which knewe me heretofore, euen from my Elders (if they would testifie) that after the most strait sect of our religion I liued a Pharise.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

10 Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them thorowout all the Synagogues, & compelled them to blasphemie, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus, with authoritie, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sun, shine round about mee, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou mee? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God; that they may receiue forgiveness of finnes, & inheritance among them, which are sanctified by faith in me.

19 Wherefore, king Agrippa, I was not disobedient vnto the heavenly vision,

20 But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, & then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught me in the Temple, and went about to kill mee.

22 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did lay should come;

23 To wit, that Christ should suffer, and that he should bee the first that should rise from the dead, and should shew light vnto this people, & to the Gentiles.

24 And as he thus answered for himselfe, Festus said with a loud voice, Paul, thou art beset with selfe, much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of truth and sobernesse.

26 For the King knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O King Agrippa, beleueest thou the Prophets? I know that thou beleuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the King

H h h 4

Chap. 23.

1 I confessed to, and allowed of their charge: for he was not a Iudge. 2 By extreme punishment.

Chap. 24.

5 The end of the Gospel is to save them which are brought in the knowledge of Christ, and are justified and sanctified in him being laid hold on by faith. 6 Paul alledged, God to be author of the office of his Apostleship and his grace as a witness.

Chap. 25.

13 4.

Chap. 26.

7 Christ is the end of the Law and the Prophets.

1 To turne one.

2 That Christ should not be such a King as the Iewes dreamed of, but one appointed to beare our miseries, and to be a punishment of our finnes.

3 The first of them which are raised from the dead.

4 Life, yea, & that a most blessed life which shall endure.

5 And this is free from all darkness, which almost in all our ages signifies sometime death and sometime miserie and calamitie.

6 The wisdom of God is madnes to foolish, yet notwithstanding we must boldly touch the truth.

7 Secretly and privately.

8 Paul as it were forgetting himself that he stood a prisoner to defend his cause, forgetting the place of his Apostleship.

9 I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

10 Paul is so cleanly cut, and yet not discoloured.

11 There is no where more va-
cations for the
venerable. 12
God sendeth
him forth
from his
cabinets
to the
world
to be
a witness
to all
men
of his
grace
and
mercy
in
Christ
Jesus
our
Lord
and
Saviour
the
Son
of
God
the
Father
in
heaven
who
will
save
all
men
who
believe
in
him
unto
eternal
life
in
his
kingdom
of
glory
and
honor
for
ever
and
ever
Amen

42 ¹ Then the souldiers counsel was to kill the
prisoners, lest any of them, when he had swomme
out, should flee away.
43 ² But the Centurion willing to save Paul,
stayed them from this counsell, and commanded
that they that could swimme, should cast them-
selues first into the sea, and goe out to land:
44 ³ And the other, some on boards, and
some on certaine pieces of the shippe: and so it
came to passe, that they came all safe to land.

CHAP. XXVIII.

1. The Barbarians courtise towards Paul and his company. 2. A
viper on Pauls hand: 3. Hee shaketh it off without harme:
4. Publius 9 and others are by his head. 11. They departs
from Melita, 16 and cometh to Rome. 17. Paul speaketh to the
Iewes at the house of his commanding. 23. His preacheth in Ierlm
30. two yeeres.

And when they were come safe, then they
knew that the Isle was called ^a Melita.

2 And the Barbarians shewed vs no little
kindeesse, for they kindled a fire, and receiued vs
every one, because of the present showre, and be-
cause of the cold.

3 And when Paul had gathered a number
of stickes, and layed them on the fire, there
came a viper out of the heate, and leapt on his
hand.

4 Now when the Barbarians saw the worme
hang on his hand, they sayd among themselves,
This man surely is a murderer, whom, though he
hath escaped the sea, yet ^b Vengeance hath not
suffered to liue.

5 But he shooke off the worme into the fire,
and felt no harme.

6 Howbeit they waited when he should haue
swolne, or fallen down dead suddenly: but af-
ter they had looked a great while, and saw no in-
conuenience come to him, they changed their
minde, and said, That he was a God.

7 In the same quarters, the chiefe man of the
Isle (whose name was Publius) had possessions:
the same receiued vs, and lodged vs three dayes
courteously.

8 And so it was, that the father of Publius lay
sicke of the feuer, and of a bloody fluxe: to whom
Paul entred in, and when he prayed, he layed his
hands on him, and healed him.

9 When this then was done, other also in the
Isle, which had diseases, came to him, and were
healed.

10 Which also did vs great honour: and
when we departed, they laden vs with things ne-
cessarie.

11 Now after three moneths we departed
in a ship of Alexandria, which had wintered in
the Isle, whose badge was Castor and Pollux.

12 And when we arrived at Syracuse, we tar-
ried there three dayes.

13 And from thence wee set a compassse, and
came to Rhegium: and after one day, the South
wind blew, and we came the second day to Pu-
toli:

14 Where wee found brethren, and were de-

fired to tarry with them seuen dayes, and so wee
went toward Rome.

15 And from thence when the brethren
heard of vs, they came to meet vs at the Mar-
ket of Appius, and at the three tauernes, whom
when Paul sawe, hee thanked God, and waxed
bolde.

16 So when we came to Rome, the Centurion
deliuered the prisoners to the generall Capaine:
but Paul was suffered to dwell by himselfe with
a souldier that kept him.

17 And the third day after, Paul called the
chiefe of the Iewes together, and when they were
come, he saide vnto them, Men and brethren,
though I haue committed nothing against the peo-
ple, or Lawes of the fathers, yet was I deliuered
prisoner from Hierusalem into the hautes of the
Romanes.

18 Who when they had examined me, would
haue let mee goe, because there was no cause of
death in me.

19 But when the Iewes spake contrary, I
was constrained to appeale to Cesar, not because
I had ought to accuse my nation of.

20 For this cause therefore haue I called for
you to see you, and to speake with you: for that
hope of Israels sake, I am bound with this
chaine.

21 Then they said vnto him, We neither recei-
ued letters out of Iudea concerning thee, neither
came any of the brethren that shewed or spake a-
ny euill of thee.

22 But wee will heare of thee what thou thin-
kest: for a concerning this sect, we knowe that
every where it is spoken against.

23 And when they had appointed him a
day, there came many vnto him into his lodging,
to whom he expounded, & testified the king-
dome of God, and perswading them those things
that concerne Iesus, both out of the Lawe of
Moses, and out of the Prophets, from morning to
night.

24 And some were perswaded w the things
which were spoken, and some beleened not.

25 Therefore when they agreed not among
themselves, they departed, after that Paul had
spoken one worde, ^{to wit}, Well spake the holy
Ghost by Esaias the Prophet vnto our fathers,

26 Saying, Goe vnto this people, and say,
By hearing yee shall heare, and shall not vnder-
stand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat,
and their eares are dull of hearing, & with their
eyes haue they winked, lest they should see with
their eyes, and heare with their eares, and vnder-
stand with their hearts, and should returne that I
might heale them.

28 Bee it knowne therefore vnto you, that
this saluation of God is sent to the Gentiles, and
they shall heare it.

29 And when he had said these things, the
Iewes departed, and had great reasoning among
themselves.

30 And Paul remained two yeeres full in
a house hired for himselfe, and receiued all that
came in vnto him.

31 Preaching the kingdom of God, & teach-
ing those things which concerne the Lord Iesus
Christ with all boldesse of speech, without let-

9 God neuer full-
letheth his to be
afflicted above
their strength.
10 Appian says, was
a paucement made
by Appian the blind
man: the helpe of
his souldiers, long
and hard, and trou-
bleous to him and
the sea and there
were three tempests
in it.
11 Not in a com-
mon prison but in
a house which he
hired for himselfe.
12 Paul in every
place remembreth
himselfe to be an
Apostle.

13 We may wit-
nesse, which
God giueth vs, but
so that wee seeke
the glory of God
& put our felicitie
in it.

14 The law and
the Gospel agree
well together.
15 By Gods calling
and promise, the
kingdome of
God shalld them
by the Prophets
be come.

16 The Gospel is
a saluation of life
to them that beleene
and a seruour of
death to the that
be disobedient.
17 The vnbelle-
uers doe willing-
ly resist the truth,
and yet not by
chance.
18 Ista. 6. p.
ma. 13. 14.
marc. 4. 12.
luke 8. 10.
rom. 11. 8.
12. 13.

19 They made
though they sawe
not that which they
saw against their
willes: yea, they
did see, but they
would not see.

20 The vnbelle-
of the reprobate
and eastwardes
cannot canke the
truth of God: so
be of none effect.
21 Not the Go-
spel, but the con-
tempt of the Go-
spel is the cause
of life and de-
bate.

22 The word of
God cannot be
bound.

4 He applyeth that
generall accusall
of mankind par-
ticularly both to
the Gentiles, and
to the Iewes.

5 He preuenteth
an obiectiō which
might be made by
the Iewes whom

the Iewes, whom
the Law doeth
not excuse, but
condemne, be-
cause that not

the hearing of th

the hearing of the Law, but the keeping of the Law doeth justify:
h Shalbe pronounced
ced in before God

ced inſt before Go
indgements ſeat:
which is the m-
deed, if any ſuch

could be found to
had fulfilled the
he Law but seeing
Law was not

u-
sified by the Law
but by faith, is fo
t 2. loweth that no m

in can be justified
worker.
6 He presents
only an objection

tea- which might be made by the G tiles, who altho

they have not
Law of Moses,
they have no
son whereby

may excuse the wickedness, in they have for

ough what written
their hearts
stead of a Lav
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and cur

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vincir- in comparison
she lower.
which is. & common

the three
trans-

ledge.
7 God def

... as this may do
... by the testimony

most benches upon the
thankfull and v
warne from Gods will

teach and frame us
be-temper under the co-
hem-as in deeds, they di-
22-possible

9. How precisely
circumcision, and the outward
circumcision
but also conde

that, which it signifies
according to the command
according to the field

This is the figure of
of the circumference

Fish Spirit, in the case

wards

10

3. Treachery, and all
the frauds thereof,
though I thought I
was in the will of God, 3
doe turne to the
trick to give out
curse and detest,
as with this confusion
if they be confid-
ing since prom-
ise *Psalm 124*. 3-4
997. I doe rise
grievous against
our Jews, as
from the Jews
hope to be in the
Law of Moses, as
promised by com-
mon Israel, as

He pronounceth that which he said before of faith, by the example of Abraham, 3. 6. and the testimony of the Scripture; and then comes in the Chapter he teacheth upon this word, Imputation.

What shall we say then, that Abraham our father hath found concerning the flesh?

For if Abraham were justified by works, he hath wherein to reioyce, but not with God.

For what sayth the Scripture? Abraham beleued God, & it was counted to him for righteousness.

Now to him that worketh, the wages is not counted by fauour, but by debt.

But to him that worketh not, but beleueeth in him that iustificieth the vngodly, his faith is counted for righteousness.

Enen as David declareth the blessednesse of the man, vnto whom God imputeth righteousness without works, saying,

Blessed are they whole iniquities are forgiven, and whose finnes are couered.

Blessed is the man to whom the Lord imputeth not sinne.

Came this blessednesse then vpon the circumcision onely, or vpon the vncircumcision also? For wee say, that faith was imputed vnto Abraham for righteousness.

How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

After, hee receiued the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was vncircumcised, so that he should be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also.

And the father of circumcision, not vnto them only which are of the circumcision, but vnto them also that walke in the steps of faith of our father Abraham which hee had when hee was vncircumcised.

For the promise that he should bee the heire of the world, was not given to Abraham, or to his seede, through the Law, but through the righteousness of faith.

For if they which are of the Law, bee heires, faith is made voide, and the promise is made of none effect.

Hee pronounceth in free pardon of finnes, therefore iustification also. A new promise, that this manner of iustification belongeth both to the vncircumcised and to the circumcised: as is declared in the person of Abraham. This saying of David, wherein he pronounceth him blessed. Hee pronounceth that it belongeth to the vncircumcised (for there was no doubt of the circumcised) in this force: Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. May, it doeth not appertaine to the circumcised in respect of their circumcision, much lesse are the vncircumcised that out for their vncircumcision. A pronouncing of an obedienc: Why then was Abraham circumcised, if hee were already iustified? That the gift of righteousness (faith hee) might be confirmed in him. Circumcision, which is a signe: as we say, the Sacrament of Baptisme, which is a Sacrament. Circumcision was called before a signe in respect of the outward ceremonie: now Paul sheweth the force and substance of the same, in what end it is used, to wit, not onely to signify, but also to seale vpon the soules of faith, whereby we come to possesse Christ himselfe for the holy Ghost. An applying of the example of Abraham to the vncircumcised beleue, whose father also he calleth Abraham. An applying of the same example to the circumcised, whose father Abraham is, but yet by faith. A reason why the father of Abraham is to be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby hee made the father of all nations. That all the nations of the world should be heires of the promise, as hee was the father of the land of Canaan. For works it is not that we should be heires of the promise, but by faith. A double confirmation of this reason: the one is that the promise cannot be apprehended by the Law, and therefore it should bee frustrate; the other, that the condition of faith should be iustified in that promise which should bee apprehended by works. If there be heires which beare faith, & Law.

For the Law causeth wrath: for where no Law is, there is no transgression.

Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all.

(As it is written,) I haue made thee a father of many nations, before God whom he beleued, who quickneth the dead, & calleth those things which be not, as though they were.

Which Abraham beleeued hope, beleued vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seed be.

And hee is not weak in the faith, considering not his owne body, which was now dead, being almost an hundred yeere old, neither the deadnesse of Saras wombe,

Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue glory to God,

Being fully assured that hee which had promised, was also able to doe it.

And therefore it was imputed to him for righteousness.

Now is it not written for him only, that it was imputed to him for righteousness.

But also for vs, to whom it shall be imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the dead;

Who was deliuered to death for our finnes, and is risen againe for our iustification.

And in respect of faith onely, are counted amongst the children of Abraham. This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. Before God, that is, by a spiritual kinred, which hath place before God, and maketh vs acceptable to God, & whose things are already, which as yet are not in deed, as be that can with a word make what he will of nothing. A description of true faith, wholly resting in the power of God, & his good will, set forth in the example of Abraham. Very strong and constant. Pointe of strength, and earnest to get children. Acknowledged and praised God, as most gracious and true. A description of true faith. The rule of iustification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, raised him from the dead, that we also being iustified, might be saved in him. To pay the ransom for our finnes.

CHAP. V.

Hee amplifieth: Christ's righteousness which is layd holden by faith, 5. who was given for the weaker, 8. and fulfill. 14. Hee compareth Christ with Adam, 17. Death with Life, 20. and the Law with Grace.

Then being iustified by faith, we haue peace toward God through our Lord Iesus Christ.

By whom also through faith wee haue had this acceffe into this grace wherein wee stand, and reioyce vnder the hope of the glory of God.

Neither that onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience,

for by faith we are iustified, and not by the Law. Ephe. 2. 8. Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giuer of faith in selfe, and in whom faith it selfe is satisfiull. A 1st must here know, that we haue yettill the same effect of faith. By which grace, that is, which gracious love and good will, or that state wherein we are graciously taken. 1st Paul Resist. A preventing of an other sin against them which beholding the daily quiering & calamities of the Church, think that the Christians dream, when they bragge of their felicity: to whom the Apostle answereth, that their felicity is layd vnder hope in another place: which hope is to certaine and sure, that they doe no lesse reioyce for that happiness, then if they did presently ioyce in it. Our iustification is not onely given and sealed, but also we are maruailously glad, and cometh greater joy for that heavenly inheritance which waiteth for vs. A tribulation it selfe giueth vs diet and sandy wayes, occasion to reioyce, much lesse doeth it make vs miserable. 2nd Cor. 1. 3. Affliction is come vnto patience, and patience is the fruit of the goodnesse of God, and this experience confirmeth and strengtheneth our hope, which neuer deceiveth vs.

A reason of the first confirmation, why the promise cannot be apprehended by the Law: because that the Law doth not reconcile God and vs, but rather denounceth his anger against vs, for so much as we manerobserue it. The conclusion of this argument, The satisfaction of all the posterity of Abraham (that is, of the Church, which is gathered together of all people) proceeded of faith, which layeth hold on the promise made vnto Abraham, and which promise Abraham himselfe first of all layd hold on. To all the beleueers. There is to say, not onely of them which beleue and are also circumcised according to the Law, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. Before God, that is, by a spiritual kinred, which hath place before God, and maketh vs acceptable to God, & whose things are already, which as yet are not in deed, as be that can with a word make what he will of nothing. A description of true faith, wholly resting in the power of God, & his good will, set forth in the example of Abraham. Very strong and constant. Pointe of strength, and earnest to get children. Acknowledged and praised God, as most gracious and true. A description of true faith. The rule of iustification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, raised him from the dead, that we also being iustified, might be saved in him. To pay the ransom for our finnes.

Another argument taken of the effects: we are iustified with that, which truly appeareth our confidence before God: that faith in Christ doeth appeale our confidence and not the Law, as it was before sayd, therefore by faith we are iustified, and not by the Law. Ephe. 2. 8. Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giuer of faith in selfe, and in whom faith it selfe is satisfiull. A 1st must here know, that we haue yettill the same effect of faith. By which grace, that is, which gracious love and good will, or that state wherein we are graciously taken. 1st Paul Resist. A preventing of an other sin against them which beholding the daily quiering & calamities of the Church, think that the Christians dream, when they bragge of their felicity: to whom the Apostle answereth, that their felicity is layd vnder hope in another place: which hope is to certaine and sure, that they doe no lesse reioyce for that happiness, then if they did presently ioyce in it. Our iustification is not onely given and sealed, but also we are maruailously glad, and cometh greater joy for that heavenly inheritance which waiteth for vs. A tribulation it selfe giueth vs diet and sandy wayes, occasion to reioyce, much lesse doeth it make vs miserable. 2nd Cor. 1. 3. Affliction is come vnto patience, and patience is the fruit of the goodnesse of God, and this experience confirmeth and strengtheneth our hope, which neuer deceiveth vs.

[illegible]

CHAP. VIII.

1 *He considereth their sin as a condemnation to show, who are justified in Christ, through the Spirit, a transgressor they be as yet hardened with sinners: 2 for they live through that Spirit, 14 who confirm us 15 drive away all fears, 28 and deliver us from present miseries.*

NOW then there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.

2 For the Law of the Spirit of life which is in Christ Jesus, hath freed man from the law of sinne and of death.

3 For that that was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne Son in similitude of a sinful flesh, & for sinne, condemned sin in the flesh.

4 That that righteousness of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, favour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7 Because the wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither in deale can be.

8 So then they that are in the flesh, cannot please God.

9 Now yee are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 We gather thereby, that there is no condemnation to them that are in Christ, that vertue of the quickning Spirit which is so perfect & most mighty in Christ, and being imputed unto us, was not to be accounted of, as though there were no remission of conscience. Therefore hitherto Paul disposed of remission of sins, and filling the Law, and also of justification which is begun in vs, by the imputation of Christes manhood, which part was not the full appealing of our consciences: for our sinnes are defined by Christ, & the guiltiness of our corruption in coming with the inobedience: and the corruption it self (which the Apostle calleth in vs by sinne & flesh, by reason of incontinence): but yet it is altogether remedied, by the perfect satisfaction of Christes owne merits imputed. 11 The purchased authority of Gods Spirit against the works of sinne, & which mortifies the old man, and quickeneth the new, abundantly and perfectly. 12 For Christes justification being imputed unto us, the same which is wrought in us. 13 He velteth no argumenteth the bondage of Conscience, which is imputed unto vs, though that the vertue of the Law cannot touch (and that by reason of our nature) that it could make man pure & perfect, and for that it is impossible for us to do it, and yet to bring him in, therefore God hath left us our sinfull flesh, wherein he virtuously abolished all sinne, according to the word of God, and without fault in him appeared on earth, we might be loath to have fully that singular part we require, and therefore that there might be no condemnation proper to the Law, but consist in our faults. 13 In man now justified by the Law could point out, but it could not take it. 14 Of mans sinne through sinne, until he justify it. 15 To abolish sinne in us, and thus leave him free in us. 16 The very substance of the Law is not in that in which the Law requireth, that we may be found in it, but in the justification being required that justification which is imputed unto us, according to that which the Law requires. 17 For he is not free, that is not justified, which is begun in vs, is not in us, until he be in Christ: which is a most plentifull fruit of the Spirit. 18 A real way to walke after the flesh, agreeeth not to the Spirit, which is to walke after the Spirit, and is meete for them that are after the flesh, favour the things of the flesh, favour the things of the Spirit. 19 Therefore live not in the flesh, lest ye be condemned, because that we sinners are in the flesh, and what loever the Spirit teacheth that we sinners are. 20 A reason & proove, why the wisdom of the flesh is enmity of God. 21 A reason why the wisdom of the flesh is not subject to the Law of God, because it neither can be subject to his beareth a mans not regenerate. 22 The conclusion therefore, that the flesh cannot please God: whereby it followeth, that they are in Christ. 23 He cometh to the exhortation, to wit, to them which of whom we began to understand contrary things to the flesh, the flesh what it is to be in the flesh, or to be justified: by the gift of God dwelling in us, the new obedience, justification

3 A conclusion of all the former disputation, from vs. 1 & of chap. 7. now to this place: Seeing that we being justified by faith in Christ, do obtain remission of sins, & imputation of righteousness, and are also sanctified, it followeth thereof, that they that are grafted into Christ by faith, are out of all fear of condemnation.

2 The fruits of the Spirit, or effects of an Adification, which is begun in vs, doe not ingraft vs into Christ, but doe declare that we are grafted into him.

3 *Fo do we use the flesh for their guide* for he is not grafted into us, but hath the body of Christ for his guide, though sometimes he sleep away.

4 A precluding of an objection: Seeing that the virtue of the Spirit which is in vs, is so weak, how may we make that virtue become in vs, is most beleue, carnal temptation, and death imputation of sin. Now he speaketh easilily required by the blood of purification of Christ (in of sinne) is he speaketh besides that flesh, which also is such is *met the sym-*

5 *And cometh to us* present here, but ca- for because faith the corruption of ether kindled the flesh & his Sinne corruption, plant-headed and layd out corruption which is in vs. *f* *Worme and,* *in* *measure which we*

6 *flesh, & should* God might be *before God:* for if so vs, *meat*

7 *Hec* returneth in sure testimony of godly and honest which are grafted in: because the flesh, but they are the flesh in us.

8 The flesh fauours, inclines to joy and flesh is death: the of the flesh.

9 And by flesh they that walk are not in grafted: to walk after the: and shall wit, to haue is so joynd and

his will, so that in the passage of time, so the promise of well-
pleasing of the Gentiles, as also the setting of the
Jewes, 25, 27 by the testimony of the Prophets.

1 The third part
of this Epistle, and
to the twelfth
Chapter, wherein
Paul ascendeth to
the higher apostle
of faith and first of
all, because he pro-
posed to speak
much of the calling
out of the Jewes, he
declares by a
double or triple
way, and by wit-
nessing of his great
desire towards
their salvation, his
singular love to-
wards them, and
therewithall gran-
ting to them all
their preposi-
tions.

2 The Apostle de-
clares by a double
way of the Jewes,
first by the loss
of the covenant
for ever, for this
way of the Jewes
is now in the place
of the Gentiles,
as by the loss
of the covenant
and con-
viction.

3 The Apostle de-
clares by a double
way of the Jewes,
first by the loss
of the covenant
for ever, for this
way of the Jewes
is now in the place
of the Gentiles,
as by the loss
of the covenant
and con-
viction.

4 The Apostle de-
clares by a double
way of the Jewes,
first by the loss
of the covenant
for ever, for this
way of the Jewes
is now in the place
of the Gentiles,
as by the loss
of the covenant
and con-
viction.

I say the truth in Christ, I lie not, my con-
science bearing me witness in the holy Ghost,
That I have great heaviness, and continu-
all sorrow in mine heart.

For I would wish my selfe to be separated
from Christ, for my brethren that are my kin-
femen according to the flesh,

Which are the Israelites, to whom pertaineth
the adoption, and the glory, & the covenants,
and the giving of the Lawe, and the service of God,
and the promises.

Of whom are the fathers, and of whose
concerning the flesh, Christ came, who is God
over all, blessed for ever, Amen.

Notwithstanding it cannot be that the
word of God should take none effect: for all they
are not Israel which are of Israel:

Neither are they all children, because they
are the seede of Abraham: but in Isaac shall
thy seed be called:

That is, they which are the children of the
flesh, are not the children of God: but the
children of the promise, are counted for the
seed.

For this is a word of promise, In this
same time will I come, and Sara shall have a sonne.

Neither he only felt this, but also Rebecca,
when shee had conceived by one, even by
our father Isaac.

For yet the children were borne, and when
they had neither done good, nor euill (that the
purpose of God might remaine according to
election, not by works, but by him that calleth)

It was sayd vnto her, The Elder shall
serue the younger.

As it is written, I have loved Jacob, and
have hated Esau.

What shall we say then? Is there vn-
righteousnesse with God? God forbid.

For he saith to Moses, I will have mer-
cy on him, to whom I will shew mercy: and will
have compassion on him, on whom I will have
compassion.

So then it is not in him that willeth, nor
in him that runneth, but in God, sheweth mercy

For the Scripture saith vnto Pharaoh, For
this same purpose haue I stirred thee vp, that I
might shew my power in thee, and that my
Name might be declared throughout all the earth

Therefore hee hath mercy on whom hee
will, and whom he will he hath hardened.

Thou wilt say then vnto me, Why doeth
he yet complaine for who hath resisted his will?

But, O man, who art thou which pledest
against God? shall the thing formed say to

Hee answereth first touching them which are chosen to saluation: in chusing of
whom, he denieth that God may seeme vnjust although he chuse & predestinate to
saluation, them that are not yet borne, without any respect of worthinesse, because
hee bringeth not the chosen to the appointed ende, but by the means of his mercy,
which is a cause next vnder predestination. Now mercy presupposeth misery, and
againe misery presupposeth sinne or voluntarie corruption of mankind, and cor-
ruption presupposeth apure and perfect creation. Moreover mercy is shewed by
her degrees: to wit, by calling, by faith, by iustification, and sanctification, so that
length we come to glorification, as the Apostle will shewe afterward. Now all
these things orderly following the purpose of God, doe clearly proue that he can
by no means seeme vnjust in louing and sauing his. Rom. 9. 19. O I will
reuerent and favourable to whom I list to be favourable. I will have compassion
on whom I list to have compassion. 20 The conclusion of the answer: There-
fore God is not vnjust in chusing and sauing of his free goodnes, such as it pleaseth
him, as he answered Moses, when he prayed for all the people. By will, I mean
with the thoughts and intentions of heart, and by running, good works: to neither
which he giueth the promise, but only to the mercy of God. 21 Now he answereth
concerning the reprobate, or them whom God hateth being not yet borne, and hath
appointed to destruction, without any respect of worthinesse. And first of all hee
prooueth this to be true, by alleging the testimonie of God himselfe touching
Pharaoh, whom he stirred vp to this purpose, that he might be glorified in his
hardning and iust punishing. God so speaketh vnto Pharaoh in the Scripture, or Scrip-
ture bringeth in God speaking to Pharaoh: Exod. 9. 16. I brought thee into this
world. 14 Secondly hee bringeth the end of Gods counsel, so that there is no
vnrighteousnesse in him. Now this chiefest ende, is not properly and simply the de-
struction of the wicked, but Gods glory which appeareth in their rightfull punish-
ment. 15 A conclusion of the full answer to the first obiection: therefore seeing
God doth not cause them whom he freely chooseth according to his good will and plea-
sure, but by iustifying and sanctifying them by his grace, his counsell in sauing them
cannot seeme vnjust. And againe, there is no iniustice in the everlasting counsell of
God touching the destruction of them whom he listeth to destroy, for that hee hard-
neth before hee destroyeth: Therefore the third answer for the maintenance of
Gods iustice in the everlasting counsell of reprobation, consisteth in this word, Hard-
ning: which notwithstanding hee concealed in the former verse, because the His-
tory of Pharaoh was well known. But the force of the word is greater for Hardning
which is set against Mercy, presupposeth the same things that mercy did to wit, a
voluntary corruption, wherein the reprobate are hardened: and againe corruption
presupposeth a perfect state of creation. Moreover, this hardning also is voluntary,
for God so hardneth being offended with corruption, that hee vetcheth their owne
will whom hee hardneth to the executing of that iudgement. Then follow the fruits of
Hardning to wit, vnbeliefe and faine, which are the true and proper causes of the
condemnation of the reprobate. Why doeth hee then appoint to destruction be-
cause hee wills why doeth hee harden because they are corrupt? why doeth hee con-
demne because they are sinners. Where is then righteousnesse? Nay, it be-
longeth to destroy all after this same sort, to whom should hee doe iniurie? When
it pleased him to appoint, so shew his sinners open. 16 An other obiection, but
only for the reprobate, rising vpon the former answer. If God doe appoint to
everlasting destruction, such as hee listeth, and if that cannot be hindered nor with-
standed that hee hath once decreed, how doeth hee iustly condemne them, which pe-
rish by his will? 17 The Apostle doeth not answer that it is not Gods will, or
that God doeth not either reiect or elect according to his pleasure, which thing the
wicked call blasphemie, but he rather grameth his aduersary both the antecedent
to wit, that it is Gods will, and that it must of necessity fall out, yet he denieth
that God is thereby to be thought an vnjust reueger of the wicked: for seeing
it appeareth by manifest proofe that this is the will of God, and his doing, what
impedience is it for man, which is but dust and ashes, to dispute with God, and as
it were to call him into iudgement? Now if any man say that the doubt is not so
dissolved and answered, I answer, that there is no surer demonstration in any
matter, because it is grounded vpon this principle, That the will of God is the
rule of righteousnesse. 18 An amplification of the former answer taken from
anomposition: whereby also it appeareth that Gods determinate counsell is fit of
Paul the highest of all causes, so that it dependeth not vpon any respect of second
causes, but doth rather frame and direct them. 19 Rom. 9. 20. Thou foolish man,
what sayest thou to these things?

10 The first obie-
ction: if God doth
loue or hate vpon
no consideration of
worthinesse or va-
worthinesse, then is
he vnjust, because
he may loue them
which are vnwor-
thy, and hate them
which are worthy. I be-
lieve the Apostle
declareth this blasphemie,
afterward answer-
eth severely, point
by point.

11 Mans sinne
is not the cause
of loue or hatred,
but these are the
effectes in the persons,
and thereupon the ob-
iection riseth.

12 The conclusion
of the answer: There-
fore God is not vnjust
in chusing and sauing
of his free goodnes,
such as it pleaseth
him, as he answered
Moses, when he prayed
for all the people.

13 Now he answereth
concerning the reprobate,
or them whom God
hateth being not yet
borne, and hath ap-
pointed to destruction,
without any respect
of worthinesse.

14 Secondly hee
bringeth the end of
Gods counsel, so that
there is no vnrighte-
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ply the destruction of
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fore seeing God doth
not cause them whom
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cording to his good will
and pleasure, but by
iustifying and sanctify-
ing them by his grace,
his counsell in sauing
them cannot seeme vn-
just.

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but only for the repro-
bate, rising vpon the
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doe appoint to everlast-
ing destruction, such as
hee listeth, and if that
cannot be hindered nor
withstanded that hee
hath once decreed, how
doeth hee iustly condemne
them, which perish by
his will?

17 The Apostle doeth not answer that it is not Gods will, or that God doeth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather grameth his aduersary both the antecedent to wit, that it is Gods will, and that it must of necessity fall out, yet he denieth that God is thereby to be thought an vnjust reueger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God, and his doing, what impedience is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not so dissolved and answered, I answer, that there is no surer demonstration in any matter, because it is grounded vpon this principle, That the will of God is the rule of righteousnesse. 18 An amplification of the former answer taken from an composition: whereby also it appeareth that Gods determinate counsell is fit of Paul the highest of all causes, so that it dependeth not vpon any respect of second causes, but doth rather frame and direct them. 19 Rom. 9. 20. Thou foolish man, what sayest thou to these things?

18 An amplification of the former answer taken from an composition: whereby also it appeareth that Gods determinate counsell is fit of Paul the highest of all causes, so that it dependeth not vpon any respect of second causes, but doth rather frame and direct them. 19 Rom. 9. 20. Thou foolish man, what sayest thou to these things?

= 11 Mo 9 V ^{III 2} ⁴⁴ But April 1716,
Easter Sunday at 11 Mo 9 V

9. This is true faith, which is the birth of God in his word, and thus preached, according as God hath appointed in the Church.

10. 1st. 92-7. Hebrew 1. 15.

10. Wherefoer faith is, there is also the word, but not contrariwise, wherefoer the word is, there is faith also: for many refuse and reject the word. 1. He speaketh this because of the Jews.

11. 1st. 92-7. Hebrew 1. 15.

11. A conclusion of the former gradation: the mult ascend from faith, to our vocation, as by our vocation we came to the testimony of our election.

12. By Gods commandment.

12. An objection: If calling bee a testimonie of election, were not the Jewes called? why should I not grant that, faith the Apostle, seeing that there is no nation which hath not bene called: much lesse can I say, that the Jewes were not called. 13. The defender and maintainer of the Jewes cause goeth on still to aske, whether the Jewes also knew not God which called them. Elsay (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Jewes neglected it. And therewithall the Apostle teacheth, that that outward and vniuersall calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of small or no efficacy, vntill it bee apprehended or layd holde on by faith, by the gift of God: otherwise by vaineleefe it is made vnprofitable, and that by the onely fault of man, who can pretend no ignorance. 14. 1st. 92-7. Hebrew 1. 15. He addeth all prophane people, a nation that is no nation, as they are not said to live but to die, which are appointed for everlasting condemnation. 15. 1st. 92-7. Hebrew 1. 15. He addeth all prophane people, a nation that is no nation, as they are not said to live but to die, which are appointed for everlasting condemnation. 16. 1st. 92-7. Hebrew 1. 15. He addeth all prophane people, a nation that is no nation, as they are not said to live but to die, which are appointed for everlasting condemnation.

CHAP. XI.

1. Lett the casting off of the Jewes should bee limited according to the outward appearance, 4. bee sheweth that Elias was in times past decreed: 16. addeth, seeing they have an holy roote, 23. many of them likewise shall be holy. 18. 24. Hee exhorteth the Gentiles to bee humble, 33. and crieth out, that Gods iudgements are不可逆轉.

1. Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded case. Therefore hee teacheth vs that all the Jewes in particular are not cast away, and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect or not.

2. The first prooofe: I am a Jew, and yet elected, therefore we may and ought fully resolve vpon our election, as hath bene before said: but of another man we cannot bee so certainly resolved, and yet ours may cause vs to hope well of others. 3. The second prooofe: Because that God is faithful in his promise or Covenant, although men be vniuersall: So then seeing that God hath said, that hee will be the God of his vnto a thousand generations, wee must take heed, that wee thinke not that the whole race and offspring is cast off, by reason of the vniuersality of a few, but rather that wee hope well of every member of the Church, because of Gods league and Covenant. 4. Which bee leued and choise from euery thing. 5. The third prooofe, taken from the answer that was made to Elias: euen then also, when hee appeared openly to the face of the world no elect, yet God knew his elect and choise, and of them also good store and number. Whereupon this also is concluded, that wee ought not rashly to pronounce of any man, or of any nation, seeing that the Church is oftentimes brought to that state, that euen the most euill and desperate sinners thinke it to bee a shame to be cast out.

and they seeke my life?

4. But what faith the answer of God to him? 4. I haue referred vnto my selfe seuen thousand men, which haue not bowed the knee to Baal.

5. Euen so then, at this present time is there a remnant according to the election of grace.

6. And if it be of grace, it is no more of works: or els were grace no more grace: but if it be of works, it is no more grace, or els were work no more work.

7. What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue bene hardened.

8. According as it is written, 4. God hath giuen them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9. And David saith, 1. Let their table be made a snare, and a net, and a stumbling block, euen for a recompence vnto them.

10. Let their eyes bee darkened that they see not, and bow downe their backe alwayes.

11. I demand then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation cometh vnto the Gentiles, to prouoke them to follow them.

12. Wherefore if the fall of them bee the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance bee?

13. For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office.

14. To trie if by any meanes I might prouoke them of my flesh to follow them, and might save some of them.

15. For if the casting away of them be the reconciling of the world, what shall the receiving be, but life from the dead?

16. For if the first fruites bee holy, so is the whole lump: and if the roote bee holy, so are the branches.

by our infirmities of them/ours doctores that workes are either wholly or partly the cause of our infirmities. 1. Look Marke 3-5. 2. And yet this hardnesse of heart cometh not but by Gods iust decree and iudgment, and yet without fault, when hee so punisheth the ynnocentall by taking from them all sense and perceiuaunce, and by doubling their darkenesse, that the benefits of God which are offered vnto them, doe redound to their iust destruction. 3. 1st. 92-7. Hebrew 1. 15. 4. 1st. 92-7. Hebrew 1. 15. 5. 1st. 92-7. Hebrew 1. 15. 6. 1st. 92-7. Hebrew 1. 15. 7. 1st. 92-7. Hebrew 1. 15. 8. 1st. 92-7. Hebrew 1. 15. 9. 1st. 92-7. Hebrew 1. 15. 10. 1st. 92-7. Hebrew 1. 15. 11. 1st. 92-7. Hebrew 1. 15. 12. 1st. 92-7. Hebrew 1. 15. 13. 1st. 92-7. Hebrew 1. 15. 14. 1st. 92-7. Hebrew 1. 15. 15. 1st. 92-7. Hebrew 1. 15. 16. 1st. 92-7. Hebrew 1. 15. 17. 1st. 92-7. Hebrew 1. 15. 18. 1st. 92-7. Hebrew 1. 15. 19. 1st. 92-7. Hebrew 1. 15. 20. 1st. 92-7. Hebrew 1. 15. 21. 1st. 92-7. 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17 And though some of the branches be broken off, and thou being a wilde Olive tree, wast grafted in for them, and made partaker of the roote and fatnesse of the Olive tree:

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, the branches are broken off that I might be grafted in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: be not high minded, but feare.

21 For if God spared not the naturall branches, hee will also spare not thee.

22 Beholde therefore the bountifullnesse, and severitie of God: toward them which have fallen, severitie: but toward thee, bountifullnesse, if thou continue in his bountifullnesse: or elsethou shalt also be cut off.

23 And they also if they abide not still in vnbeliefe, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Olive tree, which was wilde by nature, and wast grafted contrary to nature in a right Olive tree, how much more shall they that are by nature, be grafted in their owne Olive tree?

25 For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in your selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my covenant to them, When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

29 For the giftes and calling of God are without repentance.

For even as ye in times past haue beene beleened God, yet haue now obtained mercy through their vnbeliefe:

31 Euen so now haue they not beleened by the mercie shewed vnto you, that they also may obtaine mercie.

32 For God hath thus vp' fall in vnbeliefe, that he might haue mercie on all.

33 Of the deepnesse of the riches, both of the wiselome, and knowledge of God: how vnsearcheable are his iudgements, and his wayes past finding out!

34 For who hath knowen the minde of the Lord? or who was his counsellor?

35 Or who hath giuen vnto him? first, and he shall be recompensed?

36 For of him, and through him, and for him are all things: to him be glorie for euer, Amen.

5 For that un-
christ was mer-
ited which he seeth
to be vnderstand
of what I say
ned, yet I must
pursue, yet I
not this stubbor-
nesse of the Iewes
so come to passe
properly for an
hated to that na-
tion, but that an
entire might as it
were be opened
to bring in the
Gentiles, and af-
terward the Iewes
being inflamed
with Emulation
of that mercie
which is shewed
to the Gentiles,
might themselves
also be partakers
of the same benefi-
t, and so it might appeare that both Iewes and Gentiles are fa-
uored onely by the free mercy and grace of God, which could not haue bene so ma-
nifest, if at the beginning God had brought altogether into the Church, or if hee
had sinned the nation of the Iewes without this interruption. 1. Both Iewes & Gen-
tiles. 17 The Apostle cryeth out as afflonished with this wonderfull wiselome of
God, which he teacheth vs ought to be religiously reuerenced, and not curiously
and prophesie to be searched beyond the compasse of that that God hath reuea-
led vnto vs. 2 The curi-
of his counsels and wayes. 3. 1st. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

CHAP. XII.

1 He exhorteth vs to that worship which is acceptable to God: to loue continued, 14, 20, euen toward our enemies.

I beseech you therefore brethren, by the mercies of God, that ye give vp your bodies a living sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God.

2 And fashion not your selues like vnto this world, but bee ye changed by the renewing of your minde, that ye may approve what that good, and acceptable and perfect will of God is.

3 For I say through the grace that is giuen vnto mee, to eury one that is among you, that no man presume to vnderstand aboue that which is meet to vnderstand, but that hee vnderstand according to sobrietie, as God hath dealt to eury man the measure of faith.

1 The fourth part
of this Epistle,
which after the
finishing of the
chiefe points of
Christian doctrine,
consisteth in de-
claring of precep-
ts of Christian life.
And first of all he
giveth general
precepts and
grounds, the chief-
est whereof is
this, that eury
man consecrate
himself wholly
to the spiri-
tuelle service of God,
and do as it were
sacrifice himself.

trusting to the graces of God. a By this preface he sheweth that God glory in the utmost ends of all our doings. b In times past the sacrifices were presented for the altar, but now the altar is eury where. c Your flesh in times past, other bodies than our owne, were our sacrifices offered. d In times past, good sacrifices were offered, but now we must offer such as be the spirit of life in whom a spirit is. e The second precept is this, That we should not other mens opinions and manners for a rule of life, but that we wholly remouing this world, see before vs, as our mark, the wil of God: as it is manifested & opened vnto vs in his word. f Why therfore is no place left for reason, which the heathen Philosophers placed as a guide in a Calit, not for man's free will, which the Popish schoolmen dream of, for the world must be reuolued like a globe. 18. and 23. and 4. 17. and Colossians 2. 8. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 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That which he
spoke before in
general, be ap-
plied particularly
to the holy fun-
dations, wherein
men are called with
various talents,
and are to be
employed in the
service of the
Church, and in
the promotion of
the Kingdom of
God. And to

will with good effect.

[Faint, illegible markings]

15 So that wee walke honestly, as in the day:
not in gluttonie, and drunkenneſſe, neither in

34

chambering

chambering and wantonnesse, nor in strife and
14 But I put yee on the Lord Iesus Christ,
and take no thought for the flesh to fulfill the
lusts of it.

CHAP. XIII.

15 *That we be not to be dealt with as flesh, 16 This
should be our fault they be not offended, 17 And in the other
side hee commends them not easily to iudges of the stranger:
18 That which is the bound of satisfaction, 19 And charitie,
20 Christ Iesus in this confesse.*

Him that is weake in the faith, receive vnto
you, but not for controuersies of disputations.

2 One beleueth that hee may eate of all
things: & another, which is weake, eateth herbes.
3 Let not him that eateth, despise him that
eateth not: and let not him which eateth not,
condemne him that eateth: for God hath recei-
ued him.

4 Who art thou that condemnest ano-
ther mans seruant? hee standeth or falleth to his
owne master: yea he shall be established: for God
is able to make him stand.

5 This man esteemeth one day aboue ano-
ther day: and another man counteth euery day a-
like: let euery man bee fully perswaded in his
minde.

6 Hee that obserueth the day, obserueth it
to the Lord: and hee that obserueth not the day,
obserueth it not to the Lord. Hee that eateth
eateth to the Lord: for he giueth God thanks:

and he that eateth not, eateth not to the Lord,
and giueth God thanks.

7 For some of vs liueth co himselfe, nei-
ther doeth any die to himselfe.

8 For whether wee liue, wee liue vnto the
Lord: or whether we die, wee die vnto the Lord:
whether wee liue therefore, or die, wee are the
Lords.

9 For Christ therefore died and rose againe,
and reuiued, that he might be Lord both of the
dead and the quicke.

10 But why doest thou condemne thy bro-
ther? or why doest thou despise thy brother? for
we shall all appeare before the iudgement seat of
Christ.

11 For it is written, & I liue, saith the Lord,
and euery knee shall bow to me, and all tongues
shall confesse vnto God.

12 So then euery one of vs shall giue account
of himselfe vnto God.

13 Let vs not therefore iudge one a-
nother any more: but iudge yee iudgement
rather in this, that no man put an occasion
to fall, or a stumbling blocke before his bro-
ther.

14 I know, and am perswaded through the
Lord Iesus, that there is nothing vn-
cleane of it selfe: but vnto him that iudgeth
any thing to bee vn-cleane, to him it is vn-
cleane.

15 But if thy brother be grieved for the meat,
now walkest thou not charitably: destroy
not him with thy meate, for whom Christ
died.

16 Cause not your commoditie to bee enuill
spoken of.

17 For the kingdome of God is not meate
nor drinke, but righteousness, and peace, and
loy in the holy Ghost.

18 For whosoever in these things serueth
Christ, is acceptable vnto God, and is approved
of men.

19 Let vs then follow thole things which
concerne peace, and wherewith one may edifie
another.

10 Wee must
not sicke, staile
be, in the meate
it selfe, but in
the vie of the
meate, so that
he is iustly to be
reprehended that
liueth so, that he
casteth not his
eyes vpon God.

11 For both our life
and our death is
dedicated to him,
and for this cause
Christ hath pro-
perly died, and
not simply, that
we might eate
this meate or
that.

12 Hath respect to
himselfe onely,
which the He-
brewes vnder after
the iori, Dutch
well to his an-
nounce.

13 The conclu-
sion, we must
loue to God his
right: and there-
fore in matters
which according
as the conscience
is affected, it
either good or
euill, the strong
must not de-
spise their weak
brethren, much
lesse condemning
them. But this
can not great
can be taken
of conscience in
the contrary, so
wit, that the
weak should not
induce the strong
because the
weak doe not
know that they

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weak should not
induce the strong
because the
weak doe not
know that they

24 The conclu-
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weak doe not
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which do not obserue a day, whether it were it were to the Lord, and eate to the
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obserue the day to the Lord, and eate not to the Lord.

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After that he hath concluded what is not to be done, see that you are not
to be done, to wit, we must take heed that we do not utterly call downe with
bubling our libertie, our brother which is nor yet free.

16 Another argument for this by this means the libertie of the
Gospel is full of grace, as though it were the way to accept any thing what-
euer, and boldness, as to all things.

17 A general reason, and the ground
of all the other arguments. The law of heaven consisteth not in their out-
ward things, but in the inward conscience, and peace, and comfort of the
holy Ghost.

18 A general conclusion: The vie of this libertie is not our whole
life, but to be referred to the edifying of one another in such that we cher-
ish that thing which is the substance of the life of our brethren, which is of a selfe
pure and lawfull.

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Jesus Christs sake, and for the love of the spirit, that yee would strive with me by prayers to God for me.

31 That I may be delivered from them which are disobedient in Iudea, and that my service which I have to do at Hierusalem, may be accepted of the Saints.

32 That I may come vnto you with ioy by the will of God, and may wish you be refreshed.

33 Thus the God of peace be with you all. Amen.

CHAP. XVI.

1 His commendeth Phoebe. 2 Her friendly greeting to manie, 3 and warneth to beware of them which are the cause of division.

1 Commend vnto you Phoebe our sister, which is a servant of the Church of Cenchrea:

2 That yee receive her in the Lord, as it becometh Saints, and that yee assist her in whatsoever business she needeth of your ayd: for she hath given hospitalitie vnto many, and to me also.

3 Greet Priscilla, and Aquila, my fellow helpers in Christ Jesus,

4 (Which have for my life layed downe their owne necke. Vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greet the Church that is in their house. Salute my beloued Epenetus, which is the first fruits of Achaia in Christ.

6 Greet Mary which bestowed much labour on vs,

7 Salute Andronicus and Iunia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Vibanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greet them which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphasa, which labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Afyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Inlias, Nereas, and his sister, and Olympas, and all the Saints which

are with them.

16 Salute one another with an holy Kisse. The Churches of Christ salute you.

17 Now I beseech you brethren, mark them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoide them.

18 For they that are such, serue not the Lord Jesus Christ but their owne bellies, & with a faire speech and flattering deceive the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euill.

24 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Jesus Christ be with you.

21 Timothy my helper, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you. Erastus the steward of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ, & by the reuelation of the misterie, which was kept secret since the world began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the everlasting God for the obedience of faith)

27 To God, I say, only wise, be praise through Jesus Christ for ever. Amen.

Written to the Romanes from Corinthus, and sent by Phoebe, seruante of the Church which is at Cenchrea.

wisdom, that you may knowe good things, and observe them, beware of the doctrine and floures of false prophets, and resist them openly: and this place is plainly declared by the Popes faith of euill, when they maintain it to be sufficient for our men to be leuer as number men belongeth, without further knowledge, or examination what the matter is, or what ground is hath: using these daily speeches, wee helme as our fathers helmed, and so helme in the Church belongeth. A man that knoweth the way to deuce, much light as direction in deed. We must fight, with a constant hope of victory. 1. 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worthy of commendation.

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h that hee is his suc-

March 5 44. In the
Moderate
remember of whom

to follow him forward there, in re-
they had had rivals

1

Let ¹ a ² man so thinke of vs as of the ministers
of Christ, and disposers of the secrets of God:
³ And as for the rest. it is required of the

we see it here. γ Alles 20.34 1. ibid. 1.9. 2. ibid. 3.8
23.34 alles 7 60. δ Such as by sweeping & gathering together

ting the sharpnesse of his mockes, he putteth them in minde to
they were begotten in Christ, and that they should not doubt
an example: although hee seeme vile according to the out

an example, although we receive life according to the outward respect of others, yet might be by the efficacy of Gods Spirit, as thereof in themselves.

Hours.

Stours

hours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospell.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach every where in euery Church.

18 Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, & if the Lord wil, and will know, not the words of them which are puffed vp, but the power.

20 For the kingdome of God is not in word, but in power.

21 What wil ye that I come vnto you with a rod, or in loue, and in the spirit of meekenesse?

What way and rule I follow every where in teaching the Churches. 18 Left of all hee descendeth also to Apollonike threatenings, but yet chiding them as a father, left by their disorder hee bee constrained to come to punish some among them. 19 As 2p. 11. 20 4. 15. 21 By words, hee smother their paines and coloured kind of eloquence, against which he setteth the verities of the spirit. 22 A passing ouer to another part of this Epistle, wherein he reprehendeth most sharply a very hainous offence, shewing the vie of ecclesiasticall correction. 1 Meekely afflicted toward you.

CHAP. V.

1 That they haue misused him who committed incest with his mother in law, 2. 6 hee sheweth should cause them rather to be ashamed, then to reioyce: 10 such kinde of wickednesse is to be punished with excommunication, 12 left other bee infected with it.

It is heard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 And ye are puffed vp and haue not rather sorrowed, that hee which hath done this deepe, might be put from among you.

3 For I verely, as absent in body, but present in spirit, haue determined already, as though I were present, that hee that hath thus done this thing,

4 When yee are gathered together, and my spirit, in the Name of our Lord Iesus Christ, that such one, I say, & by the power of our Lord Iesus Christ,

5 Bee deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Your reioycing is not good: know yee not that a little leauen leaueneth the whole lump?

7 Purge out therefore the old leauen, that ye may be a new lump, as yee are vnleavened: for Christ our Pasche is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of malicioufnesse

2 They are greatly to be reprehended which by suffering of wickednesse, set forth the Church of God to be mocked and scorned of the infidels. 3 There are none more proud then they that least know themselves. 4 Excommunication ought not to be committed to one mans power, but must be done by the authority of the whole Congregation, after that the matter is diligently examined. 5 In mind, though and will. 6 Calling upon Christ his Name. 7 There is no doubt but that iudgement is rewarded in heauen, wherein Christ himselfe iudgeth as Iudge. 8 The excommunicate is deliuered to the power of Satan, in that that he is cast out of the house of God. 9 Who is to be deliuered to Satan, the Lord himselfe doth teach when he saith, Let him be vnto thee as an Heathen and Pagan. 10 18. 19. that is so say, to be disfranchised, and put out of the right and libertie of the citie of Christ, which is the Church, without which Satans lord and master. 11 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that hee may be saved, to wit, that by this meane his flesh may be tamed, that hee may learne to liue to the Spirit. 12 Another end of excommunication is, that other be not infected, and therefore it must of necessity be retained in the Church, that the one be not infected by the other. 13 Is taught, and not grounded upon good reason, as though you were excellent, and yet there is such wickednesse found amongst you. 14 By alluding to the ceremony of the Pasche, he exhorteth them to cast out that vnleane person from amongst them. In times past sayth he, it was not lawfull for them which did celebrate the Pasche, to cate brauened bread: In such that hee was holden at vnleane and unworthy to cate the Pasche, who neuer had but tasted of leauen. Now our whole life must bee as were the feast of vnleavened bread, wherein all they that are partakers of that immaculate Lambe which is slain, must cast out both of themselves, and also out of their houses and Congregations, all impurities. 15 By lamps hee meaneth the whole body of the Church, every member whereof must be vnleavened bread, that is, be preserved in spirit by plucking away the old corruption. 16 The Leuen of our Pasche. 17 Let vs keepe our whole life, as it were a continual feast, haue it in us, and in our life.

and wickednesse: but with the vnleavened bread of sinceritie and truth.

9 I wrote vnto you in an Epistle, that yee should not company together with fornicators,

10 And not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the world.

11 But now I haue written vnto you, that yee company not together: if any that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your felues that wicked man.

ther he meane the those feasts of lone whereat the Supper of the Lord was received, or els their common viage and maner of life which is rightly to be taken, lett any man should thinke that either matrimony were broken by excommunication, or such duties kindred and cut off thereby, as we owe one to another: children to their parents, subjects to their rulers, seruants to their masters, and neighbour to neighbour, to win one another to God. 14 If you should utterly assever from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ. 15 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 He inuiceth against their contentions in law matters, & wherewith they vexed one another vnder iudges that were infidels, so the reproch of the Gospell, y and then sharply streameth fornication out.

Are any of you, hauing businesse against another, be iudged vnder the vniust, and not vnder the Saints?

2 Doe yee not know that the Saints shall iudge the world? If the world then shalbe iudged by you, are yee vnworthy to iudge the smallest matters?

3 Know yee not that wee shall iudge the Angels? how much more things that pertaine to this life?

4 If then yee haue iudgements of things pertaining to this life, set vp them which are least esteemed in the Church.

5 I speake it to your shame. It is so that there is not a wise man among you? no, not one, that can iudge betwene his brethren?

6 But a brother goeth to law with a brother and that vnder the infidels.

7 Nowe therefore there is altogether

9 Now he speaketh more generally: and that which hee speake before of the infectious persons, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughty life are a scandal to the Church, which ought also by lawfull order be cast out of the community of the Church. And making mention of eating of meat, either he meane the those feasts of lone whereat the Supper of the Lord was received, or els their common viage and maner of life which is rightly to be taken, lett any man should thinke that either matrimony were broken by excommunication, or such duties kindred and cut off thereby, as we owe one to another: children to their parents, subjects to their rulers, seruants to their masters, and neighbour to neighbour, to win one another to God. 14 If you should utterly assever from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ. 15 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

hee doeth not forbid that one neighbour may goe to law with another, if need require, but yet vnder holy iudges. 3 Hee gathereth by a comparison that the faithfull cannot seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuils, with his Sonne Christ: much more ought they to iudge these light and small causes, which may be by equitie and good conscience, determined. 4 The conclusion, wherein hee prescribeth a remedie for this mischief: to wit, if they had their priuate affaires betwene themselves by the same arbiters out of the Church, for which matter and purpose, the least of you, sayeth he, is sufficient. Therefore hee condemneth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrats: for hee speaketh not of iudgements which are practised betwene the faithfull and the infidels, neither of publike iudgements, but of controuersies which may be ended by priuate arbiters. 5 Courts and places of iudgement. 6 Lett it not be absent among you. 7 Hee applieth the general proposition to a particular, always calling them backe to this, to take away from them that false opinion of their own excellencie, from whence all these mischiefs spring. 8 Now hee goeth further also, and although by granting them priuate arbiters out of the Congregation of the faithfull, he doth not simply condemn, but rather establish priuate iudgements, so that they be exercised without offence, yet hee sheweth that if they were such as they ought to be, and as it were to be wished, they should not neede to vnto remedie neither.

infirmities

infirmities in you, that yee goe to law one with another: why rather suffer ye not wrong? why rather sustaine ye not harme?

8 Nay, yee your selues doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? Bee not deceived: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeuers, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the Kingdome of God.

11 And such were some of you: but yee are washed, but ye are sanctified, but yee are iustified, in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ All things are lawfull vnto me, but all things are not profitable. I may do all things, but I will not be brought vnder the power of any thing.

13 Meates are ordeined for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, and shall raise vs vp by his power.

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Doe yee not know, that hee which coupleth himselfe with an harlot, is one body? for two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 ¶ Flee fornication: every sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 Know ye not, that your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and ye are not your owne.

20 For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

that our bodies are consecrated to God. ¶ Chap. 3. 17. 2. Cor. 6. 16. 15 The third argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the end that both in body and soule, wee should serue to his glory. ¶ Chap. 7. 23. 1. pet. 1. 18.

CHAP. VII.

1 Increasing here of marriage, 4 which is a remede against fornication, 10 and may not be broken, 18. 20 hee which euery man is lawe consented with his los. 25 He sheweth what the end of virginity should be. 35 and who ought to marry.

Now concerning the things whereof yee wrote vnto me, it were good for a man not to touch a woman.

2 Neuertheless, to auoyd fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 Let the husband giue vnto the wife due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, except it be with consent for a time, that ye may give your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandment.

7 For I would that all men were euē as I myselfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, It is good for them if they abide euē as I doe.

9 But if they cannot abstaine, let them marry: for it is better to marry then to burne.

10 And to married I command, not I, but the Lord, Let not the wife depart fro her husband.

11 But and if shee depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put away his wife.

12 But to the remnant I speake, and not the Lord, If any brother haue a wife that beleueeth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleueeth not, if he be content to dwell with her, let her not forsake him.

another. 4 Hee addeth an exception, vnto the one abstaine from the other by mutuall consent, that they may the better giue themselves to prayer, when in notwithstanding, he warneth them to consider what is expedient, lest by this long breaking off as it were from marriage, they be stirred vp to incontinencie. 5 Doe nothing. 6 Finally, he teacheth that marriage is not simply necessary for all men, but for them which haue not the gift of continencie, and this gift is by a peculiar grace of God. 7 I will. 8 Lastly, he giueth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marry againe, that their conscience may be at peace. 9 Thou whole place is flat against them which conceiue second marriages. 10 So to burne with lust, that either she will yeeldeth to the temptation, or else we cannot call upon God with a quiet conscience. 11 Mat. 5. 32 and 19. 9. Mar. 10. 11, 12, Luke 16. 18. 12 Seventiethly, he forbiddeth contentions, and publishing of diuorces (for he speaketh not here of the fault of whoredom, which was then death euē by the lawe of the Romanes also) whereby he affirmeth that the band of marriage is not dissolved, and that from Christ his mouth. 13 Eightiethly, he affirmeth, that those marriages which are already contracted betwene a faithfull, and an vnfaithfull or infidel, are firme, so that the faithfull may not forsake the vnfaithfull.

13 Another argument why fornication is to be eichewed, because it defileth the body with a peculiar kind of filthinesse.

14 The third argument: Because a fornicatour is sacrilegious, for that our bodies are consecrated to God.

15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the end that both in body and soule, wee should serue to his glory.

1 Hee teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the auoyding of fornication, but so that neither one man may haue many wiues, nor any wife many husbands.

2 Touching those matters whereof you wrote vnto me.

3 Commendous, and (as he saith) expedient. For marriage bringeth many grieues with it, and that by reason of the corruption of our first estate.

4 Secondly, he sheweth that the parties married, must with singular affection entirely loue one the other.

5 This word (dure) consisteth of all kind of beneuolence, though he speake more of one sort then of the other, in that that followeth.

6 Thirdly, he warneth them that they are each in others power, as touching the body, so that they may not defraud one another.

7 Hee addeth an exception, vnto the one abstaine from the other by mutuall consent, that they may the better giue themselves to prayer, when in notwithstanding, he warneth them to consider what is expedient, lest by this long breaking off as it were from marriage, they be stirred vp to incontinencie. 8 Doe nothing. 9 Finally, he teacheth that marriage is not simply necessary for all men, but for them which haue not the gift of continencie, and this gift is by a peculiar grace of God. 10 I will. 11 Lastly, he giueth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marry againe, that their conscience may be at peace. 12 Thou whole place is flat against them which conceiue second marriages. 13 So to burne with lust, that either she will yeeldeth to the temptation, or else we cannot call upon God with a quiet conscience. 14 Mat. 5. 32 and 19. 9. Mar. 10. 11, 12, Luke 16. 18. 15 Seventiethly, he forbiddeth contentions, and publishing of diuorces (for he speaketh not here of the fault of whoredom, which was then death euē by the lawe of the Romanes also) whereby he affirmeth that the band of marriage is not dissolved, and that from Christ his mouth. 16 Eightiethly, he affirmeth, that those marriages which are already contracted betwene a faithfull, and an vnfaithfull or infidel, are firme, so that the faithfull may not forsake the vnfaithfull.

He answered
an objection that
the faithfull is de-
scribed by the soci-
ety of the vnfaith-
full. The Apostle
denieth that, and
prooueth that the
faithfull man with
good conscience
may vse the vessel
of his vnfaithfull
wife, by this that
their children
which are borne
of them, are ac-
counted holy
(that is, contained
within the prom-
ise) for it is said
to all the faithfull,
I will be thy God,
and the God of
thy seed.

The godliness of
the wife is of more
force, to cause their
children to be ac-
counted holy,
then their fidel-
ity, to cause the
children to be
faithfull. The
children are not
sanctified or made
holy by the
holiness of their
parents, but by the
holiness of the
faithfull. To the
faithfull husband.
This place destroy-
eth the opinion of
them that would
not have children
to be baptised, and
their opinion also,
that make baptis-
me the very cause of
holiness.

For the children of the faithfull are holy, by the virtue of the covenant, even before baptism, and baptism is added to the state of that holiness. 10 He answereth to a question: what if the vnfaithfull forsake the faithfull? then is the faithfull free, both he, because he is forsaken of the vnfaithfull. 11 When any such thing shall befall, 12 Let any man upon pretence of this libertie should giue occasion to the vnfaithfull to depart, hee giueth to vnderstand, that marriage contracted with an infidel ought peaceably to be kept, that if it be possible the infidel may be wonne to the faith. 13 Taking occasion by that which hee sayd of the bondage and libertie of matrimony, hee digresseth to a generall doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumcision, seruitude and libertie: warning every man generally to liue with a contented minde in the Lord what state or condition hee be in, because that those outward things, as to be circumcised or vncircumcised, to be bond or free, are not of the substance (as they seeme to be) of the Kingdom of heauen. 14 Each bound him to a certaine kinde of life. 15 Notwithstanding hee giueth vs to vnderstand, that in these examples all are not of like sort: because that circumcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therefore herein onely they are equal, that the kingdom of God consisteth not in them, and therefore there are no hindrance to obey God. 16 Hee sayd to gather his vncircumcised, who by the helpe of a Christian, receiueth an upper kinde: which is done by the drawing the circumcised with an instrument, to make it to vnder the new. Cessus in hury booke, and 25. chapter. 17 1. Tim. 5. 1. p. As though thou calling woe to you women a calling for Christ. 18 Hee that is in state of a seruant, and is called to be a Christian. Chap. 6. 20. 1. pet. 1. 18. 19. 14. He sheweth the reason of the vnlikenesse, because that he that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may bee much more vnderstood of superstitions, which some doe foolishly account for things indifferent. 15 A repetition of the generall doctrine. 16 So purify and from the heere that your desires may be approved before God. 17 He enjoineth virginities to no man, yet hee perswadeeth and prayeth it for another respect, to wit, both for the necessity of the present time, because y^e faithfull could scarce abide in any one place, and vie the commodities of this present life, and therefore such as were not troubled with families, might bee the readier: and also for the cares of this life, which marriage draweth with it of necessity, so that they cannot but haue their minde distracted, and this hath place in women especially. 18 The circumstances considered, that I haue set down. 19 It is I that speake that which I am considered to speake, and so I say, I am a man, but yet worthy credit for I haue shewed of the Lord to bee such an one. 20 To remaine a virgin. 21 For hee that is in the state of a seruant, and is called to be a Christian, hee is continually tempted and draweth to the state of a seruant, and so hee must be contented to be such as hee is, and so hee must be contented to be such as hee is.

14 For the vnbeleeuing husband is sanctified to the wife, and the vnbeleeuing wife is sanctified to the husband, else were your children vnleane: but now are they holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to every man, as the Lord hath called euery one, so let him walke, and so ordeine I in all Churches.

18 Is any man called being circumcised? let him not gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandments of God.

20 Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the Lord, being a seruant, is the Lords freeman: likewise also hee that is called being free, is Christes seruant.

23 Yee are bought with a price: bee not the seruants of men.

24 Brethren, let euery man wherein he was called, therein abide with God.

25 Now concerning virgins, I haue no commandment of the Lord: but I giue mine aduise, as one that hath obtained mercy of the Lord to be faithfull.

26 I suppose then this to bee good for the present necessitie: I mean, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgin marrie, she sinnet not: neuerthelesse, such shall haue trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as though they vsed it not: for the fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, careth for the things of the worlde, how hee may please his wife.

34 There is difference also betweene a virgin and a wife: the vnmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but shee that is married, careth for the things of the worlde, how shee may please her husband.

35 And this I speake for your owne commodity, not to tangle you in a snare, but that yee follow that which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if any man thinke that it is vncomely for his virgin, if she passe the floure of her age, and neede so require, let him doe what he will, he sinneth not: let them be married.

37 Neuerthelesse, hee that standeth firme in his heart, that he hath no need, but hath power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgin, hee doeth well.

38 So then hee that giueth her to marriage, doeth well, but hee that giueth her not to marriage, doeth better.

39 The wife is bound by the law, as long as her husband is liueth: but if her husband bee dead, shee is at libertie to marrie with whom shee will, onely in the Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: and I thinke that I haue also the Spirit of God.

For hee that is in the state of a seruant, and is called to be a Christian, hee is continually tempted and draweth to the state of a seruant, and so hee must be contented to be such as hee is, and so hee must be contented to be such as hee is. 17 Now hee turneth himselfe to the Parents, in whose power and authoritie their children are, warning them, that according to the former doctrine they consider what is meete and conuenient for their children, that they neither deplete them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doeth lead them, nor any necessity vergeth them. And againe he prayeth virginities, but of it selle, and not in all. 18 Hee saith well for so hee expoundeth it ver. 38. 1 Reposed with himselfe. 2 That the restraint of his daughter in force him not, or any other matter, but that he may (as hee keepeth a virgin). 3 Provideth more commodiously for his children, and that hee keepeth a widow, hee speaketh now of a widow, to wit, that shee may marrie againe, so that shee doe not in the feare of God: and yet hee dissembleth not, but saith, that if she remaine still a widow, she shall be void of many cares. 4 By the law of marriage. 5 Rom. 7. 1. 6 Religiously, and in the feare of God. 7 1. Cor. 7. 48.

CHAP. VIII.

1 From this place vnto the end of the tenth Chapter, he willeth them not to be as the Gentiles prophane banquets. 2 Hee restraineth the abuse of Christian libertie, 3 and sheweth that knowledge must be tempered with charitie.

27 Hee (h) he vnfaithfull wife things belong to the present life, for marriage brought with it many discomforts: for that hee doeth more to a sole life in the world, as it is a more agreeable God them marriage, and for these discomforts, which (if it were possible) he would wish men to be void of, that they might giue themselves to God onely.

28 I would your weakness were provided for. 29 For we are now in the latter end of the worlde. 30 By warning the Hebrewes vnderstand all aduersity, and by 107, as prophesie.

31 These things which God teach vs here. 32 The wife, the shape and figure, whereby hee flourisheth, as shee doeth in the world, that counteth.

33 They that are married, haue their wills drawn together and thence, and therefore if any man haue the gift of continencie, it is more commendable for him to abide alone: but they that are married, must care for the things of the world, as Clem. Strom. 3. f. Almo.

34 Hee saith well that he will instruct no man either to marrie or not to marrie, but to shew them largely what kinde of life is most commendable. 35 Now hee turneth himselfe to the Parents, in whose power and authoritie their children are, warning them, that according to the former doctrine they consider what is meete and conuenient for their children, that they neither deplete them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doeth lead them, nor any necessity vergeth them. And againe he prayeth virginities, but of it selle, and not in all. 36 Hee saith well for so hee expoundeth it ver. 38. 1 Reposed with himselfe. 2 That the restraint of his daughter in force him not, or any other matter, but that he may (as hee keepeth a virgin). 3 Provideth more commodiously for his children, and that hee keepeth a widow, hee speaketh now of a widow, to wit, that shee may marrie againe, so that shee doe not in the feare of God: and yet hee dissembleth not, but saith, that if she remaine still a widow, she shall be void of many cares. 4 By the law of marriage. 5 Rom. 7. 1. 6 Religiously, and in the feare of God. 7 1. Cor. 7. 48.

And

11 47 If

For the unblessing husband is sanctified to the wife, and the unblessing wife is sanctified to the husband, else were your children vnclean: but now are they holy.

15 But if the unblessing depart, let him depart: a brother or a sister is not in subiection in such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to every man, as the Lord hath called euery one, so let him walke, and so ordeine I in all Churches.

18 Is any man called being circumcised? let him not gather the vncircumcision: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandments of God.

20 Let euery man abide in the same vocation wherein he was called.

21 Art thou called being a seruant? care not for it: but if yet thou mayest be free, use it rather.

22 For he that is called in the Lord, being a seruant, is the Lords freeman: likewise also hee that is called being free, is Christs seruant.

23 Yee are bought with a price: bee not the seruants of men.

24 Brethren, let euery man wherin he was called, therein abide with God.

25 Now concerning virgins, I have no commandement of the Lord: but I giue mine iudgement, as one that hath obtained mercy of the Lord to be faithfull.

26 I suppose then this to be good for the present necessity: I mean, that it is good for a man to be

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28 But if thou takest a wife, thou sinnest not: and if a virgin marrie, the sinneeth not: neuertheless, such shall haue trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vie this world, as though they vied it not: for the fashion of this world goeth away.

32 And I would haue you without care. The vnmarrried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, careth for the things of the worlde, how hee may please his wife.

34 There is difference also betwene a virgin and a wife: the vnmarrried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but shee that is married, careth for the things of the worlde, how shee may please her husband.

35 And this I speake for your owne commodity, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleaue fast vnto the Lord, without separation.

36 But if any man thinke that it is vncome-ly for his virgine, if she passe the floure of her age, and neede to require, let him doe what he will, he sinneeth not: let them be married.

37 Neuertheless, hee that standeth firme in his heart, that he hath no need, but hath power over his owne will, and hath so decreed in his heart, that he will keepe his virgine, hee doeth well.

38 So then hee that giueth her to marriage, doeth well, but hee that giueth her not to marriage, doeth better.

39 The wife is bound by the Law, as long as her husband liueth: but if her husband bee dead, shee is at liberty to marrie with whom shee will, onely in the Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: and I thinke that I haue also the Spirit of God.

By the (h) be understood what things were belonging to the present life, for marriage brings with it many calamities: so that he leaues more to a sole life, and because it is a service more agreeable to God then marriage, and for those calamities, which if it were possible he would wish men to be void of, that they might give themselves to God only.

2 I would your weakness were provided for.

4 For we are now in the latter end of the world.

6 By weeping the Hebrews understand all adversities, and by joy, all prosperities.

7 These things which God giueth vs here.

8 The guise, the shape and fashion whereby he flourisheth on, as there is nothing in the world that continueth.

9 They that are married, least their wits do come to other and thither, and therefore if any man haue the gift of continence, let it more commendation for him to be alone: but they that are married, must care for the things of the world also.

10 Clem. Strom. 3. f. 41nde.

11 He meaueth that he will enforce no man either to marry or not to marry, but to show them largely what kinde of life is most commendable.

12 Now he turneth himselfe to the Parents, in whose power and authoritie their children are, warning them that according as the former doctrine they could see what is meete and commendable for their children, that they neither depriue them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doeth leade them, nor any necessity vergeth them.

And againe he prayeth virginities, but of it selfe, and not in all.

13 He doth well for so he expoundeth vs 1. 1. Rejoiced with himselfe.

2 That the weakness of his body should be his strength, or any other matter, but that he may (saith) keepe a virginity.

3 Proudly more commendably for his children, and that not simply, but by reason of such conditions as are before mentioned.

12 That which hee saith of a widower, hee speaketh more of a widowe, to wit, that shee may marrie againe, if shee doe it in the feare of God: and yet hee dissembleth not, but saith, that if she remaineth a widow, she shall be void of many cares.

13 By the law of marriage.

4 Rom. 7. 1. Religiously, and in the feare of God.

5 1. Thess. 4. 8.

CHAP. VIII.

From this place comes the end of the tenth Chapter, by which it may be seen that the Greater prophane baptism. 8. He refrains the abuse of Christian Liberty, 11. and sheweth that Liberty must be tempered with charitie.

11 47 LF

VI. II. Neuer-

12. If others will use the power of this power, we will not use it, but suffer all things, that we should not hinder the Gospel of Christ.

13. Do ye also know that they which minister about the holy things, are of the things of the Temple, and they which were in the altar, are partakers with the altar?

14. So also hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.

15. But I have used none of these things: neither wrote I these things, that it should be so done unto me; for it were better for me to die, than that any man should make my rejoicing vain.

16. For though I preach the Gospel, I have nothing to rejoice of; for necessity is laid upon me; and woe is unto me, if I preach not the Gospel.

17. For if I do it willingly, I have a reward; but if I do it against my will, notwithstanding the dispensation is committed unto me.

18. What is my reward then? verily that when I preach the Gospel, I make the Gospel of Christ free, that I abide not mine authority in the Gospel.

19. For though I be free from all men, yet have I made myself servant unto all men, that I might winne the more.

20. And unto the Jews I became as a Jew, that I may winne the Jews; to them that are under the Law, as under the Law, that I may winne them; that are without the Law, as without the Law, (when I am not without Law, as pertaining to God, but as in the Law of Christ, that I may winne them; that are weak, as weak, that I may winne the weak; I am made all things unto all men, that I might by all means save some.)

21. And this I do for the Gospel's sake, that I might be partaker thereof with you.

22. Know ye not, that they which minister in a race, runne all yet according to the rule, so that they may obtaine the crown?

23. And every man that competeth in the games, abstaineth from all things, that they may obtaine a crown which shall not corrupt.

24. I therefore so runne, as not as uncertainly: so fight I, as not as one that beareth the sword.

25. But I beat downe my body, & bring it into subjection, lest by any means after that I have preached to other, I myself should be reprov'd.

26. I therefore so runne, as not as uncertainly: so fight I, as not as one that beareth the sword.

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The side man which first a gainst the Spirit. A You word (re. promised in 1991)

He fettereth out that which he said laying before them an example of the horrible judgement of God against the which had in effect the selfe same pledges of the same adoption and situation that we have: and yet notwithstanding when they gave themselves to idols, perished in the wilderness, being horribly and manifestly punished.

Now, moreover and besides that these things are fitly spoken against them that frequent idols, the same also seeme to be allegued to this ende and purpose, because many men are thus minded, that these things are not of such great weight that God will be angry with them if they vile them, so that they frequent Christian assemblies and be baptized, and receive the Communion.

And in this respect of the remission, and not in respect of the punishment, as 1. Cor. 12. 13. 2. Cor. 12. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to bear it.

14 Wherefore my beloved, flee from idolatry.

15 I speak as unto them which have understanding: judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we that are many, are one bread and one body, because we are all partakers of one bread.

18 Behold Israel, which is after the flesh: are not they which eat of the sacrifices partakers of the Altar?

19 What say I then? that the idol is any thing? or that that which is sacrificed to idols, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lords table, and of the table of devils.

22 Doe wee provoke the Lord to anger? are we stronger then he?

23 All things are lawfull for mee, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seek his owne, but every man anothers wealth.

25 Whatsoever is sold in the shambles, eat ye, and aske no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleene not, call you to eat, and if ye will goe, whatsoever is set before you, eat, aske no question for conscience sake.

28 But if any man say unto you, This is sacrificed unto idols, eat it not, because of him that showed it, and for the conscience (for the earth is the Lords and all that therein is)

29 And the conscience, I say, not thine, but of that other: for why should my libertie bee con-

demned of another mans conscience?

30 For if I through Gods benedict bee partaker, why am I euill spoken of for that wherefore I giue thanks?

31 Whether therefore ye eat, or drinke, or whatsoever ye doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.

Forke not our felicity, but Gods glory, and so the salvation of as many as were may: whereas the Apostle liketh not to propound himselfe to the Corinthians (such his owne flocke) as an example, but so that hee calleth them backe to Christ, vnto whom he himselfe hath repaied.

CHAP. XI.

1 *Not blame the Corinthians, for that in their holy assemblies, a man doe pray having his head covered, & all women short headed, and because their meetings seemed to him, as if they mingled prophane bawlers with the holy Supper of the Lords, & which hee requirerh to bee altered according to Christs institution.*

BE ye followers of mee, euen as I am of Christ.

2 Now brethren, I commend you, that ye remember all my things, and keepe the ordinance, as I delivered them to you.

3 But I will that ye know, that Christ is the head of every man: and the man is the womans head: and God is Christs head.

4 Euery man praying or prophesying, having any thing on his head, dishonoureth his head.

5 But every woman that prayeth or prophesieth bareheaded, dishonoureth her head: for it is: euen one very thing, as though shee were shauen.

6 Therefore if the woman be not covered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be covered.

7 For a man ought not to cower his head: forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to have power on her head, because of the Angels.

11 *Of thanksgiving, that the man is created in the image of God, and that the woman is created for the mans sake, and that the man is the head of the church, as Christ is the head of the body, and that the woman is to be covered, as the church is to be sanctified by the word, and that the man is to love the woman, as himselfe.*

12 *Hereof hee gathereth that if men doe either pray or preach in publicke assemblies having their heads covered (which was then a signe of subiection) they did as if they spoiled themselves of their dignitie, against Gods ordinance.*

13 *It appeareth that this was a publicke law, forasmuch as Paul liued in Ithysa, because in these men were found to be short headed in an assembly, as a signe of subiection.*

14 *And likewise Paul liued in Ithysa, because in these men were found to be short headed in an assembly, as a signe of subiection.*

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21 *And likewise Paul liued in Ithysa, because in these men were found to be short headed in an assembly, as a signe of subiection.*

11 I may through Gods benedict eat the meat, as that meat, which I should I through my sin, cause that benedict of God to come in my blame.

12 (1 Cor. 10. 31.)

13 The conclusion: We must order our liues, in such sort, that we

14 may through Gods benedict eat the meat, as that meat, which I should I through my sin, cause that benedict of God to come in my blame.

15 (1 Cor. 10. 31.)

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46 The conclusion: We must order our liues, in such sort, that we

47 may through Gods benedict eat the meat, as that meat, which I should I through my sin, cause that benedict of God to come in my blame.

48 (1 Cor. 10. 31.)

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seeing he knoweth not what thou sayest?

17 For thou verely giuest thanks well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake fūe wordes with mine vnderstanding, than I might also instruct others, then ten thousand wordes in a strange tongue.

20 Brethren, bee not children in vnderstanding, but as concerning maliciousnesse bee children, but in vnderstanding be of a ripe age.

21 In the Law it is written, By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare mee, saith the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleue, but to them that beleue not: but prophesying serueth not for them that beleue not, but for them which beleue.

23 If therefore, when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnlearned, or they which beleue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleueeth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face, and worship God, and say plainly that God is in you in deed.

26 What is to be done then, brethren? when ye come together, according as euery one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

30 And if anything bee reueiled to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the spirits of the Prophets, are subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not meete vnto them to speake: but they ought to be as the Church, which the Law saith.

35 And if they will learne anything, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet, or a spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 And if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things bee done honestly, and by order.

ought not to care for such as be stubbornly ignorant, & will not abide to be taught, but to goe forward notwithstanding in those things which are right. prophesie might simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospel that Paul preached. 2 The death and resurrection of Christ. 3 Paul sawe Christ. 4 Hee had persecuted the Church, wherof afterward he was made a minister. 5 Christ first rose againe, and we all shall rise by him. 6 The last enemy, death. 7 To be baptised for dead. 8 At Ephesus Paul fought with beasts. 9 How the dead are raised. 10 The first Adam. The last Adam. 11 The first and second man. 12 We shall all be changed, we shall not all sleepe. 13 Deaths sting. 14 Victory. 15 Constance and steadfastnesse.

Moreouer, brethren, I declare vnto you the Gospel, which I preached vnto you, which yee haue also receiued, and wherein yee continue.

2 And whereby ye are saued, if yee keepe in memory, after what maner I preached it vnto you, excepte ye haue beleueed in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the Scriptures.

4 And that he was buried, and that hee arose the third day according to the Scriptures.

5 And that he was seene of Cephas, then of the twelue.

6 After that, he was seene of more then fūe hundred brethren at once: wherof many remaine vnto this present, and some also are asleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 And last of all he was seene also of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God I am that I am, and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleueed.

12 Now if it be preached, Christ is risen

from the dead, and last of all by his own. 13 In the possession of our course yet. 14 Which is very hard, and cannot be, but that they that beleue, will reape the fruit of faith. 15 Of those twelue picked and chosen Apostles, which were commonly called in law, though Iudas had put out of the number. 16 At Iesus all times, hee together and as one indwelt. 17 Acts 9. 18 A Remembrance by the way, the authoritie of his Apostleship, which was requisite to be in good credit among the Churches, that this Epistle might be of force and weight amongst them. In the resurrection hee compareth himselfe in such sort after a certaine dūme as with certaine of he maketh himselfe inferior to them all. 19 Ephes. 3. 8. 20 Ephes. them for first argument to proue that there is a resurrection from the dead, men as they saie, therefore the dead shall rise againe.

14 A generall conclusion of the true life of the right vnto of spirituall gifts in assemblies: with a sharpe reprehension, lest the Corinthians might alone come to themselves to be wise. 15 Skillfull in knowing and iudging spirituall things. 16 The Church

17 The Church

1 The first traitie of this Epistle, concerning the resurrection, and he vieth a transition, or passing ouer from one matter to another, shewing first, that hee bringeth no new thing, to the end that the Corinthians might vnderstand that they had begun to swaue from the right course: and next that he goeth not about to entreate of a trifling matter, but of another chiefe point of the Gospel which it is to be taken away, these faith must needs come to be taught. And so at the length he begetheth this treatise in Christ's resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures, and by the witnesse of the Apostles and of more then fūe hundred brethren.

The sound by
abundant. If
there be no
resurrection of
the dead, then
Christ is a
vain.

The power of
the abundant
other abundant.
If Christ be
not risen, the
preaching of the
Gospel is in vain,
and the credit
that you give us
to it is vain, and
we are deceived.
He repeats
the same argu-
ment taken of an
abundance, pur-
posing to show
how faith is in vain
if the resurrection
of Christ be taken
away.

Perceiving
death is the pen-
itment of sinne,
in vain should
we believe that
one sinne were
forgiven vs, if
they remaine
then they doe re-
newall, if Christ
were not risen
from the dead.

There are four
arguments which
are used to prove
that Christ is
risen from the
dead.

from the dead, how say these among you, that
there is no resurrection of the dead?

13 For if there be no resurrection of the dead,
then is Christ not risen.

14 And if Christ be not risen, then is
our preaching vain, and your faith is also
vain.

15 And we are found also false witnesses of
God: for we have testified of God, that he hath
raised up Christ: whom he hath not raised up, if
so be the dead be not raised.

16 For if the dead be not raised, then is
Christ not raised.

17 And if Christ be not raised, your faith is
vain: ye are yet in your sinnes.

18 And so they which are asleep in Christ,
are perished.

19 If in this life only we have hope in
Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead,
and was made the first fruits of them that
sleep.

21 For since by man came death, by man
came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ
shall all be made alive.

23 But every man in his own order:
the first fruits **CHRIST**; afterward, they
that are of Christ, at his coming shall rise a-
gain.

24 Then shall be the end, when he hath
delivered up the kingdom to God, even the Fa-
ther, when he hath put downe all rule, and all
authoritie and power.

25 For hee must reigne till hee hath put all

his enemies vnder his feet.

26 The last enemy that shall be destroyed, is
death.

27 For hee hath put downe all things vnder
his feet. (And when he saith that all things
are subdued to him, it is manifest that hee is ex-
cepted, which did put downe all things vnder
him)

28 And when all things shall be subdued vnto
him, = then shall the sonne also himselfe bee
subiect vnto him, that did subdue all things vnder
him, that God may be all in all.

29 Else what shall they doe which are bap-
tized for dead? if the dead rise not at all, why
are they then baptized for dead?

30 Why are we also in jeopardy every
houre?

31 By our reioicing which I have in Christ
Iesus our Lord, I die daily.

32 If I have fought with beasts at Ephe-
sus after the manner of men, what advantage
it mee, if the dead be not raised up? let vs
eate and drinke: for to morrow we shall
die.

33 Be not deceived: euill speakings corrupt
good manners.

34 Awake to slee righteously, and sinne not:
for some haue not the knowledge of God, I speak
this to your shame.

35 But some men will say, Howe are the
dead raised up? and with what body come they
forth?

36 Of soyle, that which thou sowest, is not
quickened, except it die.

37 And that which thou sowest, thou sowest
not that body that shall be, but bare corne as it
falleth, of what, or of some other.

38 But God giueth it a body at his pleasure,

Christ is enuie-
dered here, as he
appeared in the
forme of a ser-
uant, in which
respect he is
the Church, as
head, and that be-
cause this power
was given him of
his Father.

The shutting up
of the arguments
which is taken
from the whole
to the parts, for
all his enemies
shall be put vnder
his feet, then must
needs be that
death also shall be
subdued vnder
him.

Psalm 8.6.
Hebr. 2.8.
It is because
the Sonne was not
subiect to his Fa-
ther before, but
because his body
was in soyle, the
Church which is
here in distress,
and not yet fully
partaker of his
glory, is not yet
fully perfect, and
also because the
bodies of the
Saints which be
in the graue, shall
not be glorified
till the resurrec-
tion: but Christ as he
is God, hath no sub-
iect to him as his
Father hath, but as
he is Priest, he is
subiect to his Fa-
ther.

ther together with us, as Paul saith 1. Cor. 15. of the Trinitie.

By this high kind
of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all
of vs, as we are ioynt together with our head, but yet so, that our head shall alwaye re-
maine his preeminence.

The fifth argument to hee of the end of Baptisme, to wit,
because that they which are baptized, are baptized for dead: that is to say, that
they may haue a remedie against death, because that Baptisme is a token of regene-
ration.

They that are baptized, to life and end purpose, that death may be put
out of them, or to rise againe from the dead, whereof Baptisme is a seale.

The last
argument: Vnder there be a resurrection of the dead, why should the Apostles
daily call themselves into danger of so many deaths?

As though he said, I die
daily, as all the martyrs I suffer as well as myselfe, which I may truly boast of, that I
haue suffered enough for you.

The taking away of an obedienc, but that Paul did
ambitiously as commonly men are wont to doe, when thou dost fight with beasts
at Epheesus: This is very like, with Paul for what could that aduantage me, were it
not for the glory of eternall life which I hope for?

As upon any godly man,
our calling mine eyes open God, but carried away with vaine glory, or a certain
bravado.

1. Cor. 15. 12. The seventh argument, which dependeth vpon
the last: If there be no resurrection of the dead, why doe we give our selues to any
thing else, as to eating and drinking?

These are questions that Epicurus vs.

The conclusion with a sharpe exhortation, that they take heede of the naughty
company of carnall men from whence he sheweth that this mischief sprang: warn-
ing them to be with libertie vnto righteousness.

Now that hee hath
proved the resurrection, he doth correct their doubtfulness, in that they scoffingly
demanded, how it could be that the dead should rise againe, and if they did rise
againe, they asked mockingly, what manner of bodies they should haue. Therefore
he sendeth these fellows which seemed to themselves to be marvellous wise and
witty, to bee instructed of poore rude husbandmen.

They might haue
learned riches of these, faith Paul, by daily experience: for feeders are lowen, and
rotten and yet stand fast to farre it is off, that they perish, that contrariwise
they grow up faire more beautifull: and whereas they are sowne naked and dirt,
they being vp Greene from death by the vertue of God: and doeth it seeme incre-
dible to thee that our bodies should rise from corruption, and that indured with a
faire more excellent qualitie?

We see a diuersitie both in one and the selfe
same thing which hath now one forme and then another, and yet keepeth it some
kinde: as it is evident in a graine which is sowne bare, but springeth vp faire altho
another sort: and also in diuers kinde of one selfe same sort, as among beastes:
also among things of diuers sorts, as the heavenly bodies and the earthly bodies:
which all differ very much one from another. Therefore there is no cause why we
should suspect either the resurrection of the bodies, or the changing of them into a
better state, as a thing impossible or strange.

men to every seede his owne body.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

40 There are also heavenly bodies, and earthly bodies: but the glorie of the heavenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glory: it is sown in weakenesse, and is raised in power.

44 It is sown a naturall body, and is raised a spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man Adam was made a living soule: and the last Adam was made a quickening spirit.

46 Howbeit, that was not first which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, earthly: the second man is the Lord from heaven.

48 As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as wee have borne the image of the earthly, so shall wee beare the image of the heavenly.

50 This say I, brethren, that flesh & blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 Behold, I shew you a secret thing, We shall not all sleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall blow, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortal must put on immortality.

54 That is called a naturall body, which is quickened by a living soule only, such as Adam was, of whom all wee are descended: but that is to be a spirituall, which together with the soule is quickened by a higher more excellent vertue: to wit, with the Spirit of God, which descended from Christ the second Adam into vs.

Adam is called the first man, because he is the root from whence wee spring: and Christ is the second man, because he is the beginning of all them that are spirituall, and in him wee are all descended.

Christ is called a Spirit, by reason of that most excellent nature, that life, God who dwelleth in him bodily, as Adam is called a man, because he is the first man in him.

Secondly, he will be quickened by the double state or qualitie to be observed, that the naturall was first created of the clay of the earth: and the spirituall followed and was created of the word, when as the Lord being sent from heaven, endued our flesh with the Spirit of God, and made it fit for him, with the fulnes of the Godhead.

As the Lord is said to come from heaven, and to be made of a virgins side, whereby that which is proper to one is common to both: so Adam is said to be made of the earth, whereby that which is proper to one is common to both.

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As the Lord is said to be made of a virgins side, whereby that which is proper to one is common to both: so Adam is said to be made of the earth, whereby that which is proper to one is common to both.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall bee brought to passe the saying that is written, Death is swallowed vp into victory.

55 O death, where is thy sting? O graue, where is thy victory?

56 The sting of death is sinne: and the strength of sinne is the Law.

57 But thanks be vnto God, which hath giuen vs victory through our Lord Iesus Christ.

58 Therefore my beloved brethren, bee ye steadfast, vnmoueable, abundant in wayes in the worke of the Lord, forasmuch as ye knowe that your labour is not in vaine in the Lord.

CHAP. XVI.

He exhorted them to helpe the poore brethren of Ierusalem. Then he commendeth Timotheus, 13 and so with a friendly exhortation, 19 and commendations, endeth this Epistle.

Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe ye also.

1 Every first day of the weeke, let every one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

2 And when I am come, whomsoever ye shall allow by letters, them will I send to bring your liberalitie vnto Ierusalem.

3 And if it be meet that I goe also, they shall goe with me.

4 Now I will come vnto you, after I have gone through Macedonia (for I will passe through Macedonia.)

5 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way, whithersoever I goe.

6 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

7 And I will tarry at Ephesus vntill Pentecost.

8 For a great doore and effectually is opened vnto me, and there are many aduersaries.

9 Now if Timotheus come, see that he bee without feare with you: for hee worketh the worke of the Lord, euen as I doe.

10 Let no man therefore despise him: but conuey him forth in peace that hee may come vnto me: for I looke for him with the brethren.

11 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue convenient time.

12 Watch ye: stand fast in the faith: quite you like men, and be strong.

13 Let all your things be done in loue.

14 Now brethren, I beseech you (ye know the howse of Stephanas, that it is the first fruite of Achaia, and that they haue giuen themselves to minister vnto the Saints.)

15 That ye bee obedient euen vnto such, and to all that helpe with vs and labour.

16 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus, for they haue supplied the want of you.

17 For they haue comforted my spirit and yours: I acknowledge therefore such men.

18 The Churches of Asia salute you: Aquila and

1. 1. John 5. 9. 2. An exhortation taken of the proph. that ensheth, that seeing they vnderstand that the glorie of the other life is layd vp for faithfull workers, they continue and stand fast in the faith of the doctrine of the resurrection of the dead. f. Through the Lords helpe & good wylle working in vs.

1 Collections in old time weres made by the Apostles appointment the first day of the weeke, on which day the manner was then to assemble themselves. a Which in times past was called Sunday, but now is called the Lords day. b That every man bestow according to the ability that God hath blessed him with. c Which you shall give them in carity. 2 The residue of the Epistles spelt in writing of familiar matters, yea do that all things be referred to his purposed mark, yea to say, to the glorie of God, and to the edifying of the Corinthians. d They sit and conference to do great things by. e Without any occasion of feare. f Safe and sound, and thus with all kind of conuersion.

2 Stephanus is the name of a man and not of a woman. 3 Timotheus salutes you in the ministry. 4 That you honour & reuerence them, be obedient to them and be content to be ruled by them, as you are bound, seeing they haue bestowed themselves and their goods to helpe you in the faith. 5 Minde here. 6 Take heed for such men as they are intended.

and I will command: So that his meaning may be still, Let him be accepted even to the
presence of the Lord that is to say, so he desires God, even for man.

The first *Epistle* to the Corinthians,
written from Philippi, and sent by
Stephanas, and Fortunatus, and A-
chicus, and Timotheus.

THE SECOND EPISTLE OF PAUL
TO THE CORINTHIANS.

CHAP. I.

[illegible]

plainness of words, as God himselfe can witness. & Trusting to
which God of his free goodness hath given me from heaven. &

[illegible]

11 And it is God which stablished vs with you in Christ, and hath anointed vs.
12 Who hath also sealed vs, and hath giuen the earnest of the Spirit in our hearts.
13 Now, I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

14 Not that wee haue dominion ouer your faith, but wee are helpers of your ioy: for by faith ye stand.

15 Not that wee haue dominion ouer your faith, but wee are helpers of your ioy: for by faith ye stand.

CHAP. II.

1 Hee reuersed his not coming vnto them, 2 and pryncipally reprehendeth them. 3 Hee stablisheth that such is his affection towards them, 4 that hee neuer reuersed them when they were merrie, 5 Perceiving the adulterers (whom hee commended to be delivered up to Satan) to repent, hee requirerth that they forgive him, 6 Hee mentioneth his going into Macedonia.

But I determined thus in my selfe, that I would not come againe to you in heauinesse.

For if I make you sorie, who is he then that should make me glad, but the same which is made sorie by me?

And I wrote this same thing vnto you, lest when I came, I should take heauinesse of them of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

For in great affliction, and anguish of heart I wrote vnto you with many teares: not that yee should be made sorie, but that ye might perceiue the loue which I haue specially vnto you.

And if any hath caused sorowe, the same hath not made me sorie, but partly (lest I should more charge him) you all.

It is sufficient vnto the same man, that hee was rebuked of many.

So that nowe contrariwise yee ought rather to forgive him, and comfort him, lest the same should bee swallowed vp with ouermuch heauinesse.

Wherefore, I pray you, that you would confirm your loue towards him.

For this cause also did I write, that I might knowe the proofe of you, whether yee would bee obedient in all things.

To whom ye forgive any thing, I forgive also: for verely if I forgive any thing, to whom I forgive it, for your sakes forgive I it in the sight of Christ.

Lest Satan should circumuent vs: for we are not ignorant of his enterprises.

Furthermore, when I came to Troas to preach Christes Gospel, and a doore was opened vnto me of the Lord,

I had no rest in my spirit, because I found

not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

Now thanks be vnto God, which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place.

For we are vnto God the sweet fauour of Christ, in them that are saved, and in them which perish.

To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is sufficient for these things?

For wee are not as many, which make merchandise of the word of God: but as of sinceritie, but as of God in the sight of God speake we in Christ.

many reiected and detested him, seeing that he preacheth Christ, not only as a Sauiour of them that beleue, but also as a Iudge of them that contemne him. Againe, hee purteth away all suspicion of arrogancie, attributing all things that hee did, to the vertue of God, whom he serueth sincerely, and without all dishonest affection: whereof he maketh them witnesses even to the first verse of the next chapter.

CHAP. III.

Hee desireth no other commendation, 3 then their continuing in the faith. 6 Hee is a minister of the letter, but of the spirit. 8 Hee stablisheth the difference of the Law, and the Gospel: 13 sheweth the brightness of the Law, and rather dimme the light thereof: 18 But the Gospel doth make manifest Gods countenance vnto vs.

Do we begin to prayse our selues againe? or neede wee as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

Yee are our Epistle, written in our hearts, which is vnderstood and read of all men.

In that ye are manifest, to be the Epistle of Christ, ministered by vs, and written, not with incke, but with the Spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart.

And such trust haue we through Christ to God:

Northat wee are sufficient of our selues, to thinke any thing as of our selues: but our sufficiency is of God,

Who also hath made vs able ministers of the Newe Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

If then the ministrat[i]on of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses, for the glorie of his

hood of Levi, with the ministrat[i]on of the Gospel, and the Apostolical ministrat[i]on, which hee handleth afterward more fully. Hee holdeth us forth, and sheweth gloriously may we trust of the worthinesse and fruit of our ministrat[i]on. Hee amplifieth his ministrat[i]on and his fellowes: that is to say, the ministrat[i]on of the Gospel, comparing it with the ministrat[i]on of the Law, which hee considereth in the person of Moses, by whom the Law was giuen: against whom he setteth Christ the author of the Gospel. Now this comparat[i]on is taken from the very substance of the ministrat[i]on. The Law is as it were a writing of hisse dead, and without efficacy: but the Gospel or new containment, is as it were the very vertue of God it selfe, in renewing, iustifying, and sauing of men. The Law propounded death, accusing all men of vniuersall guilt: The Gospel offereth and giveth righteousness and life. The countenance of the Law shined for a time to the promise: The Gospel remaineth to the end of the world. Therefore what is the glory of this in comparat[i]on of the ministration of the Law? Not of the Law, but of the Gospel. Not of the ministration of the Law, but of the ministration of the Gospel. Not of the ministration of the Law, but of the ministration of the Gospel. Not of the ministration of the Law, but of the ministration of the Gospel.

CORINTH.

of Macedonia.

Because in great trial of affliction their joy abounded, and their most extreme povertrie abounded vnto their rich liberalitie.

For to their power (I beare record) yea, and beyond their power they were willing,

And prayed vs with great instance, that we would receive the grace, and fellowship of the ministring which is toward the Saints.

And this they did, not as we looked for: but gave their owne selues, first to the Lord, and after vnto vs by the will of God.

That wee should exhort Titus, that as hee had begun, so he would also accomplish the same grace among you also.

Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your loue towardes vs, *enough* that ye abound in this grace also.

This I say not by commaundement, but because of the diligence of others: therefore prouoe I the naturalnesse of your loue.

For yee know the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, that ye through his povertrie might be made rich.

And I shew my minde herein: for this is expedient for you, which haue begun not to doe onely, but also to will, a yere agoe.

Now therefore performe to doe it also, that as there was a readinesse to will, euen so yee may performe it of that which ye haue.

For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

Neither is it that other men should be eased and you grieved: But vpon like condition, at this time your abundance supplieth their lacke.

That also their abundance may be for your lacke, that there may be equalitie.

As it is written, He that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

And thanks be vnto God, which hath put in the heart of Titus the same care for you.

Because hee accepted the exhortation, yea, hee was so carefull, that of his owne accord hee went vnto you.

And wee haue sent also with him the brother, whose prayse is in the Gospel throughout all the Churches.

(And not so onely, but is also chosen of the Churches to bee a fellow in our iourney concerning this grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

Auoyding this, that no man should blame vs in this abundance that is ministred by vs,

Providing for honest things, not onely before the Lord, but also before men.

And we haue sent with them our brother, whom we haue oftentimes prouoed to bee diligent

in many things, but now much more diligent for the great confidence which I haue in you.

Whether any enquire of Titus, he is my fellow and helper to yourward: or of our brethren, they are messengers of the Churches, and the glory of Christ.

Wherefore shew toward them, and before the Churches the proofe of your loue, and of the reioycing that we haue of you.

And thus I beseech you, for almost as you see the messengers about they haue chosen to all their conuention, and thus I beseech you.

CHAP. IX.

20th, all hee be thought of their ready will, 21st, diligently exhort them, 22nd, hee holdeth occasion, 23rd, hee sheweth abun- dantly in freede giving, 24th, which God doth repay with great gaines.

For as touching the ministring to the Saints, it is superfluous for me to write vnto you.

For I know your readinesse of mind, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath prouoked many.

Now haue I sent the brethren, lest exhorting ouer you should be in vaine in this halfe, that ye (as I haue sayd) be ready.

Left if they of Macedonia come with mee, and finde you vnprepared, wee (that we may not say you) should be ashamed in this my constant boasting.

Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might bee ready, and come as of beneuolence, and not as of niggardinesse.

This yet remember, that hee which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

As every man witheth in his heart, so let him giue, not grudgingly, or of necessity: for God loweth a cheerefull giuer.

And God is able to make all grace to abound toward you, that yee alwayes hauing all sufficiency in all things, may abound in every good worke.

As it is written, He hath sparfed abroad and hath giuen to the poore: his beneuolence remaineth for euer.

Also he that findeth seed to the sower, will minister likewise bread for foode, and multiply your seede, and increase the fruits of your beneuolence.)

That on all parts ye may be made rich vnto all liberality, which causeth through vs thanksgiving vnto God.

For the ministring of this seruice not onely supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

(Which by the experiment of this ministring prayse God for your voluntary sub-

in Titus by the confidence, 21st, hee sheweth the glory of Christ as for.

22nd, All Churches shall be witnesses of this your good.

And thus I beseech you, for almost as you see the messengers about they haue chosen to all their conuention, and thus I beseech you.

He wisely meeteth with the stip- pation which the Corinthians might obiect, as though the Apostles in vrging them to care- fully should doubt of their good will. Therefore hee wis- nesseth that hee doeth it not to reach them, but they ought to helpe the Saints, seeing that hee had become lassy for them to the Mac- edonians, but on- ly to stirre them vp which were running of their selues to the end that all things might both be in a better readi- ness, and also bee more plentifull. *a The word which hee speaketh, such a liberality and freede of minde, as cannot be moued with any manner of fear.*

23rd, Almes shall be giuen, neither niggardly, nor with a froward mind, or hardly: But a freer and free almes is compo- sed to a loving which hath a most plentifull haruest of much abundance. b Thus followe up it.

24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th.

million

supplied,

supplied, and in all things I kept, and will keepe my selfe, that I should not be grieuous vnto you.

10 The truth of Christ is in me, that this reioicing shal not be shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion: that they might be found like vnto vs in that wherein they reioyce.

13 For such false apostles are deceitful workers, & transforme themselves into the Apostles of Christ.

14 And no maruile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose ende shall be according to their workes.

16 I say againe, Let no man think that I am foolish, or else take me euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffer, euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproach: as though that we had bin weak: but wherein any man is bold (I speake foolishly) I am bold also.

22 They are Hebrewes, & so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes about measure: in prison more plentifully: in death oft.

24 Of the lewes 5 fiftie times receiued I fourtie stripes saue one.

25 I was 3 thrice & beaten with rodde: I was once stoned: I suffred thrise shipwracke: night and day haue I beene in the deepe sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the city, in perils in wildernes, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watchings,

in hunger and thirst, in fastings often, in colde and in nakednesse.

28 Beside the things which are outward, I am combed dayly, and haue the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In Damascus the gouernour of the people vnder King Aretas, layde watch in the citie of the Damascens, and would haue caught me.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

34 But at a window was I let downe in a basket through the wall, and escaped his hands. I would boast my selfe, I would take no better argument: and witnesse that I denie and forge nothing. *Alis 9.24.*

CHAP. XII.

1 He doth euen willingly make reuerfalt 3 of the heauenly vision, 4 that were revealed vnto him. 6 For which though he might in deed glory, yet he will not, 10 being pricke of his owne infirmities: 11 but they drine him to the end of faith, 20. m that they give care to certain vaine glorious persons, who drine them from Christ.

IT is not expedient for mee no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 I know a man in Christ about fourteene yeares ago, (whether he were in the body, I can not tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the third heauen.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into Paradise, and heard wordes which cannot be spoken, which are not possible for man to vter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I wil say the truth: but I refraine, lest any man should thinke of me about that hee seeth in me, or that he heareth of me.

7 And least I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet mee, because I should not be exalted out of measure.

8 For this thing I befought the Lord thrise that it might depart from me.

9 And he said vnto me, My graes is sufficient

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, upon whole care almost all Churches depended, as it was plainly seene by experience.

10 He turneth that against the aduersaries which they objected against him, as if he should say, They alleage my calamities, to take away my authoritie from me: but if I God himselfe is my

1 He geeth forward in his purpose, and because those bragging mates boasted of reuelations, hee reckoneth vp those things which lift him vp above the common capacite of men: but he recteth a preface, and excuseth himselfe aduently.

2 I speake then in Christ, as in his spoken without vaine glory, for I speake nothing but Christ Iesus my selfe.

3 Into the highest heauen: for we neede not to dispute subtilly upon the word (third) but yet this place is in the marked against them, which would make heauen to be very where.

4 So the Grecians name that which we call a pricke, *stigma*, a place where steel are planted and wilde beastes kept, by

which name they that translated the old Testament out of Hebrew into Greeke, called the garden Eden, wherein Adam was put straight after his creation, in a most delicate and pleasant place. And hereupon grew it, that it as blessed state of the glory of God is called by that name. 5 Which no man is able to vter. 6 Which the Saints themselves are not by any means able to expresse, because it is a God himselfe. Thus doeth Clement Alexandrinus expound this place, Strom. 5. 2. To remove all suspicion of ambition, hee witnesseth that hee braggeth not of those things as of his owne, but as out of himselfe, and yet notwithstanding saith nothing, lest by this occasion other men should attribute more yron him than indeede hee is: and therefore hee had rather glory in his miseries. 3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan and by all kinde of temptations, to wit, lest they should be too much pulled vp, and also that they may be made perfit by that continual exercise. 4 He meaneth conscience, that hee keth fast in us, as it were a pricke, in so much that it constraineth Paul himselfe being regenerate, to cry out, I doe not that good that I would. And hee calleth it a pricke, by a borrowed kinde of speech: as if he should say, I am thornes, or flumps, which are very dangerous and hurtfull for the feete, if a man walke through woods that are thus dotted. 5 Which justly shal lust on fire. 6 Of.

As the patriarch sows
 seeds, so he sows his
 things upon them, as
 things, but because
 not in the same way.
 As the patriarch sows
 seeds, so he sows his
 things upon them, as
 things, but because
 not in the same way.

21 *I shal* left when I come againe, my God
a bafe me among you, and I shall bewaile many
of them which haue sinned already, and haue
not repented of the vncleanneſſe, and fornicati-
on, and warcouneſſe which they haue commi-
tted.

[illegible]

1 Counting the third time, 2 Hee denoteth the sharper vengeance towards them, 3 who have a perfect triall of the power of Christ in his Apostleship: 4 As long as he prayeth for their repentance, 11 And misseth them prosperious.

† Dec. 19, 18
 mar. 16, 18, 16.
 John 8, 17, hebr.
 10, 18.

13. The grace of our Lord Iesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen.

must condemn
themselves of
fidelitie, and
confesse them-

¶ The second Epistle to the Corinthians written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

felnes towards their faithfull Apollie, apt and willing to be caught: adding this moreover, that he paffeth not for his owne fame and eſtimation, ſo that he may ſerue to their ſalutation, which is the onely mark that he ſhooteth at. *c. In our ſentiments. A. Thus all things may be in good order amongst you, and the members of the Church reſtored into their place, which haue bene ſhaken and out of place.* 4. A briefe exhortation, but yet ſuch an one as comprehendeth all the parts of a Chriſtian mans life. *y. He ſhooteth them familiarly, and in conſeſion witheth will engage them.* *¶ 1 Cor. 16. No.*

THE

THE EPISTLE OF THE APOSTLE PAUL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, 6 He reprehendeth the Galatians for receiving 9 from his Gospel, 15 which he received from God, 17 before he had communicated with any of the apostles.

PAUL an Apostle (not of men, neither by man, but by Jesus Christ, and God the Father which hath raised him from the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lord Iesus Christ,

4 Which gaue himselfe for our sinnes, that he might deliuer vs from the present euill world according to the will of God euen our Father,

5 To whom be glory for euer & euer, Amen.

6 I marueile that ye are so soone removed away vnto another Gospel, from him that had called you in the grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to peruert the Gospel of Christ.

8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

9 As we said before, so say I now againe, If any man preach vnto you otherwise, then that yee haue receiued, let him be accursed.

10 For now preach I mens doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 Nowe I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in

time past, in the Iewish religion, howe that I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion about many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueale his Sonne in me, that I should preach him among the Gentiles, immediately I communicated not with flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Hierusalem, to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles saw I, saue James the Lords brother.

20 Nowe the things which I write vnto you, behold, I witnesse before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknown by face vnto the Churches of Iudea which were in Christ.

22 But they had heard only some say, He which persecuted vs in time past, nowe preacheth the faith which before he destroyed.

23 And they glorified God for me.

apostles and others, whose names (as I haide before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straight way after his calling, to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but only fiftene dayes, where hee sawe only Peter and James, and afterwards hee began to teach in Syria and Cilicia, with the content and approbation of the Churches of the Iewes, which knewe him only by name. so farre off was it, that he was there intruded of men. With any man in the world. This is a kind of false. The doctrine of faith.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 hee declareth by the example of Titus being uncircumcised, 11 and also by his aduocating the same against Peters dissimulation: 17 And so hee pisseth in the handling of our free iustificacion by Christ.

Then fourteen yeeres after, I went vp againe to Hierusalem with Barnabas, & tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any meanes I should runne, or had runne in vaine:

3 But neither yet Titus which was with mee, though hee were a Grecian, was compelled to be circumcised,

4 To wit, for the false brethren which were craftily sent in, and crept in priuily to spie out our libertie which we haue in Christ Iesus, that they

tormented the selues therein which traiterously laid wait against him. But in vaine: neither did they adiothe least iore that might decto the doctrine which hee had preached, but contrariwise they came to him & Barnabas the right hands of fellowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles.

Unfalsely, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports call abroad of him, that hee was of another opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedie the same. Which by dectin and conserfion holynesse, crept in among the faithfull.

Alles 9.1. He calleth them the traditions of his fathers because he was not only a Pharise himselfe, but also had a Pharise to his father. He speaketh of Gods euertlasting predetermination, whereby he appointed him to be an Apostle, whereof hee maketh three degrees, the euertlasting cause of Gods his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of works foreseen. To me, and thus a kind of speech which the Hebrews use, whereby shew is giuen vs to understand, that this gift cometh from God. Ephes. 3.2. Because it might be objected, that in deed hee was called of Christ in the way, but afterwards was intrusted of the Apostles, whose names (as I haide before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straight way after his calling, to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but only fiftene dayes, where hee sawe only Peter and James, and afterwards hee began to teach in Syria and Cilicia, with the content and approbation of the Churches of the Iewes, which knewe him only by name. so farre off was it, that he was there intruded of men. With any man in the world. This is a kind of false. The doctrine of faith.

Now he sheweth how hee agreed with the Apostles, with whom hee gathered that hee consorted touching his Gospel which he taught among the Gentiles fourteen yeeres after his conversion, and they allowed it in such fort, that they constrained not his fellow Titus to be circumcised, although some

might bring us into bondage.

5 To whom we gave no place by subiection for an hour, that the truth of the Gospel might continue with you.

6 But by them which seemed to be great, I was not taught (whatsoever they were in time past, I am nothing the better) & God accepteth no mans person for they that are the chief, did add nothing to me above that I had.

7 But contrariwise, when they saw that the Gospel over the¹ vncircumcision was committed vnto mee, as the Gospel over the circumcision was vnto Peter.

8 (For he that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles)

9 And when James, and Cephas, and Iohn, knew of the grace that was given vnto me, which are counted to be pillars, they came to me and to Barnabas the right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the circumcision.

10 Warning onely that wee should remember the poore which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstood him to his face: for hee was to be condemned.

12 For before that certaine came from Iames, hee was with the Gentiles: but when they were come, he withdrew & separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes played the hypocrites likewise with him, insomuch that Barnabas was led away with them by that their hypocrisie.

14 But when I saw, that they went not the right way to the truth of the Gospel, I said vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why^a constrainest thou the Gentiles to doe like the Iewes?

15 We which are Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the works of the Law, but by faith of Iesus Christ, even we I say, haue beleued in Iesus Christ, that we might be iustified by the faith of Christ & not by the workes of the Law, because that by the workes of the Law, no flesh shall be iustified.

17 If then while wee seeke to be made

righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build again the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the Law, that I might liue vnto God.

20 I am crucified with Christ, but I liue, yet not I any more, but Christ liueth in me: and in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I doe not abrogate the grace of God: for if righteousness be by the Law, then Christ died without a cause.

18 The Law that serueth the conscience, is not such as the Law of Christ, and he only can be in the Law in deed, because that making us righteous, hee is also a way from the power of conscience, and by faith.

19 He reuoketh them, for suffering themselves to be drawn from the grace of free iustification in Christ, which is set out vnto them, & thus bringeth in Abraham again, & so declaring the effect, & the cause of the giving of the Law.

20 Foolish Galatians, who haue bewitched you, that yee should not obey the truth, to whom Iesus Christ before was described in your fight, and among you crucified?

21 This onely would I learne of you, Received ye the Spirit by the workes of the Law, or by the hearing of faith preached?

22 Are so foolish, that after ye haue begun in the Spirit, ye would now bee made perfect by the flesh?

23 Haue ye suffered so many things in vaine, if so be it be in vaine.

24 Hee therefore that ministrereth to you the Spirit, and worketh miracles among you, doeth hee it through the workes of the Law, or by the hearing of faith preached?

25 Ye gather as Abraham beleued God, and it was imputed to him for righteousness.

26 Know yee therefore, that they which are of faith, the same are the children of Abraham.

27 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying,

28 In thee shall all the Gentiles be blessed.

29 So then they which be of faith, are blessed with faithfull Abraham.

28 The third reason or argument taken of those gifts of the holy Ghost wherewith they were endued from heaven after they had heard and beleued the Gospel by Pauls ministry: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might behold the truth of the doctrine of the Gospel, no less then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to haue their trust, he maneth how it could be so bewitched by the false apostles.

29 A Christ was laid before you so manifestly and so plainly, that you had his liuely image as it were represented before your eyes, as if he had bene crucified before you. 30 Those spiritual graces and gifts, which were a seal as it were to the Galatians, that the Gospel which was preached to them, was true. 31 Of the doctrine of faith. 32 The fourth argument mixed with the former, and it is double. 1. The Law to be ioyned with faith, this were not to goe forward, but backward, seeing that those spiritual gifts which were bestowed vpon you, are more excellent then any that could proceed from your selues. And moreover, it should follow, that the Law is better then Christ, because it should perse and bring to end that which Christ began onely. 2. By the (flesh) he meaneth the ceremonies of the Law, against which hee teacheth the Spirit, that is the spiritual working of the Gospel. 3. An exhortation by manner of vproiuring, that they doe not in vaine suffer so many conflicts. 4. He repeateth the third argument which was taken of the effects, because hee had interlarded certaine other arguments by the way. 5. The fifth argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moyses doeth most plainly witness. 6. Lookes Rom 4. & Gen. 15. & Rom 4.3. & Rom 2.23. 7. The second, that the sonnes of Abraham must be accounted of and esteemed of by faith. 7. The third, that all people that beleeue, are without exception comprehended in the promise of the blessing. 8. Gen. 12.3. & 22.18. 9. A prooofe of the first and second grounds, out of the words of Moses. 10. Blessing in this place, figuratiue is set for promise by Law. 11. The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeue) blessed, that is to say, freely iustified. 12. With faithfull Abraham, and not by faithfull Abraham: to give us to understand, that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posterity are blessed.

10. 10 For

18 By suffering our selues to be drawn from the grace of free iustification in Christ, which is set out vnto them, & thus bringeth in Abraham again, & so declaring the effect, & the cause of the giving of the Law.

19 He reuoketh them, for suffering themselves to be drawn from the grace of free iustification in Christ, which is set out vnto them, & thus bringeth in Abraham again, & so declaring the effect, & the cause of the giving of the Law.

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29 So then they which be of faith, are blessed with faithfull Abraham.

28 The third reason or argument taken of those gifts of the holy Ghost wherewith they were endued from heaven after they had heard and beleued the Gospel by Pauls ministry: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might behold the truth of the doctrine of the Gospel, no less then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to haue their trust, he maneth how it could be so bewitched by the false apostles.

29 A Christ was laid before you so manifestly and so plainly, that you had his liuely image as it were represented before your eyes, as if he had bene crucified before you. 30 Those spiritual graces and gifts, which were a seal as it were to the Galatians, that the Gospel which was preached to them, was true. 31 Of the doctrine of faith. 32 The fourth argument mixed with the former, and it is double. 1. The Law to be ioyned with faith, this were not to goe forward, but backward, seeing that those spiritual gifts which were bestowed vpon you, are more excellent then any that could proceed from your selues. And moreover, it should follow, that the Law is better then Christ, because it should perse and bring to end that which Christ began onely. 2. By the (flesh) he meaneth the ceremonies of the Law, against which hee teacheth the Spirit, that is the spiritual working of the Gospel. 3. An exhortation by manner of vproiuring, that they doe not in vaine suffer so many conflicts. 4. He repeateth the third argument which was taken of the effects, because hee had interlarded certaine other arguments by the way. 5. The fifth argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moyses doeth most plainly witness. 6. Lookes Rom 4. & Gen. 15. & Rom 4.3. & Rom 2.23. 7. The second, that the sonnes of Abraham must be accounted of and esteemed of by faith. 7. The third, that all people that beleeue, are without exception comprehended in the promise of the blessing. 8. Gen. 12.3. & 22.18. 9. A prooofe of the first and second grounds, out of the words of Moses. 10. Blessing in this place, figuratiue is set for promise by Law. 11. The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeue) blessed, that is to say, freely iustified. 12. With faithfull Abraham, and not by faithfull Abraham: to give us to understand, that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posterity are blessed.

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10. ¹⁰ For as many as are of the works of the Law, are under the curse: ¹¹ For it is written, Cursed is every man that continueth not in all things, which are written in the book of the Law, to do them.

11. ¹² And that no man is justified by the Law in the sight of God, it is evident: ¹³ for the just shall live by faith.

12. ¹⁴ And the law is not of faith: but the man that shall do those things, shall live in them.

13. ¹⁵ Christ hath redeemed us from the curse of the Law, made a curse for us, ¹⁶ for it is written, Cursed is every one that hangeth on a tree.

14. ¹⁷ That the blessing of Abraham might come on the Gentiles through Christ Jesus that we might receive the promise of the Spirit through faith.

15. ¹⁸ Brethren, I speak as men do: though it be but a mans covenant, where it is confirmed, y^e know doth abrogate it, or addech any thing thereto.

16. ¹⁹ Now to Abraham and his seed were the promises made. He saith not, And to the seedes, as speaking of many: but, And to thy seed, as of one, ²⁰ which is Christ.

17. ²¹ And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Lawe which was foure hundredth and thirtie yeres after, cannot disannul, that it should make the promise of none effect.

18. ²² For if the inheritance be of the Lawe,

it is no more by the promise, but God gaue it freely vnto Abraham by promise.

19. ²³ Wherefore then serueth the Law? It was added because of the transgressions, till the seed came, vnto the which the promise was made: ²⁴ & it was ordained by Angels in the hand of a Mediatour.

20. Now a Mediatour is not a Mediatour of one: ²⁵ but God is one.

21. ²⁶ If the Law then against the promises of God? God forbid: For if there had bene a Lawe giuen which could haue giuen life, surely righteousness should haue bene by the Lawe.

22. But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.

23. ²⁷ But before faith came, we were kept vnder the Lawe, as vnder a garison, and that vp vnto that faith, which should afterward be revealed.

24. Wherefore the Lawe was our scholemaster to bring vs to Christ, that we might be made righteous by faith.

25. But after that faith is come, we are no longer vnder a scholemaster.

26. ²⁸ For ye are all the sonnes of God by faith, in Christ Iesus.

27. ²⁹ For all ye that are baptized into Christ, haue put on Christ.

28. There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

29. And if ye be Christes, then are ye Abrahams seede, and heires by promise.

22. An objection which respecteth of the former answeres. If the inheritance be not by the Law (as the least in part) then why was the Law giuen, after that the promise was made? Therefore saith the Apostle, to improve men of sinne, and so teach them to looke vnto Christ, in whom at length that promise of giuing all people together, should be fulfilled, and not that the Law was giuen to iustifie men.

23. That men might vnderstand, by discouraging of their sinnes, that they are saved by the only grace of God, which becometh in Abrahams seed, and that in Christ. p. Vnto the partition wall was broken downe, and that full freede sprang up, framed of two people, both of Iewes and Gentiles: for by this was a hedge, and

may not vnderstand, Christ saith by himselfe, but coupled and ioyned together with his body. 23. A confirmation of the former answer taken from the manner and forme of giuing the Lawe: for it was giuen by Angels, striking a great terror into all, and by Moses a Mediatour coming betwene. Nowe they that are one, neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Lawe it selfe and the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or adde the Lawe vnto the promise. 24. Commanded and giuen, or proclaimed. For the sinnes and miseries.

25. A taking away of an objection, lest any man might say, that (sometimes by consent of the parties which haue made a covenant, some thing is added to the covenant, or the former covenants are broken. This, sayeth the Apostle, cometh to passe in God, who is alwayes one, and the selfe same, and like himselfe. 26. The conclusion vnto the manner of asking a question, and it is the same that was uttered before, verse 17, but proceeding of another rule: so that the argument is newe, and in this: God is alwayes like vnto himselfe. Therefore the Lawe was not giuen to abolish the promises. But it should abolish them if it gaue life, for by that meanes it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the ende that all beleeuers seeing to Christ promised, might bee freely iustified in him.

27. By this word, Scripture, bee meant the Lawe. 28. All men, and whatsoever cometh from men. 29. In every one of those wordes, there is an argument against the writers of workes: for all these wordes, promise, faith, Christ, might be giuen, to beleeuers, are against merit, and not one of them can stand with deserving workes. 30. Nowe there followeth an other handling of the second part of this Epistle: the state whereof is this: Although the Lawe (that is, the whole gouernment of Gods house, according to the Lawe) doe not iustifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie helde still the rite of Moses Lawe? Paul affirmeth that it ought to bee abolished, because it was instituted for that ende and purpose, that it should bee as it were a scholemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly published with great efficacy of the Spirit.

31. The cause why we were kept vnder the Lawe, is set downe here. 32. Because age changeth not the condition of seruants, hee addeeth that we are free by condition, and therefore, seeing we are out of our childehoode, we haue no more neede of a keeper and Scholemaster. 33. Vnto a generall particle, lest the Iewes at the least should not thinke themselves bound with the band of the Law, he pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerie in Christ, as well to the Iewes as to the Grecians, that by this meanes all may bee truly one in Christ, that is to say, that promised seede to Abraham, and inheritors of euertlasting life. 34. Hee stirreth Baptisme, secretly against circumcision, which the Iews applyed to their bragge of. 35. The Church must put on Christ, as it were a garment, and be covered with him, that it may be thoroughly holy, and without blame. 36. You are all as one: and so in this great knot and confusion signified.

Being delivered from the bondage of the Law, & by Christ
 coming, who is the end thereof, & is it very absurd to slide
 back to, & to call it a bondage: 13 This calleth them again
 therefore to the promise of the doctrine of the Gospel, at
 the same time as he saith in the first verse.

Then I say, that the heire as long as he is a
 child, differeth nothing from a servant, though
 he be Lord of all.

But is vnder tutors and gouernours, vntill
 the time appointed of the Father.

Even so, when we were children, were in
 bondage vnder the rudiments of the world.

But when the fullness of time was come,
 God sent forth his Sonne made of a woman, and
 made vnder the Law.

That hee might redeeme them which were
 vnder the Law, that we might receive the ad-
 option of the sonnes.

And because ye are sonnes, God hath sent
 forth the Spirit of his Sonne into your hearts,
 which crieth, Abba Father.

Wherefore, thou art no more a seruant,
 but a sonne now if thou be a sonne, then art also
 the heire of God through Christ.

But even then, when ye knewe not God,
 ye did seruite vnto them, which by nature are
 not gods.

But now seeing ye know God, yea rather
 are known of God, howe turne ye againe vnto
 impotent and beggerly rudiments, wherunto
 ye were from the beginning ye wil be in bondage againe?

Ye obserue dayes, and months, and times,
 and yeeres.

I am in feare of you, lest I haue bestowed
 on you labour in vaine.

Be ye as I (for I am euen as you) brethren,
 I beseech you, ye haue not hurt me at all.

And ye know how through infirmity of
 the flesh, I preached the Gospel vnto you at first.

And the trial of me which was in my flesh,
 ye despised not, neither abhorred: but ye received

me as an Angel of God, yea, as Christ Iesus.

What was then your felicitie? for I beare
 you record, that if it had bene possible, ye would
 haue plucked out your owne eyes, and haue giuen
 them vnto me.

Am I therefore become your enemy, be-
 cause I tell you the truth?

They are ielous ouer you & amisse: yea, they
 would exclude you, that yee should altogether
 loue them.

But it is a good thing to loue earnestly al-
 wayes in a good thing, and not onely when I am
 present with you.

My little children, of whome I traueile in
 birth againe, vntill Christ be formed in you.

And I would I were with you now, that I
 might change my voice for Lam in doubt of you.

Tell me, ye that are vnder the Law,
 doe ye not heare the Law?

For it is written, that Abraham had two
 sonnes, one by a seruant, and one by a free
 woman.

But he which was of the seruant, was borne
 after the flesh, and he which was of the free wo-
 man, was borne by promise.

By the which thing another thing is meant
 for these mothers are the two testaments, the
 one which is Agar of Mount Sina, which gen-
 deth vnto bondage.

For Agar & Sina is a mountaine in Ara-
 bia, and it is called Hierusalem which now
 is, and she is in bondage with her children.

But Hierusalem, which is above, is free:
 which is the mother of vs all.

For it is written, Reioyce then barren
 that bearest no children: breake forth, and cry,
 thou that trauestest not: for the desolate hath
 many moe children, then she which hath an hun-
 dred.

Therefore, brethren, we are after the
 manner of Isaac, children of the promise.

But as then hee that was borne after the
 flesh, persecuted him that was borne after the
 Spirit, euen so it is now.

As then hee that was borne after the

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30 But what saith the Scripture? Put out the servant and her sonnes for the sonne of the servant shall not be heire with the sonne of the free woman.

31 Then brethren, wee are not children of the servant, but of the free woman.

That the children of the bondmaid shall not be heires.

CHAP. V.

Having declared that none came of the free woman, but sheweth the price of that freedom, 13 and howe we should use the same, 16 that we may obey the Spirit, 19 and resist the flesh.

Stand fast therefore in the liberie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

2 Beholde, I Paul say vnto you, that if ye bee circumcised, Christ shall profit you nothing.

3 For I testifie againe to every man, which is circumcised, that he is bound to keepe the whole Lawe.

4 Yee are abolished from Christ: whosoever are iustified by the Lawe, ye are fallen from grace.

5 For we through the Spirit waite for the hope of righteousness through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.

7 Yee did runne well: who did let you, that ye did not obey the truth?

8 It is not the perswasion of him that calteth you.

9 A little leauen doeth leaven the whole lump.

10 I haue trust in you through the Lord, that ye will bee none other wise minded: but hee that troubleth you, shall beare his condemnation, who soeuer he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 Would to God they were euen cut off, which doe this disquiet you.

13 For brethren, yee haue bene called vnto li-

bertie: only use not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For all the Law is fulfilled in one word, which is this, Thou shalt loue thy neighbour as thy selfe.

15 If yee bite and deuoure one another, take heed lest ye be consumed one of another.

16 Then I say, Walke in the Spirit, and yee shall not fulfill the lusts of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Lawe.

19 Moreouer the works of the flesh are manifest, which are adulterie, fornication, vncleanes, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the fruite of the Spirit, is loue, ioy, peace, long suffering, gentleness, goodnesse, faith,

23 Meekenes, temperancie: against such there is no lawe.

24 For they that are Christs, haue crucified the flesh with the affections and the lusts.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not bee desirous of vaine glorie, prouoking one another, enuying one another.

weaknesse of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indured with the Spirit of God, which hath deliuered them from the seruitude of sinne, and so of the Law, so farre forth as it is the verine of sinne, that they should not giue themselves to lusts. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 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968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

CHAP. VI.

1 Nowe hee setteth particularly of charitie towards such as offend, & towards the Ministers of the worlde, 10 and sheweth that are of the household of faith: 12 Not like vnto such who haue a double face, 13 glorying in the blame of the flesh, 14 and yet in the crosse of Christ.

Brethren, if a man be suddenly taken in any offence, whereof ye are spirituall, restore such one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.

be moderated and tempered by the spirit of meeknesse. 7 through the meeknesse of the flesh and the word. 8 Which are reproblers by the word of God. 9 Labour to be without spot in the world. 10 Thou art a kinde of flesh and bone. 11 Hee remembereth vs, giuing vs to vnderstande liberty, that all good gifts come from God. 12 Hee toucheth the sore: for they commonly are most seuerer iudges, which forget their owne infirmities.

12 The third part of this Epistle, shewing that the right use of Christian libertie consisteth in this, that being deliuered and set at libertie from the seruitude of sinne and the flesh, and being obedient to the Spirit, we should serue vnto one another, and for others saluation through loue. 13 He proponeth the love of our neighbour as a mark whereunto to all Christians ought to referre all their actions, and thereunto he citeth the testimonie of the Law. 14 An exhortation to the duties of charitie, by the profit that enioyeth thereof, because that no man can provide worke for himselfe, then they that haue one another. 15 He acknowledgeth the great

1 That flourish
that this latter
end of conversion
to rise up
our brother which
is fallen, and not
possibly to ap-
prehen him. 1. Be-
cause every one
must seek to have
commemoration of
his owne life by
approving of him-
selfe, as out by
reprehending
Others.

2 Christ in place
of rewards, cal-
lish the common
demerits of charitie,
but commenda-
tion.

3 1 Cor. 3. 8.

4 A reason, where-
fore men ought to
have the greatest
eye upon them-
selves, because
that every man
shall be judged, be-
fore God accord-
ing to his owne
life, and not by
comparing him-
selfe with others men.

5 In latre forth as they are able.

6 He commendeth liberalitie towards the poore, and

first of all children which were not ashamed to pretend this and that, and all
because they would not helpe their neighbors as though they could deuide God
and afterward compareth almes to a spiritual sowing, which shall have a most plenti-
full interest, for that it shall be very profitable; and compareth covetous niggardi-
ness to a carnall sowing, whereof nothing can be gathered but such things as inde-
pend and perish by and by.

7 To the commendation of this present life. 1. The 1. 3. 7.

8 Against such as are liberal at the beginning, but continue not, because the

harvest is not to be deferred long, as though the seed time and the harvest

were at one instant. 8 They that are of the household of faith, that is, such as

are learned with vs in the profession of our life and religion, ought to be perfect

and blameless, yet so notwithstanding that our liberalitie extend to all.

9 The inscription and dedica-

tion, whereof
we have spoken
in the former
Epistles.

10 1 Cor. 1. 2.

11 This is the defini-

tion of the Saints,
showing what
they are.

12 1 Cor. 1. 2.

13 1 Cor. 1. 2.

14 1 Cor. 1. 2.

15 1 Cor. 1. 2.

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30 1 Cor. 1. 2.

31 1 Cor. 1. 2.

32 1 Cor. 1. 2.

33 1 Cor. 1. 2.

34 1 Cor. 1. 2.

35 1 Cor. 1. 2.

1 Beare ye one anothers burden, and so ful-

fill the Law of Christ.

2 For if any man seeme to himselfe, that he is
somewhat, when he is nothing, he deceiveth him-
selfe in his imagination.

3 But let every man prone his owne worke:
and then shall he have reioicing in himselfe only
and not in another.

4 For every man that beare his owne bur-
den.

5 Let him that is taught in the word, make
him that hath taught him, partaker of all his
goods.

6 Bee not deceived: God is not mocked:
for whatsoever a man soweth, that shall he also
reape.

7 For hee that soweth to his flesh, shall
of the flesh reape corruption: but hee that sow-
eth to the spirit, shall of the spirit reape life ever-
lasting.

8 Let vs not therefore bee wearie of well
doing: for in due season we shall reape, if we faint
not.

9 While we have therefore time, let vs doe
good vnto all men, but especially vnto them,
which are of the household of faith.

10 It is meet that Masters should be found by their schol-
lars, in latre forth as they are able.

11 Of whatsoever he hath, according to his a-
bility. 1. 1 Cor. 3. 7.

12 He commendeth liberalitie towards the poore, and
first of all children which were not ashamed to pretend this and that, and all
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25 1 Cor. 1. 2.

26 1 Cor. 1. 2.

27 1 Cor. 1. 2.

28 1 Cor. 1. 2.

29 1 Cor. 1. 2.

1 To see how large a letter I have written

vnto you with mine owne hand.

2 As many as desire to make a faire shew in
the flesh, they constrain you to be circumcised,
onely because they would not suffer persecution
for the crosse of Christ.

3 For they themselves which are circumci-
sed keepe not the Law, but desire to have you cir-
cumcised, that they might reioyce in your flesh.

4 But God forbid that I should reioyce,
but in the crosse of our Lord Iesus Christ, whereby
the world is crucified vnto me, & I vnto the world.

5 For in Christ Iesus neither circumcision a-
uaileth any thing, nor vncircumcision, but a new
creature.

6 And as many as walke according to this
rule, peace shall be vpon them, and mercie, and vp-
on the Israel of God.

7 From henceforth let no man put me to
business: for I beare in my body the marks of
the Lord Iesus.

8 Brethren, the grace of our Lorde Iesus
Christ be with you & spirit, Amen.

9 The fourth and
last part of the E-
pistle, wherein he
returneth to his
principall end and
purpose: to wit,
that the Galatians
should not suffer
themselves to be
led out of the way
by the false ap-
ostles: and he pain-
teth out their false
apostles in their
colours, reproving
them of ambition,
as men that do not
care that which they
do, for any affec-
tion and scale they
haue to the Law,
but onely for this
purpose, that they
may purchase
themselves fa-
uor amongst their
owne sort by the
circumcision of
the Galatians.

10 He setteth a faire
shew against their wish. 1 In keeping of ceremonies. 2 For the preaching of him
that was crucified. 1 That they have entangled you in traditions, and yet be swayed
on the forms of circumcision. 10 He desireth not to compare himselfe with them,
showing that on the contrary part he reioyceth in those afflictions which he suffer-
eth for Christ sake, & as he is despised of the world, so doch he in like sort esteem
the world as nought, which is the true circumcision of a true Israelite. 10 When
Paul saith this, wherein good saye or part, is signified as well a mans selfe wholly in a
thing, and to content himselfe therewith. 11 Upon the true Christ, whose praise is of
God, and not of man, Rom. 1. 9.

11 Continuing still in the same Metaphore, he
opposeth his miseries and y marks of those stripes which he bare for Christ sake,
against the sharpe of the outward circumcision, as a true marke of his Apostleship.

12 Markes which are borne into a mans flesh, as they rested in old time, so marke their
servants that had runne away from them. 13 For as importeth much, so is the marke we
beare: for the cause maketh the Master, and not the punishment. 13 Taking his
farewell of them, he wisheth them grace, and the Spirit against the decoits of the
false apostles, which laboured to beate shote outward things into their brains.

14 With your minde and labours.

15 Vnto the Galatians written from Rome.

16 As hee hath chosen vs in him, before

the foundation of the world, that we should

bee holy, and without blame before him in

lowe.

17 Who hath predestinate vs, to be adopted

through Iesus Christ in himselfe, according to

the good pleasure of his will,

18 To the praise of the glory of his grace

wherein wee have freely accepted in

his beloved.

19 By whom we have redemption through

his blood, the forgiveness of our iniquities,

whereof he will speake hereafter. And hereby

also two things are to be noted, to wit, that holines of life cannot be separate from
the grace of election: that againe, what purer selfe is in vs, is the gift of God,
who hath freely of his mercie chosen vs. 19 Then God did not chuse vs, because we
were, or otherwise should have beene holy, but in the end we should be holy. 19 Being
clothed with Christs righteousness. 1 Truly, and faithfully. 3 Another plainer
exposition of the efficient cause, and also of eternall election, whereby God is said
to have chosen vs in Christ, to wit, because it pleased him to appoint vs out when
we were not yet borne, whom he would make to be his children by Iesus Christ:
so that there is no reason here of our election to be sought, but in the free mercie
of God, neither is faith which God foreknew, the cause of predestination, but the effect.
4 God revealed nothing, either that present is, or that is to come, but himselfe only.
5 The truest and chiefeest small cause is the glory of God the Father, who in-
neth vs freely in his Sonne. 6 That as his beautiful goodnesse desireth all praise,
so is it should be set forth and published. 10 Another small cause more secret,
is predestination, while that he freely accounteth vs for iust, in his Sonne. 11 An
expanding of the materiall cause, how we are made acceptable to God in Christ,
for it is he onely, whose sacrifice by the mercie of God is imputed to vs, for the
guenness of finnes.

20 The efficient cause, or by what means
God the Father
saith vs in his
Sonne: Because
faith he, chose
vs fro everlasting
in his Sonne.

21 He expon-
deth the next small
cause, which he
maketh double, to

22 He declar-
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THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

1 After the salutation, 4 hee increaseth of the free election of
God, 5 and adoption. 13 from whence mans salvation
floweth, as from the true and naturall fountains: and because
it hath a mysterious can be understood, 16 hee prayeth that
the full knowledge of Christ may by God be revealed unto
the Ephesians.

1 Paul an Apostle of Iesus Christ
by the will of God, to the
Saints, which are at Ephesus,
& to the faithful in Christ Iesus

2 Grace be with you, and
peace from God our Father, and
from the Lord Iesus Christ.

3 Blessed be God, and the Father of our
Lord Iesus Christ, which hath blessed vs with all
spiritual blessing in Christ,

4 As hee hath chosen vs in him, before
the foundation of the world, that we should
bee holy, and without blame before him in
lowe.

5 Who hath predestinate vs, to be adopted
through Iesus Christ in himselfe, according to
the good pleasure of his will,

6 To the praise of the glory of his grace
wherein wee have freely accepted in
his beloved.

7 By whom we have redemption through
his blood, the forgiveness of our iniquities,
whereof he will speake hereafter. And hereby

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the grace of election: that againe, what purer selfe is in vs, is the gift of God,
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we were not yet borne, whom he would make to be his children by Iesus Christ:
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saith vs in his
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23 He expon-
deth the next small
cause, which he
maketh double, to

his blood, *even* the forgiveness of sinnes according to his rich grace:

10 ¹ Whereby he hath bin abundant toward vs in all wisdom and vnderstanding,

11 And hath opened vnto vs the ² myſtery of his will: according to his good pleaſure, which he had purpoſed in him,

12 That in the diſpenſation of the fulneſſe of the times, he might gather together in one all things, both which are in heauen, and which are in earth, *even* in Chriſt:

13 In whom alſo wee are choſen when we were predeſtinate according to the purpoſe of him, which worketh all things after the counſell of his owne will,

14 That we, which firſt truſted in Chriſt ſhould be vnto the praiſe of his glory:

15 In whom alſo ye haue truſted, after that ye heard the word of trueth, *even* the Goſpel of your ſaluation, wherein alſo after that ye beleue, ye were ſealed with the holy Spirit of promiſe,

16 Which is the earneſt of our inheritance, for the redemption of that libertie purchaſed vnto the praiſe of his glory.

17 Therefore alſo after that I heard of the faith, which ye haue in the Lord Ieſus, & loue toward all the Saints,

18 I ceaſe not to giue thanks for you, making mention of you in my prayers,

19 That the God of our Lord Ieſus Chriſt, that Father of glory, might giue vnto you the Spirit of wiſdome, & reuelation through the acknowledging of him,

20 That the eyes of your vnderſtanding may be lightened, that ye may know what the hope is of his calling, & what the riches of his glorious inheritance are in the Saints,

21 And what is the exceeding greaſer of his power toward vs, which beleue, according to the working of his mightie power,

22 Which he wrought in Chriſt, when he raiſed him from the dead, & ſet him at his right hand in the heauenly places,

23 Farre aboue all principallitie, and power, and might, and domination, and euery Name, that is named, not in this world only, but alſo in that that is to come,

24 And hath made all things ſubiekt vnder his feete, and hath giuen him ouer all things to bee the head to the Church,

25 Which is his body, *even* the fulneſſe of him that filleth all in all things.

weakenesſe of the fleſh. 1 To be ſet on Gods right hand, is to be partaker of ſuch ſingularitie which he hath ouer all creatures. 2 Euery thing which he is, & doeth, all things he doeth of neuer ſuch power or excellencie. 3 That we ſhould not think that that excellent glorie of Chriſt is a thing wherewith we haue ought to do, he witneſſeth, that he was appointed of God the Father head of all the Church, & therefore the body muſt be ioyned to this head which otherwiſe ſhould bee a mynning threat without the members: which notwithstanding is not of neceſſitie (ſeeing that the Church is rather quickened & ſuſtained by the onely vertue of Chriſt, ſo farre off is it, that he needeth the fulneſſe thereof) but of the infinite good will and pleaſure of God, who vouchſafeth to ioine vs to his Sonne. 4 In ſomuch that there is nothing but is ſubiekt to him. 5 For the love of Chriſt is ſo great towards the Church that though he duefully ſaith all with all things, yet he ſuffereth himſelfe to be a maimed and imperfekt head, vntill he haue the Church ioyned to him as his body.

CHAP. II.

1 The better to ſet out the grace of Chriſt, he ſet a compariſon, calling them to minde, 2 that they were altogether caſt away, and alwaies, 3 that they are ſaued by grace, 13 and brought nere, 16 by reconciliation through Chriſt, 17 publiſhed by the Goſpel.

And ¹ you haue been quickened, that were dead in ² trespases and finnes,

3 Wherein, in times paſt ye walked, according to the courſe of this world, and after the ſinſe that ruleth in the aire, *even* the ſpirit, that now worketh in the children of diſobedience,

4 Among whom we alſo had our conuerſation in time paſt in the luſtes of our fleſh, in fulfilling the will of the fleſh, and of the mind, and were by nature the children of wrath, as well as others.

5 But God which is rich in mercie, through his great loue wherewith he loued vs,

6 *Even* when we were dead by finnes, hath quickened vs together in Chriſt, by whoſe grace ye are ſaued,

7 And hath raiſed vs vp together, and made vs ſit together in the heauenly places in Chriſt Ieſus,

them dead, which are not regenerate: for as the immortalitye of them which are damned, is no liſe, ſo the kiſſing together of body and ſoule, is properly no liſe, but death in them which are not ruled by the Spirit of God. 2 He ſpeaketh the cauſe of death, to wit, finnes. 3 He prometh by the effects that all were ſpiritually dead. 4 He prometh this ſhall be vniuſerſall, in ſomuch as all are ſlaves of Satan. 5 At the pleaſure of the prince. 6 Men are therefore ſlaves to Satan, becauſe they are willingly rebellious againſt God. 7 They are called the children of diſobedience, which are giuen to diſobedience. 8 After that hee hath ſeuerally condemned the Gentiles, he conſeſſeth that the Iewes amongſt whom he numbereth himſelfe, are not a whit better. 9 By the name of Jeſus in the firſt place, hee meaneth the whole ſanctiſication, which he diuideth into two parts: a into the fleſh, which is a ſanctiſication that the Philoſophers ſeek without reaſon, and into the ſoule, which they call reaſonable: ſo that he leaueſt nothing in man halfe dead, but concludeth that the whole man is of nature the ſon of wrath. 10 The conſolation: All men are borne ſubiekt to the wrath and curſe of God. 11 Men are ſaid to be the children of wrath paſſively, that is to ſay, ſubiekt to conſeſſing death by the iniquities of God, who is angry with them. 12 Prophane people which know not God. 13 Nowe herofolloweth another member of the compoſition, declaring our reconciliation, to wit, that by the vertue of Chriſt we are deliuered from that death, and made partakers of eternall liſe, to the end that at length we may reſigne ſuch him. And by diuers and ſundry meanes he beareth this into their heads, that the efficacie cauſe of this benefite is the free mercie of God: and Chriſt himſelfe is the materiall cauſe: and faith is the inſtrument, which alſo is the free gift of God: and the end is Gods glory. 14 To wit, as he aduertiſeth afterwards in Chriſt, for as yet this is not fulfilled in vs, but only in our head, by whoſe ſpirit we haue begun to be reconciled, and liue to God, that we be heere ſaid brought to an end that yet the hope is a ſanctiſication, for we are in ſure of that we looke for, as we are of that we haue receiued already.

in the grace of God, which is the gift of God, and not of works, lest any man should boast himself. For we are his workmanship created in Christ Jesus vnto good workes, which God hath ordeined, that we should walke in them. Wherefore remember that ye being in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the flesh made with handes, that ye were without Christ, & were aliens from the common wealth of Israel, & were strangers from the covenants of promise, and had no hope, and were without God in the world. But now in Christ Jesus, ye which once were farre off, are made neere by the blood of Christ. For his our peace, which hath made of both one, and hath broken the stoppe of the partition wall, in abrogating through his flesh the hatred, that is, the Law of commandments, which standeth in ordinances, for to make of twaine one new man in himselfe, making peace. And that he might reconcile both vnto God in one body by his crosse, and slay hatred thereby. And came, and preached peace to you which were at variance, & to them that were neere. For through him wee both have an entrance vnto the Father by one Spirit. Now therefore, ye are no more strangers and foreigners, but citizens with the Saints, and of the household of God. And are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chief corner stone. In whom all the building is coupled together, groweth vnto an holy Temple in the Lord. In whom ye also are built together to be the habitation of God by the Spirit.

7 That he might shewe in the ages to come the exceeding riches of his grace through his kindeste toward vs in Christ Iesus.
8 For by grace are ye saved through faith, and that not of your felues: it is the gift of God.
9 Not of workes, lest any man should boast himselfe.
10 For we are his workmanship created in Christ Iesus vnto good workes, which God hath ordeined, that we should walke in them.
11 Wherefore remember that ye being in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the flesh made with handes,
12 That ye were without Christ, & were aliens from the common wealth of Israel, & were strangers from the covenants of promise, and had no hope, and were without God in the world.
13 But now in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.
14 For his our peace, which hath made of both one, and hath broken the stoppe of the partition wall,
15 In abrogating through his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, making peace.
16 And that he might reconcile both vnto God in one body by his crosse, and slay hatred thereby,
17 And came, and preached peace to you which were at variance, & to them that were neere,
18 For through him wee both have an entrance vnto the Father by one Spirit.
19 Now therefore, ye are no more strangers and foreigners, but citizens with the Saints, and of the household of God,
20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chief corner stone.
21 In whom all the building is coupled together, groweth vnto an holy Temple in the Lord.
22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. II.

Redeclaration that therefore and justified many things of the lawe. 2. Because he preached the mysterie touching the fellowship of the Gentiles. 3. As Gods commandment. 4. After he had shewed the difference betwixt Jewes and Gentiles. 5. And for that cause he preached unto them. 6. That they may understand the grace of God.

For this cause I am the prisoner of Iesus Christ for you Gentiles.
If ye have heard of the dispensation of the grace of God, which is given me to youwarde,
That is, that God by revelation hath shewed this myserie vnto mee. (As I wrote about in fewe wordes,
Whereby when ye reade, ye may knowe mine vnderstanding in the myserie of Christ)
Which in other ages was not opened vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophets by the Spirit.
That the Gentiles should be inherites also, and of the same body, and partakers of his promise in Christ by the Gospel,
Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the effectfull working of his power.
Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,
And to make cleare vnto all men what the fellowship of the myserie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ.
To the intent, that now vnto principalities and powers in heavenly places, might be knowne by the Church the manifolde wisdom of God.
According to the eternal purpose, which he wrought in Christ Iesus our Lord,
By whom we haue boldnesse and entrance with confidence by faith in him.
Wherefore I desire that ye faint not, at my tribulation for your sakes, which is your glory.
For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,
Of whome is named the whole familie in heaven and in earth)
That he might grant you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man,
That Christ may dwell in your hearts by faith.
That ye, being rooted and grounded in loue, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height,
And to know the loue of Christ, which passeth knowledge, that ye may be filled with all fulnesse of God.
Vnto him therefore that is able to do exceeding abundantly about all that wee aske or thinke, according to the power & worketh in vs,
See praye in the Church by Christ Iesus, throughout all generations for euer, Amen.

preaching and hearing of the wordes, which are needfull not only to them which are younglings in religion, but euen to the eldest also, that they growing up more and more by faith in Christ, being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loved vs in Christ, seeing that the whole familie wherof part is already received in heauen, and part is yet here on earth, dependeth vpon the adoption of the heavenly Father, in his onely Sonne. All that whole people, which hath but one heavenly Father, and that is the Church which is adopted in Christ. According to the greatness of his mercie. Look Rom. 7.22. When with God I dwell vs, which is the roote of our election. I knowe that I am a creature of God, which I have shewed vs in Christ. Which possesseth all the capacities of men, yet to comprehend it fully in our minds, for wherewith we haue the Spirit of God, perceiving in much according to the measure that God hath giuen him, as is sufficient to salvation. So that we haue almost in vs, what lesser things are requisite to make vs perfect with God. A Rect breaketh forth into such exclamation, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP.

He maintaineth his Apostleship against the offence of the crosse, wherof also he taketh an argument to confirme himselfe, affirming that he was not onely appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to call them on every side to saluation: because God had determined it from the beginning, although he deferred a great while the manifestation of that his council. These wordes, the prisoner of Iesus Christ, are taken passively, that is to say, I Paul am called into prison, for maintaining the glory of Christ. He meaneth that that were knowne the calling of the Gentiles before, but because very few knew of it, and they that did knowe it, as the Prophets, had reueiled vnto them very darkly, and vnder figures. The vnto looking for calling of the Gentiles, was as it were a glasse to the heavenly Angels, wherein they might behold the marvellous wisdom of God. God neuer had but one, as only, to save men by: but he had diuers fashions and formes. Which maketh for all beginning. He teacheth by his owne example, that the efficacy of the doctrine dependeth vpon the grace of God, and therefore wee ought to ioyne prayers with the

...from three
...of Christ
...both
...of
...which have been
...by
...and
...moderation and
...all men.

CHAP. V.

Be ye therefore followers of God, as dear
children,
...and walke in love, even as Christ hath
loved us, and hath given himselfe for us, to be an
offering and a sacrifice of a sweete smelling savour
to God.
...But fornication, and all uncleanness, or
carnalnesse, let it not be once named among
you, as it becometh Saints.
...Neither foolishnes, neither foolish talking,
neither jesting, which are things not comely, but
rather giving of thanks.
...For this ye know, that no whoremonger,
neither violent person, nor covetous person,
which is an idolater, hath any inheritance in the
kingdome of Christ and of God.
...Let no man deceive you with vaine words:
for, for such things cometh the wrath of God
upon the children of disobedience.
...Be not therefore companions with them.
...For ye were once darkness, but are now
light in the Lord: walke as children of light.
...For the fruit of the Spirit is in all good-
nesse, and righteousness, and truth.
...Approoving that which is pleasing to the
Lord.
...And have no fellowship with the unfruitfull
works of darkness, but rather reprove them.
...For it is shame even to speake of the things
which are done in secret.
...But all things when they are reprooved of
the light, are manifest: for it is light that maketh
all things manifest.
...Wherefore he saith, Awake thou that
 sleepest, and stand up from the dead, and Christ
shall give thee light.
...Take heed therefore that ye walke cir-
cumpectly, not as fools, but as wise.
...Redeeming the season: for the dayes are evil.
...Wherefore, bee ye not wise, but under-
stand what the will of the Lord is.
...And be not drunke with wine, wherein is

...ye are sealed unto the day of redemption.
Let all bitterness, and anger, and wrath, cry-
ing, and evil speaking be put away from you, with
all malicioulnesse.
Be ye courteous one to another, and tender
hearted, freely forgiving one another, even as
God for Christs sake, freely forgave you.
much more for having consideration of the miserable, and
being moderation and gentle than our towards all men.

CHAP. V.

Let, in those things which are reproved, they should see light
by his admonitions, & be converted from sinning, & be
judged, & be purified from sin. & be purified from sin.
...But fornication, and all uncleanness, or
carnalnesse, let it not be once named among
you, as it becometh Saints.
...Neither foolishnes, neither foolish talking,
neither jesting, which are things not comely, but
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...For this ye know, that no whoremonger,
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cumpectly, not as fools, but as wise.
...Redeeming the season: for the dayes are evil.
...Wherefore, bee ye not wise, but under-
stand what the will of the Lord is.
...And be not drunke with wine, wherein is

...excess: but be fulfilled with the Spirit,
...speaking unto your selves in psalms, and
hymnes, and spiritual songs, singing, and making
melodie to the Lord in your hearts,
...giving thanks always for all things unto
God even the Father, in the Name of our Lord
Jesus Christ,
...submitting yourselves one to another in
the feare of God.
...Wives, submit your selves unto your
husbands, as unto the Lord.
...For the husband is the head of the Church, as
Christ is the head of the Church, and the
saviour of his body.
...Therefore as the Church is in subjection
to Christ, even so let wives be to their husbands
in every thing.
...Husbands, love your wives, even as
Christ loved the Church, and gave himselfe for it,
...that he might sanctifie it, and cleanse it
by the washing of water through the word,
...that he might make it unto himselfe a glo-
rious Church, not having spot or wrinkle, or
any such thing: but that it should be holy & with-
out blame.
...As he ought men to love their wives as their
owne bodies: he that loveth his wife, loveth him-
selfe.
...For no man ever yet hated his owne flesh,
but nourisheth and cherisheth it, even as the Lord
doth the Church.
...For we are members of his body, of his
flesh, and of his bones.
...For this cause shall a man leave father and
mother, and shall cleave to his wife; and they
twaine shall be one flesh.
...This is a great secret, but I speake con-
cerning Christ and concerning the Church.
...Therefore every one of you, as he seeth: let
every one love his wife, even as himselfe, and let
the wife feare her husband.
...This is not only a duty, but also very profitable: as also the salvation of the
Church is of Christ, although otherwise. The conclusion of the
wines doeth towards their husbands. Coloss. 2.19. The husbands
doeth towards their wives, as to themselves, as themselves, of which love, the love
of Christ toward his Church is a lively pattern. 4. Because many men pretend
the infirmities of their wives, to excuse their owne hardness and cruelty: these
people willet vs to mark what master of Church Christ gave, when hee sayeth
it to himselfe, and how hee doeth not only not loathe all her filth and unclea-
nesse, but careth not to wipe the same away with his cleanness, untill hee have
wholly purged it. 10. Make it his, through the promise of free infusa-
tion and justification in Christ, received by faith. 11. The Church, as it is con-
firmed in life, shall not be without wrinkles, before it come to the mark: it flourisheth
at first while it is in this life, it flourisheth in a race: but if it be confirmed in life, it is
cleane and without wrinkles. 12. Another argument: Every man loveth himselfe,
even of nature: therefore hee loveth againe nature that longeth not his wife: he
prooveth the consequence, first by the mysticall knitting of Christ and the Church
together, and then by the ordinance of God, who sayeth, that man and wife are
as one: that is, not to be divided. 13. His one body. 14. He loveth to the
making of the woman, which himselfe one couple together with Christ, which
wrought by faith, and is sealed by the Sacrament of the Supper. 15. Gen. 2.24. man.
16. 1 Cor. 10.7. 12. 13. 14. 15. 16. 17. Look Mat. 19.5. 18. That no man might
dream of natural conjunction or knitting of Christ and his Church together (such
as the husbands and the wives) he sheweth that it is to be, to wit, spiritual
and such as farre differeth from the common capacity of man: as which consisteth by
the verities of the Spirit, and not of the flesh, by faith, and by an natural bond.
19. The constant love of the husbands doeth toward his wife, and of the wives
toward her husband.

CHAP. VI.

...He sheweth the duties of children, servants, and mas-
ters: 10. Then he speaketh of the fathers: that the fa-
ther be not to be commended Tybicus,
...in the end be commended Tybicus.

...All kinds of sin
...with all me-
...of sinners
...affection of the
...heart, and not with
...the tongue only.
...A short repen-
...tion of the ende
...whereunto all
...things ought to
...be referred, to
...serve one another
...for Gods sake.
Coloss. 3.18.
Titus 2.5.
1. Pet. 3.1.
7. Now he de-
...cendeth to a fa-
...mille, dividing or-
...derly all the parts
...of a familie. And
...he sayeth that the
...duty of wives
...consisteth herin,
...to be obedient to
...their husbands.
8. The first argu-
...ment, for they can-
...not be disobedient
...to their husbands,
...but they must re-
...flect Gods will, who
...is the author of
...this subjection.
9. 1. Cor. 11.3.
A declaration
...of the former say-
...ing: Because God
...hath made the
...man head of the
...woman in mari-
...monie, as Christ
...is the head of the
...Church,
...10. Another argu-
...ment: Because
...the good estate of
...the wife depen-
...deth of the man,
...so that this sub-
...jection is not only
...profitable, but also
...very profitable: as also
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13. Because many
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...till hee have whol-
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14. Make it his,
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15. The Church, as
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...body.
18. He loveth to
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...woman, which
...himselfe one couple
...together with Christ,
...which wrought by
...faith, and is sealed
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19. Gen. 2.24.
man.
20. 1 Cor. 10.7.
12. 13. 14. 15.
16. 17. Look
Mat. 19.5.
21. That no
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ties of the Spirit,
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22. The constant
love of the husbands
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wives toward her
husband.

He declareth his good will towards them, though they will shew by what means chiefly they may be comforted, to wit, by continual prayer.

He sheweth what things we ought chiefly to desire, to wit, first of all that we may increase in the love of God, so that we may be able to discern things that differ one from another, and also in charity, that even to the end we may give our selves to good works, indeed to the glory of God by Iesus Christ.

If righteousness be the tree, for good works the fruit, then must the righteousness be destroyed, then the fruit for what purpose are the seeds of righteousness?

He presenteth the offence that might come by his persecution, whereby diuine voice occasion to disgrace his apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that hee is by that means become more famous, and the apostleship of the Gospel by this means is greatly enlarged, although not with his affection in himself, yet in others.

Sanctus Iesus.

In the Emperours court.

The Gospel is called the Word, to let forth the excellency of it.

Not with a pure mind: for either will their doctrine be pure.

He sheweth by setting forth his owne example, that he made of our afflictions in true joy, and that through the vertue of the Spirit of Christ, which he giueth to them that ascribe to Father a good will, and follow for they made first a cloak for their ambition and enuie. We must continue on to the end, with great confidence, having nothing before our eyes but Christs glory onely, whether we live or die. An example of a true heart: also maketh more account how he may profit his sheepe, then he doeth of any commodity of his owne whatsoever. To live in this mortal body. Making set downe those things before the manner of a Preface, he descendeth into exhortations, warning them first of all, to consent both in doctrine and mind, and afterwards, that being thus knit together with those common bands, they continue through the strength of faith to deare all aduersities in such sort, that they admit nothing worthy the profession of the Gospel. The word of God, in hand with it, is proper to us, as it is to the world, and it is not a word.

For God is my record, how I long after you all from the very heart roote in Iesus Christ.

And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement,

That ye may allow those things which are best, that ye may be pure, and without offence, vntill the day of Christ,

Filled with the fruits of righteousness, which are by Iesus Christ vnto the glorie and prayse of God.

I would ye vnderstood, brethren, that the things which have come vnto me, are turned rather to the furthering of the Gospel,

So that my bands in Christ are famous thorowout all the iudgement hall, and in all other places,

In such that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the Word.

Some preach Christ euen through enuy and strife, and some also of good will.

The one part preacheth Christ of contention, and not purely, supposing to adde more affliction to my bandes.

But the others of loue, knowing that I am set for the defence of the Gospel.

Wherthen? yet Christ is preached all manner wayes, whether it be vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ.

As I feruently looke for, and hope, that smooching I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death.

For Christ is to mee both in life and in death advantage.

And whether to live in the flesh were profitable for mee, and what to chuse, I know not.

For I am distressed betwene both, desiring to be loosed, and to be with Christ, which is best of all.

Neuerthelesse, to abide in the flesh, is more needfull for you.

And this am I sure of, that I shall abide and wish you all continue, for your furtherance and ioy of your faith,

That ye may more abundantly reioyce in Iesus Christ for mee, by my coming to you againe.

Onely let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

And that through the vertue of the Spirit of Christ, which he giueth to them that ascribe to Father a good will, and follow for they made first a cloak for their ambition and enuie. We must continue on to the end, with great confidence, having nothing before our eyes but Christs glory onely, whether we live or die. An example of a true heart: also maketh more account how he may profit his sheepe, then he doeth of any commodity of his owne whatsoever. To live in this mortal body. Making set downe those things before the manner of a Preface, he descendeth into exhortations, warning them first of all, to consent both in doctrine and mind, and afterwards, that being thus knit together with those common bands, they continue through the strength of faith to deare all aduersities in such sort, that they admit nothing worthy the profession of the Gospel. The word of God, in hand with it, is proper to us, as it is to the world, and it is not a word.

And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

For vnto you it is giuen for Christ, that not onely ye should beleue in him, but also suffer for his sake.

Having the same fight, which yee saw in me, and now heare to be in me.

himselfe both of our saluation, & of the destruction of the wicked. He proueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith. Now he sheweth for what purpose he made mention of his afflictions.

CHAP. II.

He sheweth to them about all things, 3 in humilitie, & and shall be the example of Christ. 19 He proueth to find 1 Timothy shortly into them, 26 and extendeth the long saying of Ephesians.

If there be therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercy,

Fulfill my ioy, that ye be like minded, hauing the same loue, being of one accord, and of one iudgement,

That nothing be done through contention or vaine glory, but that in meeknesse of mind euery man esteeme other better then himselfe.

Looke not euery man on his owne things, but euery man also on the things of other men.

Let the same mind be in you that was euen in Christ Iesus,

Who being in the forme of God, thought it no robbery to be equall with God:

But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shewe as a man.

He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

Wherfore God hath also highly exalted him, and giuen him a Name above euery name,

That at the Name of Iesus should euery knee bow, both of things in heauen, and things in earth, and things vnder the earth,

And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

Wherfore my beloved, as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so make an end of your owne saluation with feare and trembling.

For it is God which worketh in you both the will and the deed, euen of his good pleasure.

Do all things without murmuring and reasonings,

Christ, that glorious and euerglasting God, knew that he might rightfully and lawfully use a yeare in the last of his life, and remaine with manerly sweet for God: yet let choise rather to debate himselfe. If the Sonne be equal to the father, then there needeth no equalitie which Arise, than heretike, acerb: and as if the Sonne be compared with the Father, then there is a distinction of persons, which Sabellius that heretike, denieth. He brought himselfe from all things, as it were to nothing by taking on manhood vpon him. He sheweth the most glorious euent of Christs submission, to teach vs, that modestie is the true way to true prayse and glorie. Digress and renewe, with matter with it. Altruism is found as long as it is subject to Christ. 1. Every nation. 4. The conclusion: Wee must goe on to saluation with humilitie and submission, by the way of our vocation. He is found to make an end of his saluation, which cometh in the race of righteousness. A most iust and grounded argument against pride, for that wee haue nothing in us prayse worthy, but it cometh of the free gift of God, and is without vs: for wee haue no ability or power, so much as to will well (much lesse to do well) but only of the free mercy of God. Why then, we are not flocke, but yet we do not will well of nature, but onely because God hath made of our naughtie will a good will. He describeth modestie by the contrary effects of pride, teaching vs, that it is lust both from all malicious, and close, or inward hatred, and also from open contentions and brawlings. 4. Pet. 4.9.

We ought not to be discouraged, but rather encouraged by the persecutions: which the enemies of the Gospel imagine, & practise against vs, seeing that they are certayne necessities from God.

He proueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith. Now he sheweth for what purpose he made mention of his afflictions.

He sheweth to them about all things, 3 in humilitie, & and shall be the example of Christ. 19 He proueth to find 1 Timothy shortly into them, 26 and extendeth the long saying of Ephesians.

A most earnest request to remove all those things, whereby that great and special consent and agreement is commonly broken, to wit, contention and pride, whereby it cometh to passe, that they separate themselves one from another.

Any Christian comfort.

If any feeling of inward loue.

Like loue.

He teacheth before them a most perfect example of all modestie and sweet conversation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe farre for our sakes, although he be above all, that he tooke vpon him the forme of a seruant, to wit, our flesh willingly, subject to all infirmities, euen to the death of the crosse.

Such as God himselfe is, and therefore God, for there is none in all parts like to God, but God himselfe.

Christ, that glorious and euerglasting God, knew that he might rightfully and lawfully use a yeare in the last of his life, and remaine with manerly sweet for God: yet let choise rather to debate himselfe. If the Sonne be equal to the father, then there needeth no equalitie which Arise, than heretike, acerb: and as if the Sonne be compared with the Father, then there is a distinction of persons, which Sabellius that heretike, denieth. He brought himselfe from all things, as it were to nothing by taking on manhood vpon him. He sheweth the most glorious euent of Christs submission, to teach vs, that modestie is the true way to true prayse and glorie. Digress and renewe, with matter with it. Altruism is found as long as it is subject to Christ. 1. Every nation. 4. The conclusion: Wee must goe on to saluation with humilitie and submission, by the way of our vocation. He is found to make an end of his saluation, which cometh in the race of righteousness. A most iust and grounded argument against pride, for that wee haue nothing in us prayse worthy, but it cometh of the free gift of God, and is without vs: for wee haue no ability or power, so much as to will well (much lesse to do well) but only of the free mercy of God. Why then, we are not flocke, but yet we do not will well of nature, but onely because God hath made of our naughtie will a good will. He describeth modestie by the contrary effects of pride, teaching vs, that it is lust both from all malicious, and close, or inward hatred, and also from open contentions and brawlings. 4. Pet. 4.9.

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19. Whole ends & damnation, whose God is their bellie, and whose glory is to their shame, which minde earthly things.
 20. But our conuersation is in heauen, from whence also we looke for the Saviour, even the Lord Iesus Christ.
 21. Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby hee is able quen to subdue all things vnto himselfe.
 22. And they shall bee clothed with that eternall glory, by the vertue of God. *1. Cor. 15. 42.*

CHAP. III

1. From particular exhortations, 4. bee commeth to generall.
 2. He saith that he wrote such say in their readinesse to libertie, 13. that he will patiently beare the want.
 3. Herefore, my brethren, beloved and longed for, my ioy and my crowne, so continue in the Lord, ye beloved.
 4. I pray euodias, and beseech Syntyche, that they be of one accord in the Lord.
 5. Yes, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the booke of life.
 6. Reioyce in the Lord alway, againe I say, reioyce.
 7. Let your patient mind be knowne vnto all men. The Lord is at hand.
 8. Be nothing carefull, but in all things let your requests be shewed vnto God in prayer and supplication with giuing of thanks.
 9. And the peace of God which passeth all vnderstanding, shall presterue your hearts and mindes in Christ Iesus.
 10. Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoe-

uer things are iust, whatsoever things are pure, whatsoever things are worthie loue, whatsoever things are of good report, if there bee any vertue, or if there bee any praise, thinke on these things, Which ye haue both learned and received, and heard, and seene in me: those things doe, and the God of peace shall be with you.
 10. Now I reioyce also in the Lord greatly, that now at the last your care for me springeth afresh, wherein notwithstanding ye were carefull, but ye lacked opportunicie.
 11. I speake not because of want: for I haue learned in whatsoever state I am, therewith to be content.
 12. And I can be labased, and I can abound: every where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.
 13. I am able to doe all things through the helpe of Christ, which strengtheneth me.
 14. Notwithstanding yee haue well done, that ye did communicate to mine affliction.
 15. And yee Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giuing and receiuing, but ye onely.
 16. For euen when I was in Thessalonica, yee sent once, and afterward againe for my needfullie.
 17. Not that I desire a gift: but I desire the fruit which may further your reckoning.
 18. Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.
 19. And my God shall fulfill all your necessities through his riches with glory in Iesus Christ.
 20. Vnto God euen our Father bee prayse for euermore. Amen.
 21. Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.
 22. All the Saints salute you, and most of all they which are of Cæsars household.
 23. The grace of our Lord Iesus Christ be with you all. Amen.

CHAP. IIII

¶ Written to the Philippians from Rome, and sent by Epaphroditus.
 1. We giue thanks to God euen the Father of our Lord Iesus Christ, alway praying for you:
 2. Since we heard of your faith in Christ Iesus, and of your loue towards all Saints,
 3. Forthe hopes sake, which is layed vp for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospel,
 4. Which is come vnto you euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that ye heard and truly knew the grace of God,
 5. As yee also learned of Epaphras our deare fellow servant, which is for you a faithfull minister of Christ:

8. He witnesseth that their liberallie was acceptable to him, where with they did helpe him in his extreme poverie: but yet so moderating his words, that he might declare himselfe voyd of all suspicion of disbaule, and that he hath a minde contented both with prosperitie and aduersitie, and to be honest, that he repositeth himselfe in the only will of God. *As though I begged for my want.*
 9. He useth a general word, and sayeth he receiued but of one kinde of gifts, which is power, for commonly power is brought in all kinde of discommodities with it. *This is a metaphor taken from body things, or sacrifices, for our life is like a sacrifice.*
 10. He witnesseth that he remembreth also their former benefites, and againe putteth a way finisstrous suspicion of immoderate desire, in that that he receiued nought of any else. *At the beginning when I preached the Gospel among you.*
 11. He witnesseth againe, that he alloweth well of their breack, not so much for his owne sake as for theirs, because they gave it not so much to him, as they offered it to God as a sacrifice, whereof he the Lord himselfe will not bee forgetfull. *He alludeth to the sweete smelling saunders that were offered in the olde Law.*
 12. Such as belongeth to the Emperor Nero.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAP. I

1. After the salutation, 4. he prayeth them the more, to make them assent to his word.
 2. He prayeth the brethren, that they should be diligent, which they heard of Epaphras, 12. He magnifieth Gods grace towards them, 13. and sheweth that all the parts of our salvation consist in Christ alone.
 3. And we ascribe all of Iesus Christ, by the will of God, and Timotheus
 4. To them which are at Colosse, and faithful brethren
 5. In Christ. Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

1. He commendeth the doctrine that was delivered them by Epaphras, and their readinesse in receiving it.
 2. We cannot shew you the consoling of God in our salvation, but as Christ Iesus Father in whom we are adopted.
 3. For the glory that is his.

8. Who

1. By the free bene-
 2. of God.
 3. Colosse is situated
 4. in Phrygia, not far
 5. from Hierapolis and
 6. Laodicea on the
 7. side that they had
 8. common Light and
 9. Fellowship.

1. Who hath also declared unto vs your love in this space.

2. For these cause we also since the day that we heard of, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will in all wisdom, and spiritual understanding.

3. That ye might walke worthy of the Lord, and please him in all things, being fruitful in all good works, and increasing in the knowledge of God.

4. Strengthened with all might through his glorious power, unto all patience, and long suffering with joyfulness.

5. Giving thanks vnto the Father which hath made vs meet to be partakers of the inheritance of the Saints in light.

6. Who hath delivered vs from the power of darkness, and hath translated vs into the kingdom of his deere sonne.

7. In whom wee haue redemption through his blood, that is the forgiveness of sinnes.

8. Who is the image of the inuisible God, the first begotten of euery creature.

9. For by him were all things created which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.

10. And he is before all things, and in him all things consist.

11. And he is the head of the body of the Church: he is the beginning, and the first begotten of the dead, that in all things he might haue the preminence.

12. For it pleased the Father, that in him should all fulnesse dwell.

13. And through peace made by that blood of his, through him, I say, all things, both which are in earth, and which are in heauen.

14. And you which were intimes past strangers and enemies, because your mindes were set in

enill works, hath he now also reconciled.

15. In that body of his flesh through death, to make you holy and vnblesseable, and without fault in his sight.

16. If ye continue grounded and stablished in the faith, and bee not moued away from the hope of the Gospel, whereof ye haue heard, and which hath been preached to euery creature, which is vnder heauen, whereof I Paul am a minister.

17. Now reioice I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

18. Whereof I am a minister, according to the dispensation of God which is given me vnto youward, to fulfill the word of God.

19. Which is the mystery hid since the world began, and from all ages, but now is made manifest to his Saints.

20. To whom God would make known what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory.

21. Whom wee preach, admonishing every man, and teaching every man in all wisdom, that wee may present euery man perfect in Christ Iesus.

22. Whertunto I also labor & strue, according to his working which worketh in me mightily.

23. The Churches with these examples of patience.

24. For your profits and commendation.

25. The afflictions of the Church are sayde to be Christs afflictions, by reason of that fellowship and knitting together that the body and the head haue the one with the other, so that there is any more neede to haue the Church patient, but that Christ himselfe be patient in the death menkesse of his, and that for the comfort of the whole body.

26. He bringeth another prooffe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiarly Apostle of the Gentiles: to the end that by this meane that same might be fulfilled by him, which the Prophet foretold of the calling of the Gentiles. 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CHAP. II.

1. We commend you, whatsoeuer is without Christ, 11. In bringing forth of circumcision, 16. of abstinence from meats, 18. and of worshipping of Angels, 20. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293.

Colos.

1. **But your affections on things which are above, and not on things which are on the earth.**
2. **For ye are dead, and your life is hid with Christ in God.**

3. **When Christ which is our life, shall appear, then shall ye also appear with him in glory.**

4. **Mortifie therefore your members which are on the earth; fornication, uncleanness, the inordinate affection, enuill concupiscence, and covetousness which is idolatrie.**

5. **For the which things take the wrath of God against the children of disobedience.**

6. **Wherein ye also walked once, when ye lived in them.**

7. **But now put ye away even all these things, wrath, anger, malice, enuill, cursed speaking, false speaking, out of your mouth.**

8. **Lie not one to another, seeing that ye have put off the old man with his works,**

9. **And have put on the new, which is renewed in knowledge after the image of him that created him,**

10. **Where is neither Grecian nor Iewe, circumcision, nor uncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.**

11. **Now therefore as the elect of God, holy and beloved, put on the bowels of mercies, kindness, humbleness of minde, meekenesse, long suffering,**

12. **Forbearing one another, and forgiving one another, if any man have a quarrell to another: even as Christ forgave us, when so we were in our sins,**

13. **And above all these things, put on loue, which is the bond of perfectnesse.**

14. **And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye thankful.**

15. **Let the word of Christ dwell in you plentifully in all wisdom: teaching and admonishing your owne selves in Psalms, and hymnes, and spiritual songs, singing with a grace in your hearts to the Lord,**

16. **And whatsoever ye shall doe, in word or deed, do all in the Name of the Lord Iesus, giving thanks to God even the Father by him.**

17. **Wives, submit your selves unto your**

husbands, as the church is in the Lord.

18. **Husbands, loue your wives, and be not bitter vnto them.**

19. **Children, obey your parents in the Lord: for that is well pleasing vnto the Lord.**

20. **Fathers, prouoke not your children to anger, lest they be discouraged.**

21. **Servants, be obedient vnto them that are your masters according to the flesh, in all things, nor with eyefervice as men please, but in singleness of heart, fearing God.**

22. **And whatsoever ye doe, do it heartily, as to the Lord, and not to men,**

23. **Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serue the Lord Christ.**

24. **But he that doeth wrong, shall receive for the wrong that he hath done, and there is no respect of persons.**

25. **Of servants, that fearing God himselfe to whom their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters. Ephes. 6. 5, 6. 1. pet. 2. 18. 26. That as you have duly obeyed your masters, the Lord shall come, that you may receive the reward of servants, and that you may be able to stand in the day of the Lord, which shall be when you are made partakers of the heavenly inheritance. 27. Hee requireth of masters, that being in mindfull how that they themselves also shall render an account before that heavenly Lord and Master, which will requite wrongfull things with his own respect of masters or servants, they shew themselves iust and vpright with equall vnto their servants.**

CHAP. III.

1. **Hee requireth of masters, that being in mindfull how that they themselves also shall render an account before that heavenly Lord and Master, which will requite wrongfull things with his own respect of masters or servants, they shew themselves iust and vpright with equall vnto their servants.**

2. **Ye masters doe vnto your seruants, that which is iust and equall, knowing that ye also have a master in heaven.**

3. **Continue in prayer, and watch in the same with thanksgiving.**

4. **Praying also for vs, that God may open vnto vs the doore of vnterance, to speak the mystery of Christ: wherefore I am also in bonds,**

5. **That I may utter it, as it becometh me to speake.**

6. **Walke wisely toward them that are without, and redeeme the season.**

7. **Let your speech be gracious alwayes, and powdered with salt, that ye may know how to answer euery man.**

8. **Tychicus our beloued brother and faithfull minister, and fellow servant in the Lord, shall declare vnto you my whole state.**

9. **Whom I haue sent vnto you for the same purpose, that he might know your state, & might comfort your hearts.**

10. **With Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.**

11. **Aristarchus my prisonfellow salueth you, and Marcus Bar nabas cousin (touching whom ye receiued commandements: If he come vnto you, receiue him)**

12. **And Iesus which is called Iustus, which are of the circumcision. These onely are my workfellowes vnto the kingdom of God, which haue bene vnto my consolation.**

13. **Epaphras the seruant of Christ, which is one of you, salueth you, and alway strueth for you in prayers, that ye may stand perfect, and full in all the will of God.**

14. **For I beate him in record that he hath a great zeale for you, and for them of Laodicea, & them of Hierapolis.**

1. **Hee requireth of masters, that being in mindfull how that they themselves also shall render an account before that heavenly Lord and Master, which will requite wrongfull things with his own respect of masters or servants, they shew themselves iust and vpright with equall vnto their servants.**
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14. **For I beate him in record that he hath a great zeale for you, and for them of Laodicea, & them of Hierapolis.**

1. 1. Salutation which is of Paul, and Timothy, and the Church which is in his house.
2. And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise write the Epistle written from Laodicea.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1. That ye who diligently with thanksgiving, 2. as ye also have heard of what manner was Paul's service in the Lord, 3. and that he is in the midst of the Church.

1. And Sileas, and Timothy, 2. and the Church which is in the Lord Jesus Christ, 3. Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

1. We give God thanks always for you all, making mention of you in our prayers, 2. Without ceasing, remembering your affectionate faith, and diligent love, and the patience of your hope in our Lord Jesus Christ, in the sight of God our Father, 3. Knowing, beloved brethren, that ye are elected of God.

1. For our Gospel was not unto you in word only, but also in power, & in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

1. And ye became followers of us, and of the Lord, and received the word in much affliction, with joy of the holy Ghost.

1. So that ye were an example to all that believe in Macedonia and Achaia.

1. For from you sounded out the word of the Lord, not only in Macedonia and in Achaia, but your faith also which is toward God, spread abroad in all quarters, that we need not to speak anything.

1. For they themselves shew of us what manner of serving in us had unto you, and how ye turned to God from idols, to the living and true God.

1. And he raised for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from that wrath to come.

CHAP. II.

1. Now we beseech you, brethren, by the mercies of God, 2. that ye walk unworthily in the world, 3. as ye also have heard of what manner was Paul's service in the Lord, 4. and that he is in the midst of the Church.

1. The salutation by the hands of Paul. Remember my hands, Grace be with you, Amen.

1. Written from Rome to the Colossians, and for by Tychem and Onesimus.

1. For ye your faith have been such that our entrance in unto you was not in vain, 2. But with that which we had suffered before, and were steadfastly entreated in our God, to speak unto you the Gospel of God, with much striving.

1. For our exhortation was not by deceit, nor by guile, 2. But as we were allowed of God, that the Gospel should be committed unto us, so we speak, hoping that it shall please you, but God, which is our witness.

1. Neither did we use any flattering words, as ye know, nor coloured countenance, 2. Neither sought we praise of men, neither of you, nor of others, who were might have been chargeable, as the Apostles of Christ.

1. But we were gentle among you, even as a nurse cherisheth her children.

1. Thus being affectionate toward you, our good will was to have dealt with you, not the Gospel of God only, but also our own souls, because ye were dear unto us.

1. For yet remember, brethren, our labour and travail: for we laboured day and night, because we would not be chargeable unto any of you, and preached unto you the Gospel of God.

1. Ye are witnesses, and God also, how holily and justly, & blamelessly we behaved our selves among you that believe.

1. As ye know how that we exhorted you, and comforted, and besought every one of you, as a father his children.

1. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

1. For this cause also thanks we God without ceasing, that when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is indeed the word of God, which also worketh in you that believe.

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1. That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that end and purpose which we looked for.

1. The virtues of a true pastor are freely, & without fear to preach the Gospel, even in the midst of dangers.

1. Acts 18. 17. 2. Through Gods gracious help, 3. To watch pure doctrine faithfully and with a pure heart.

1. By any wicked and naughty kind of dealing, 2. To approve his conscience to God, being free from all flattery and craftiness.

1. Seeing there is this difference between the indignity of God and the indignity of men, that when men are angry, they reflect the quality of their anger upon themselves, but God reflects the reason of his wrath only on the wicked.

1. As ye know how that we exhorted you, and comforted, and besought every one of you, as a father his children.

1. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

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For brethren, ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because ye have also suffered the same things of your owne countrey men, euen as they haue of the Iewes.

Who both killed the Lord Iesus & their own Prophets, & haue persecuted vs away, and God they please not, & are contrary to all men, And forbid vs to preach vnto the Gentiles, that they might be saved, to fulfill their finnes alwayes: for the wrath of God is come on them to the vtmost.

Forasmuch, brethren, as we were kept from you for a season, concerning fight, but not in the heart, we enforced the more to see your face with great desire.

Therefore we were haue come vnto you (I Paul) at least once or twice, but Satan hindered vs.

For what is our hope or ioy, or crowne of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his coming?

Yes, ye are our glory and ioy.

Forasmuch as the Gospel. That is a new thing, saith he, seeing they slewe Christ, his followers and haue banished me also. He foretelleth the destruction of the Iewes, lest any man should be moved by their rebellion. For the Iewes were the first to be kingdome of God themselves, we suffer after in our sin. And vntill the wickedness of their, which they haue by inheritance of their fathers, be gotten to great dole, the measure of their iniquitie being full, God may comfort us in wrath. The judgement of God being angry, which in Iudea is shewed shortly after in the destruction of the citie of Hierusalem, whither many of our brethren were driven, when it was besieged. He meeteth with an apostle, who came not to the straight wayes being in so great miserie, I desired to see him, and I was not in my, but Satan hindered my endeours, and therefore I am come to see you, because you are most deare to me. For ye are of such a nature, and as it were orphans.

CHAP. III.

To shew his affection toward them, hee sendeth Timothy vnto them: & hee is so moved by the reports of their prospering state, that hee cannot give sufficient thanks, & therefore hee breaketh out into prayer.

Wherefore since we could no longer forbear, we thought it good to remaine at Athens alwayes.

And haue sent Timothy our brother and minister of God, & our labourer follow in the Gospel of Christ to stablish you, and to comfort you touching your faith.

That no man should be moued with these afflictions: for ye your selues know that we are appointed thereunto.

For verily when we were with you, we told you before that we should suffer tribulations, euen as it came to passe, and ye know it.

Euen for this cause, when I could no longer forbear, I sent him that I might know of your faith, lest the temple had tempted you in any sort, and that our labour had bene in vaine.

But now lately when Timothy came from you vnto vs, and brought vs good tidings of your faith and love, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also doe you.

Therefore brethren, we had consolation in you, in all our affliction, and needlesse through your faith.

For now are we alive, if ye stand fast in the Lord.

For what thanks can we recompense to God againe for you for all the ioy wherewith we reioyce for your sakes before our God.

Night and day, & praying exceedingly, that we might see your face, and might accomplish

that which is lacking in your faith?

Now God himselfe, euen our father, and our Lord Iesus Christ, guide our journey vnto you.

And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as we doe toward you:

To make your hearts stable & vnblameable in holinesse before God, euen our Father, at the coming of our Lord Iesus Christ with all his Saints.

charitie toward all men, & inward puritie of the heart, and notwithstanding is deferred to the next coming of Christ, his worke by the same grace, wherewith he began it in vs.

CHAP. IIIII.

Hee exhortheth them 3 to holmes, 9 and brotherly loue, 15. Hee forbiddeh them 10 for to after the manner of infidelity. 15. Hee testifieth the historic of our resurrection.

And furthermore we beseech you, brethren, and exhort you in the Lord Iesus, that ye increase more and more, as ye haue receiued of vs, how ye ought to walke and to please God.

For ye know what commandements wee gaue you by the Lord Iesus.

For this is the will of God, euen your sanctification, and that ye should abstaine from fornication,

That euery one of you should knowe how to possesse his vessell in holinesse and honour,

And not in the lust of concupiscence, euen as the Gentiles which know not God:

That no man oppresse or defraud his brother in any matter: for the Lord is auenger of all such things, as wee also haue told you before-time, and testified.

For God hath not called vs vnto vncleanesse, but vnto holinesse.

He therefore that despiseth these things, despiseth not man, but God who hath euen given you his holy Spirit.

But as touching brotherly loue, ye neede not that I write vnto you: for ye are taught of God to loue one another.

Yea, and that thing verily ye doe vnto all the brethren, which are thorowout all Macedonia: but we beseech you brethren, that ye increase more and more,

And that ye studie to be quiet, & to meddle with your owne businesse, and to worke with your owne hands, as we command you,

That ye may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

I would not brethren, haue you ignorant concerning them, which are asleepe, that ye forgoe not euen as other which haue no hope.

For if we beleue that Iesus is dead, and is risen euen to them which sleepe in Iesus, will God bring with him.

Thirdly, he requirith a ready minde to all manner of loving kinnesse, and exhorteth them to profite more and more in that vertue. 1 John 3. 2. and 15. 12. 1 John 3. 2. and 15. 12. 7. Hee commendeth vaquitt braynes, and such as are curious in matters which appertaine not vnto them. 8. He rebuketh idlenesse and slothfulness, which vices whosoever are iung vnto, fall into other wickednesse, so the great offence of the Church. 9. The third part of the Epistle, which is entailed among the former exhortations (which he returneth vnto afterward) wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the last day.

10. We must take heed that we do not immoderately bewaile the dead, that is, as they vie to doe which thinke that they are utterly perished. 11. Reconfirmation: for death is but a sleepe of the body (for hee speaketh of the finally vntill the Lord cometh). 12. A reason of the confirmation, for seeing that the head is risen the members also shall rise, and that by the vertue of God. 13. They are in Christ, which continue in faith, wherewith they are grafted into Christ, euen as the last vnto. 14. Will call their sinnes out of their granes, and by the same Iesus to rise againe.

Another part of the Epistle, where in he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian consisteth in this: 1. That ye labour to exceed more and more, and daily passe your iours. 2. Rom. 12. 1. 17. 3. This is the summe of those things, which he delivered them, to dedicate themselves wholly to God. And he condemneth plainly all filthinesse, through Iust, because it is altogether contrary to the will of God. 17. 17. 3. Another reason, because it defileth the body. 4. The iours, because the Saints are separated from them which know not God, by holinesse and puritie. 5. Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth that hee cleary in the Prophet. 6. That the God will requite such wickednesse. 7. That from many sinners which I requite.

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27 The manner of
the resurrection
shall be thus : The
bones of the dead
shall be as it were
calamine of sleep,
at the sound of the
trumpet of God,
Christ himselfe
shall descend from
heaven in a white
cloud, and shall
take up the dead
in his arms, and
shall be with them
in the clouds, to
meet the Lord in
the aire : and so
shall we ever be
with the Lord.

28 And thus shall
we be ever with
the Lord, taken
up in the clouds
to meet the Lord,
and shall be with
him in the clouds
for ever. For the
Lord himselfe shall
descend from
heaven, and shall
take up the dead
in his arms, and
shall be with them
in the clouds, to
meet the Lord in
the aire : and so
shall we ever be
with the Lord.

29 The day of the
Lord shall come
as a thief in the
night, and shall
take us all away,
as it were, in a
moment, and we
shall be ever with
the Lord, taken
up in the clouds
to meet the Lord,
and shall be with
him in the clouds
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heaven, and shall
take up the dead
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shall be with them
in the clouds, to
meet the Lord in
the aire : and so
shall we ever be
with the Lord.

30 We must
watch and be
sober, for the day
of the Lord shall
come as a thief in
the night, and
shall take us all
away, as it were,
in a moment, and
we shall be ever
with the Lord, taken
up in the clouds
to meet the Lord,
and shall be with
him in the clouds
for ever.

15 For thus say we unto you by the word
of the Lord, that s we which live, and are remain-
ing in the coming of the Lord, shall not pre-
scent them which sleepe.

16 For the Lord himselfe shall descend from
heaven with a shout, and with the voice of the
Archangel, and with the trumpet of God : and
the dead in Christ shall rise first :

17 Then shall we which live and remaine, be
caught up with them also in the clouds, to meet
the Lord in the aire : and so shall we ever be with
the Lord.

18 Wherefore, comfort your selves one ano-
ther with these words :

19 For the Lord himselfe shall descend from
heaven, and shall take up the dead in his arms,
and shall be with them in the clouds, to meet
the Lord in the aire : and so shall we ever be
with the Lord.

CHAP. V.

1 Comforting the curious searching for the persons of Christ
coming, and be earnest them to be ready daily to receive
him : 2. And to guard them from sleep, and sloth.

1 **B**ut of the times, and seasons, brethren, ye
have not need that I write unto you :

2 For ye your selves know perfectly, that the
day of the Lord shall come, even as a thief in the
night.

3 For when they shall say, Peace and safetie,
even shall come vpon them sudden destruction, as
the travail vpon a woman with child, and they
shall not escape.

4 But ye, brethren, are not in darknesse, that
that day should come on you, as it were a thief.

5 Ye are all the children of light, and the
children of the day : we are not of the night, nei-
ther of darknesse.

6 Therefore let vs not sleepe as doe other, but
let vs watch and beseech.

7 For they that sleepe sleepe in the night, and
they that be drunken are drunken in the night.

8 But let vs which are of the day, be sober,
putting on the breastplate of faith and love, and
the hope of salvation for an helmet.

9 For God hath not appointed vs vnto
wrath, but to obtaine salvation by the means of
our Lord Iesus Christ,

10 Which died for vs, that whether we wake
or sleepe, we should live together with him.

11 Wherefore exhort one another, and edifi-
cate one another, as you doe.

12 Now we beseech you brethren, that ye
acknowledge them which labour among you
and are over you in the Lord, & admonish you,

13 That ye have them in singular love for
their workes sake. 14 But in peace among your
selves.

15 We desire you, brethren, admonish them
that are out of order : comfort the feeble minded :
beare with the weak : be patient toward all men.

16 See that none recompense euil for euil
vnto any man : but ever follow that which is
good, both toward your selves, & toward all men.

17 Reioyce evermore.

18 Pray continually.

19 In all things give thanks : for this is the
will of God in Christ Iesus toward you.

20 Quench not the Spirit.

21 Despise not prophesying.

22 Try all things, & keep that which is good.

23 Abstaine from all appearance of euil.

24 Now the very God of peace sanctifie you
thoroughout : and I pray God that your whole spir-
it and soule and body may be kept blamelesse
vnto the coming of our Lord Iesus Christ.

25 Faithfull is he which calleth you,
which will also doe it.

26 Brethren, pray for vs.

27 Greete all the brethren with an holy kisse.

28 I charge you in the Lord, that this Epistle
be read vnto all the brethren the Saints.

29 The grace of our Lord Iesus Christ be with
you, Amen.

¶ The first Epistle vnto the Thessalonians
written from Athens.

10 Charitie ought not to be suppressed with any iniurie.

11 A quiet and appeased mind, is
nourished with continual prayer, respecting the will of God.

12 The sparkes of the Spirit
of God that are kindled in vs, are nourished with desire hearing the word of God :

13 The expounding
of the word of God, is a general conclusion, that we waiting for the coming
of Christ do give our hearts to persecute back in mind, will, and body through the
grace and strength of the Spirit of God.

14 The good will and power of God, is a sure confirmation against all difficulties,
whereof we have a foretelling in our vocation.

15 The last part of the Epistle, wherein with most weighty charge, he com-
mends both himselfe and the Epistle vnto them.

¶ We must not
anxiously watch our
selves, but we are
also bound to con-
firm one another.

¶ We must have
great consideration
of them which are
appointed to the
ministry of the
word, and go-
vernment of the
Church by God,
and doe their
duties.

¶ They who ac-
knowledge euil, and
shew for such as
they are, that is to
say, unworthy, is
not greatly accom-
plished of among you.

¶ In those things
which pertaine to
Gods service, as in
the ecclesiastical
function, disting-
ished from ciuill au-
thorities, and true
shepherds from
wolves.

¶ So then, where
the cause of righte-
ousness is, there
must be the
house of peace.

¶ The maine
purpose of mutual
concord, is espe-
cially to be looked
vnto.

¶ We must have
consideration of
every man, and as
the dislike is, so
must the remedie
be viod.

¶ That keepeth
the commandment of
the Lord, shall
be rewarded.

¶ The first part
of the Epistle,
wherein he re-
joiceth that through
the grace of God,
they have man-
fully sustained all
the assaults of their
enemies, wherein
he confirmeth
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THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

1 Rememering the mercies of God, and the
promises of the Gospel, and the consolation of
the Holy Spirit, which is given to the
elect, to wit, the elect of God.

2 And Silvanus, and Timothy,
vnto the Church of the Thessa-
lonians, which are God our Father,
and in the Lord Iesus Christ.

3 Grace be with you, & peace
from the Father, and from the Lord Iesus Christ.

4 We ought to thank God alwayes for
you brethren, as it is meet, because that your faith
groweth exceedingly, and the love of every one
of you toward another aboundeth.

5 So that we our selves reioyce of you in the
Churches of God, because of your patience and
faith in all your persecutions and tribulations
that ye suffer.

6 These things shewing with what gifts they most childly fight,
and charitie, which most dayly increaseth.

7 That whereas it grew up before
us, we were not able to write more and more.

¶ We ought to thank God alwayes for
you brethren, as it is meet, because that your faith
groweth exceedingly, and the love of every one
of you toward another aboundeth.

¶ So that we our selves reioyce of you in the
Churches of God, because of your patience and
faith in all your persecutions and tribulations
that ye suffer.

¶ These things shewing with what gifts they most childly fight,
and charitie, which most dayly increaseth.

¶ That whereas it grew up before
us, we were not able to write more and more.

¶ The first part
of the Epistle,
wherein he re-
joiceth that through
the grace of God,
they have man-
fully sustained all
the assaults of their
enemies, wherein
he confirmeth
them in their
faith.

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of the Epistle,
wherein he re-
joiceth that through
the grace of God,
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the grace of God,
they have man-
fully sustained all
the assaults of their
enemies, wherein
he confirmeth
them in their
faith.

¶ *Which is a manifest token of the righteous iudgement of God, that ye may bee counted worthy of the kingdome of God, for which ye also suffer.*

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you.

7 And to you which are troubled, rest & with
vs. 4 1 when the Lord Iesus shall shewe himselfe
from heauen with his mightie Angels,

3 In flaming fire, rendering vengeance vnto them, "that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ, —

9 Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.

10 When he shall come to bee glorified in his
Saints, & to be made marueilous in all them that
beloeue (because our testimonie toward you was
beleeued) in that day.

11 ⁸ Wherefore, we also pray alwayes for you that our God may make you worthy of ^b this calling, & fulfill ^c all the good pleasure of ^{bis} goodnesse, and the ^d worke of faith with power,

That the Name of our Lord Iesus Christ
may bee glorified in you, and yee in him, accord-
ing to the grace of our God, and of the Lord Ie-
sus Christ.

3. A more glorious description of the second coming of Christ, to be set against the miseries of the godly, and the triumphs of the wicked. 6 There is no blessing of God unto salvation, without the Gospel of Christ. 7 The children of God shall be caused by the faith which they have in the Gospel, which is preached unto them by the Apostles. 8 See us that we have the marks here before us, it remaineth that we goe unto it. And we goe to it, by certaine degrees of calling: first by the free loue and good pleasure of God, by vertue whereof al-
 1. The former causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ. 2. By (saying) *his name* is not the veruall of calling, but that first some shall be thus inwardly decreed, which is the first of these beauly longings. 3. That he then inwardly thus loue, sweetly upon his grace and mercifull goodnesse towards vs. 4. In this, faith is an excellent worke of God in vs: and we are here plainly that the *simple* first reaching of his will, is made is cleere made with Gods inward loue, in the hearts of some.

CHAP. II.

He saith that the day of the Lord shall not come, & if there be a departure from the faith, 3 and that Antichrist be revealed, 8 & safe destruction be jealousous. 15 and thereupon exhorteth to constancie.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ; and by our assembling unto him,

2^a That yee be not suddenly moued from
your mind, nor troubled neither by ^b spirit, nor
by ^c word, nor by ^d letter, as ~~is~~ ^{is} ~~written~~ ^{written} from vs, as
though the day of Christ were at hand.

Let no man deceive you by any means:
For that day shall not come, except there come a
departing first, and that that man of sinne bee
discovered, even the sonne of perdition,

Which is an aduerſarie, and exalteth himſelfe againſt all that is called God, or that is

worshipped: & so that hee doeth sit as God in the
Temple of God, shewing himselfe that hee is
God.

5 Remember yee not, that when I was yet
with you, I tolde you these things?
6 And now yee know what withholdeth,
that he might be reueiled in his time.

7. ⁶ For the myfterie of iniquitie doeth already worke: 7 onely he which now ^h withholdeth, *shall let till he be taken out of the way.*

8 And then shall that wicked man be reueiled, & whom the Lord shall consume with the Spirit of his mouth, and shall abolish with the brightnesse of his coming.

9 ² *Even him whose coming is by the effectuall working of Satan, with all power, and signes, and ^mlying wonders,*

10 And in all dectiueableneffe of vnright-
ouſneſſe, among them that periſh, becauſe they re-
ceiued not the loue of che truth, that they might
be ſaued.

11 And therefore God shall send them^a strong delusion, that they should beleue lies.

12 That all they might be damned which be-
lieued not the truth, but ^o had pleasure in vn-
righteousnesse.

13 ¹⁰ But we ought to give thanks alway to God for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to salvation, through ¹¹ Sanctification of the Spirit, and the ¹² faith of truth.

14 Whereunto hee called you by our Gospel, to obtaine the glorie of our Lord Iesus Christ.

15 ¹¹ Therefore, brethren, stand fast, and keepe the instructions, which yee haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs, and hath given vs euermlasting consolation and good hope through grace.

17 Comfort your hearts, and stablish you in every word and good worke.

3 Word for word, that can lesse follow: that is to say, that shall stand Gods Law, and not
under loose. *h* I say, 11. 4. *i* And bring to naughts. 1 With his words for the true.
Ministers of the world are as the mouth, whereby the Lord breatheth out the true
and everlasting word, which shall breed a new man in sunder, as it were with a
sawle. *g* The foretelleth that Satan will bewile all his might and power, with
all false miracles that he can to establish that feare, and that with great force
cause the wickednes of the world doeth to disuine it: yet fo, that only that which
full shall perish through his deceit. *m* Which are partly false, and partly wrought
to establish a falsehood. *n* A new mighte working to dectrine steele. *o* The
lies in well, whereby bad practise is shewn, which is the greatest manner that may be
so. The elect shall stand fast and safe from all these mischiefes. None elowise
is knowen by these testimonies: Faich is gathered by sanctification: Faich, by that we
ascend unto the truth: truth, by calling, through the preaching of the Gospel:
from whence we come as length to a certaine hope of glorification. *p* To
yea. *q* Faich which layeth hold not upon lies, but upon the words of Gods Law, the
Gospel. *r* By our preaching. *s* The conclusion: It remaineth then, that we
continue in the doctrine which was delivered unto us by the mouth and writings
of the Apostles, through the free good will of God, which comforteth vs with an
invincible hope and also in all godlinesse our whole life long.

CHAP. III.

1 Hee desireth it, as to further the preaching of the Gospel, with
their papers, & as to withdraw themselves from shops, & busi-
ness idleness, & to cause the poorer good order: & to
whom he excludeth from the communion of the faithful.

Furthermore, brethren, I pray for us that the sword of the Lord may have free passage and be glorified even as it is with you.

And that we may be delivered from a vintage they make prayers for the increase and free passage of the Galleies of the faithful ministers of the same. *Ap. 16. 17. col. 4.*
measure of their desire.

4. He saithelle
that Antichrist,
that is, who soeuer
he be that shal oc-
cupie that seate
that falleth away
from God, shal ne-
reigne without
the Church, but in
the very besome
of the Church.

This prophetic
was continually
declared in the
Ancient Church,
but it was
not of this that
followed.

g. What benefits
and results.

6 Even in the Apostles time the first foundations of the Apostaticall sect were layed, but yet so, that they deceived men.

7 He foretelleth
that when the em-
pire of Rome is
taken away, the
seat that falleth
away from God
shall succede
and shall holde
his place, as the
old writers, Ter-
tullian, Chry-
ostome and Hi-
erome doe ex-
pound it.

He which maketh
in authority and
ruleth all, to wit,
the Roman Em-
pire.

8 That wicked-
ness that at length
was detected by
the word of the
Lord and utterly
be abolished by
Christ's com-
ming.

It is no small
thing that the Gospel is
preached in this way,
that the faith is a
gift of God. For
the Church that
receives the Gospel
is not destroyed
by the multitude
of the wicked,
because it is
grounded on the
faith of the
Gospel.

The second ad-
monition is, that
they follow the
doctrine of the
Apostles as a
rule of their life.
Thou shalt dili-
gently and car-
efully admonish
them of two
things which are
given by the
only grace of
God, to wit, of
charity, and a
watchful heed
to the coming
of Christ.

Thou shalt be
faithful, that idle and
lax persons ought not
to be relieved of the
Church, nay, that
they are not to be
suffered. Let him
that might seeme to
deale hardly with
them, he searcheth
himselfe for an
example, who be-
sides his minis-
tery, laboureth
with his hands,
which he faith he
was not simply
bound to doe.

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sides his minis-
tery, laboureth
with his hands,
which he faith he
was not simply
bound to doe.

sonable and euill men: for all men haue not faith.

But the Lord is faithfull, which will sta-
blish you, and keepe you from euill.

And wee are perswaded of you through
the Lord, that ye both doe, and wil do the things
which we warne you of.

And the Lord guide your hearts to the
loue of God, and the waiting for of Christ.

We warne you, brethren, in the Name of
our Lord Iesus Christ, that yee withdrawe your
selues from euery brother that walketh inordi-
nately, and not after the instruction, which he re-
cieted of vs.

For ye your selues know, how ye ought
to follow vs: for we behaued not our selues in-
ordinately among you.

Neither tooke wee bread of any mans
for ought: but wee wrought with labour and
trauaile night and day, because wee would not be
chargeable vnto any of you.

Not because wee haue not authoritie, but
that we might make our selues an ensample vnto
you to follow vs.

For euen when we were with you, this we
warned you of, that if there were any, which
would not worke, that he should not eate.

For wee heare, that there are some which
thee idle and lax persons ought not to be re-
lieved of the Church, nay, that they are not to be
suffered. Let him that might seeme to deale
hardly with them, he searcheth himselfe for an
example, who besides his ministry, laboureth
with his hands, which he faith he was not simply
bound to doe.

Thou shalt be
faithful, that idle and
lax persons ought not
to be relieved of the
Church, nay, that
they are not to be
suffered. Let him
that might seeme to
deale hardly with
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example, who be-
sides his minis-
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Church, nay, that
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suffered. Let him
that might seeme to
deale hardly with
them, he searcheth
himselfe for an
example, who be-
sides his minis-
tery, laboureth
with his hands,
which he faith he
was not simply
bound to doe.

walke among you inordinately, and worke not
at all, but are busie bodies.

Therefore them that are such, we warne &
exhort by our Lord Iesus Christ, that they worke
with quietnesse, and eare their owne bread.

And ye, brethren, be not wearie in well
doing.

If any man obey not this our saying in
this letter, note him, and haue no companie
with him, that he may be ashamed.

Yet count him not as anemie, but ad-
monish him as a brother.

Now the Lord himselfe of peace giue you
peace alwayes by all meanes. The Lord be with
you all.

The salutation of mee Paul, with mine
owne hand, which is the token in every Epistle:
so I write;

The grace of our Lord Iesus Christ be with
you all, Amen.

The second Epistle to the Thessalonians,
written from Athens.

Then they which neglect their owne. The Lord commandeth, and the Apo-
stles pray in the Name of Christ, first that no man be idle, and next, that every man
doe quietly and carefully see to doe his dutie in that office and calling wherein
the Lord hath placed him. We must take heede that some mens vnworthi-
nesse cause vs not to be slacke in well doing. Excommunication is a punish-
ment for the obstinate. We must haue no familiaritie nor fellowship with
the excommunicate. The ende of excommunication is not the destruction,
but the saluation of the sinner, that at least through shame he may be driuen to re-
pentance. We must so eke haue familiaritie with the excommunicate, that
wee diligently seeke all occasions and meanes that may be to bring them againe in-
to the right way. Prayers are the scales of all exhortations. The Apo-
stle subscribeth his letters with his owne hand, that false letters might not be
brought and put in place of true.

How great a
fault it is, if
he declareth by
that that God cre-
ated no man in
vain, or to no pur-
pose, neither is
there any vno-
whom he hath not
allotted as it were
a certaine standing
and room. Where-
upon it followeth,
that the order
which God hath
appointed, is trou-
bled by the idle,
yea, broken, which
is great sinne and
wickednesse. He re-
prehendeth a vice
which is ioyed with
the former, where-
upon follow an in-
finite sort of mis-
chiefes: to wit,
if there are none
more busie in o-
ther mens matters

then they which neglect their owne. The Lord commandeth, and the Apo-
stles pray in the Name of Christ, first that no man be idle, and next, that every man
doe quietly and carefully see to doe his dutie in that office and calling wherein
the Lord hath placed him. We must take heede that some mens vnworthi-
nesse cause vs not to be slacke in well doing. Excommunication is a punish-
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brought and put in place of true.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect pattern of a true Pastor, whose office spe-
cially consisteth in teaching. 4. He warneth him that he vaine qu-
estions as avar, hee teach shalbe in vs. 5. which further cha-
racter and faith: so as that his authoritie be not condemned, as
he faith, when an oracle is made through the grace of God.

Aul an Apostle of Iesus Christ
by the commandment of God
our Saviour, and of our Lord Ie-
sus Christ our hope,

Vnto Timotheus my natu-
rall sonne in the faith: Grace,
mercie, and peace from God our Father, & from
Christ Iesus our Lord.

As I besought thee to abide still in Ephe-
sus, when I departed into Macedonia, so doe, that
thou mayest warne some, that they teach none o-
ther doctrine,

Neither that they giue heede to fables and
genealogies which are endless, which breede
questions rather than godly edifying, which is by
faith.

For the ende of the commandment

is love, which is the fruit of good will to God, whereby he shall be in Christ
and mercie, that free in glorification which followeth it. 2. This whole Epistle con-
sisteth in admonition, whereby all the series of a faithful pastor are liuely set out.
And the first admonition is this, that no man should be made cleare in the Apostles
doctrine, if he be in the manner of teaching. 3. The doctrine is corrupted not
only by false questions, but also by vaine and curious speculations: the declaration
of the doctrine is not to be made by a man who is not himselfe a true Christian.
The second admonition is, that the right use and practice
of the doctrine be ioyed with the doctrine. And that consisteth in pure cha-
ritie, and a good conscience, and true faith.

is loue out of a pure heart and of a good con-
science, and of faith vnfained.

From the which things some haue erred,
and haue turned vnto vaine jangling.

They would be doctours of the Law, and
yet vnderstande not what they speake, neither
whereof they affirme.

And we know, that the Law is good, if a
man vse it lawfully,

Knowing this, that the Law is not given
vnto a righteous man, but vnto the lawlesse and
disobedient, to the vngodly, and to sinners, to
the vnholy, and to the prophane, to murderers of
fathers and mothers, to manslayers,

To whomongers, to buggerers, to men-
stealers, to liars, to the periured, and if there bee
any other thing that is contrary to wholesome
doctrine,

Which is according to the glorious Go-
spel of the blessed God, which is committed vnto
me.

The taking away of an objection: He condemneth not the Law, but requirith
the right vse and practice of it. He in deed cleareth the curse of the Law and
therefore doeth not abhorre it, who seeing and eschewing those things which the
Law condemneth, giueth himselfe with all his heart to oblerue it: and not heret
maketh a vaine babbling of outward and curious matters. And such an one
be, whom the Lord hath indued with true doctrine, and with the holy Ghost. It
doeth make an art in it more of flouing. He setteth against false and vaine babblings
not onely the Law, but the Gospel also, which condemneth not but greatly com-
mendeth the wholesome doctrine contained in the commandments of God, and
therefore he calleth it a glorious Gospel, & the Gospel of the blessed God, the ver-
tue whereof the badlers knowen. A reason why neither any other Gospel
is to be taught then he hath taught in the Church, neither after any other sort,
cause there is no other Gospel beside that, which God committed to him.

There is neither
loue without a good
conscience, nor a
good conscience
without faith, nor
faith without the
word of God.

That which he
spake before gen-
rally of vaine
and curious con-
trouersies he ap-
plyeth to them,
which preceeding
a zeale of the Law,
dwelled vpon out-
ward things, and
neuer made an end
of babbling of
foolish trifles.

There are more
vaine vnlearned,
& more impudent
in vsurping the
name of holinesse,
then foolish sophis-
tical babblers.

The taking away of an objection: He condemneth not the Law, but requirith
the right vse and practice of it. He in deed cleareth the curse of the Law and
therefore doeth not abhorre it, who seeing and eschewing those things which the
Law condemneth, giueth himselfe with all his heart to oblerue it: and not heret
maketh a vaine babbling of outward and curious matters. And such an one
be, whom the Lord hath indued with true doctrine, and with the holy Ghost. It
doeth make an art in it more of flouing. He setteth against false and vaine babblings
not onely the Law, but the Gospel also, which condemneth not but greatly com-
mendeth the wholesome doctrine contained in the commandments of God, and
therefore he calleth it a glorious Gospel, & the Gospel of the blessed God, the ver-
tue whereof the badlers knowen. A reason why neither any other Gospel
is to be taught then he hath taught in the Church, neither after any other sort,
cause there is no other Gospel beside that, which God committed to him.

Therefore

12 Therefore I thanke him which hath made mee strong in this, Christ Iesus our Lord, for hee counted mee faithfull, and put me in his seruice.

13 When before I was a blasphemer, and a persecutor, and an oppressor: but I was receiued to mercie: for I did it ignorantly through vnbeleife.

14 But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.

15 This is a true saying, and by all meanes worthy to be receiued, that Christ Iesus came into the worlde to saue sinners, of whome I am chiefe.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shew an example all along, suffering vnto the example of them, which shall in time to come beleeue in him vnto eternal life.

17 Now vnto the King euerlasting immortal, inuisible, vnto God & onely wise, be honour and glory for euer and euer, Amen.

18 This commandement commit I vnto thee, sonne Timothee, according to the prophecies, which went before vpon thee, that thou by them shouldest fight a good fight,

19 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Hymeneus, and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.

CHAP. II.

1 He exhorteth them to make publike prayers for all men, 4. 5. and that for two causes: 8. and therefore he wisheth all men in all places to pray, 9. and declareth in what appaile, 12. and with what modestie women ought to behaue themselves in holy assembles.

1 Exhorte therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men,

2 For kings, and for all that are in authority, that wee may leade a quiet and a peaceable life, in all godlinesse and honesty.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will that all men shall be saved, and come vnto the acknowledging of the truth,

He teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of magistrates were at that time enemies of the Church. 2. An argument taken of the end, to wit, because that magistrates are appointed to this end, that men might peaceably and quietly liue in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute to necessitate an office. 4. To whom cometh all kind of duties, which is to be done by men in all their affairs. 3. Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, or colour, to wit, because the Lord by calling of all men, yea, sometimes those that are enemies to the Gospel, will haue his Church gathered together, and therefore prayers to be made for all.

5 For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus,

6 Who gaue himselfe a ranfome for all men, to be that testimony in due time.

7 Wherunto I am ordered a preacher and an Apostle (I speake the truth in Christ, and lye not) such a teacher of the Gentiles in faith and verity.

8 I will therefore that the men pray, every where lifting vp pure hands without wrath or doubting.

9 Likewise also the women, that they array themselves in comely appaile, with shamesfastnes and modesty, not with broided haire, or gold, or pearles, or costly appaile,

10 But (as becommeth women that professe the feare of God) with good works.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to teach, neither to usurpe authority ouer the man, but to be in silence.

13 For as Adam was first formed, then Eue,

14 And Adam was not deceived, but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children shee shall be saved, if they continue in faith, and loue, and holinesse with modesty.

1. Faithfull, and sincerely (and by) faith be meane, wholefome and sound doctrine, and by is meant, an upright and sincere handling of it. 6. He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place came together to publike seruice: but now Churches, or Congregations are gathered together euery where (orderly and decently) and men come together to seue God publike with Common prayer, neither must we strive for the nation or for the purification of the body, or of the place, but for the minde to haue it cleane from all offence, and full of sure trust and confidence. 8. He putteth the same for the thing is selfe, the lifting up of hands, for the calling vpon God. 9. Without these griefes and offences of the minde, which hinder vs from calling vpon God with a good conscience. 10. Disabling which is against faith, Lam. 1. 6. 11. 1. Pet. 3. 3. 12. Thidly he appointeth women to learne in the publike assemblies with silence and modesty, being comely appaile without any ruse or excellen in their appaile, 1. Cor. 14. 34. 8. The first Argument, why it is not lawfull for women to teach in the Congregation, because by this meane they should be placed above men, for they should be their masters: which is against Gods ordinance. 9. Hee prooueth this ordinance of God, whereby the woman is subiect to the man, first for that God made the woman after man, for mans sake. 10. Gen. 1. 26. 27. 21. 11. Gen. 2. 6. 10. Then because that after sinne God enioyned the woman this punishment, for that the man was deceived by her. 12. Adam was deceived, but through his better meane, and therefore shee is worthy for the same subject to her husband, and ought to be. 13. He addeth a comfort by the way that this their subiection hindereth not but that women may be saved as well as men, if they behaue themselves in those duties of marriage holily and modestly, with faith and charitie.

CHAP. III.

1 He setteth out Bishops, 8. And Christian deacons with their duties, 12. children and family. 13. He calleth the Church the house of God.

This is a true saying, 2. If any man desire the office of a Bishop, hee desireth a worthy worke.

3 A Bishop therefore must be vnrapproachable, the husband of one wife, watching temperate,

the third place cometh to the persons themselves, speaking first of Bishops, and afterward of Deacons, and becometh a preface, that the Church may know that these be certaine and sure rules. 4. A Bishop ought to be the minister of the worde in an idle dignitie but a worke, and that an excellent worke: and therefore a Bishop must be iudiciously with many yeeres both at home and abroad. Wherefore it is requisite before he be chosen, to examine well his learning, his gifts and ableness, and his life. 5. Hee shal be free of ambitious seeking, then the which he cannot be a worke in the Church, but generally of the mind, and disposition of mind, framed and disposed to helpe and edifie the Church of God, when and where soeuer it shal please the Lord. 6. Tim. 3. 6. 7. Therefore hee that shal be chosen must be free from the office of Bishop, and because they are married, in a church.

4 God should not be manifested to be the onely God of all men, vnlesse hee should shew his goodness in savinge all sorts of men: neither should Christ be seene to be the onely Mediatour betweene God & all sorts of men, by having taken vpon him the nature of man, which is common to all men, vnlesse hee had satisfied all sorts of men, and made intercession for all.

5 A confirmation because that men to the Gemile is the secret of saluation now perordained and manifest, the Apostle himselfe being appointed properly to this office which he doth faithfully and sincerely execute.

6 Tim. 1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 Having disordered these things which pertaine to doctrine, hee calleth now to the second part of the ministerie of the word, to wit, of publike prayer, and first of all declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of magistrates were at that time enemies of the Church. 2. An argument taken of the end, to wit, because that magistrates are appointed to this end, that men might peaceably and quietly liue in all godlinesse and honestie, and therefore must we commend them especially to God, that they may faithfully execute to necessitate an office. 4. To whom cometh all kind of duties, which is to be done by men in all their affairs. 3. Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, or colour, to wit, because the Lord by calling of all men, yea, sometimes those that are enemies to the Gospel, will haue his Church gathered together, and therefore prayers to be made for all.

lined up for an interview with me at the office of the *Washington Post*. I was a little nervous, but I was not at all surprised that I should find him so charming and so intelligent. He was a very good person, and I was very glad to meet him.

1950

reconciliation.

CHAP.

100

[illegible]

CHAP. V.

1. Having let down a manner how to relieve all degrees, 2. the increase of widows, who then were chosen for the service of the Church: 3. Then her commission to Elders, 4. and finally her words touching the death of the body.

Re buke not an Elder, but exhort him as a father, and the younger men are brethren.

2 The elder women as mothers, the younger as sisters, with all pureness.

3 Honour widows, which are widows in deed.

4 But if any widows have children or nephews, let them learne first to shewe godliness toward their owne house, and to recompense their kindred: for that is an honest thing, and acceptable before God.

5 And she that is a widow in deede, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But shee that liueth in pleasure, is dead, while she liueth.

7 These things therefore warne them of, that they may be blamelesse.

8 If there bee any that prouideth not for his owne, and namely for them of his householde, hee denieth the faith, and is worse then an infidel.

9 Let not a widow bee taken into the number vnder threescore yeere old, that hath bene the wife of one husband.

10 And well reported of for good workes: if shee haue nourished her children, if shee haue lodged the strangers, if shee haue washed the Saints feet, if shee haue ministered vnto them which were in aduersitie, if shee were continually giuen vnto every good worke.

11 But refuse the younger widows: for when they haue begun to waxe wanton against Christ they will marrie,

12 Having damnation, because they haue broken the first faith.

13 And likewise also being idle, they learne to goe about from house to house: yea, they are not onely idle, but also praters and busibodies, speaking things which are not comely.

14 I will therefore that the younger women marrie, and beare children, and governe the house, and giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man or faithfull woman haue widows, let them minister vnto them, and let not the Church bee charged, that there may bee sufficient for them that are widows in deede.

the Congregations or Churches, and such as are free from all reproch of vnchastity, and are well reported of for their diligence, chastity, and integrity. b. That they haue no more husband, but are at this time. c. This is spoken in respect of the time of their continuance. 10. The first reason why younger widows are not to be admitted to this ministry, to wit, because for the lightness of their age, they will be light flake off that burden that Christ hath layed vpon them, and chuse rather to marry againe, and so will forsake the ministry wherunto they had bound themselves. d. Take them into the college of widows. 11. Another reason: because they are for the most part, praters and busie bodies, and gadders vp and down, neglecting their charge and duty. 12. The fifth rule: Let younger widows marrie and beare their burden godly. 13. The sixth rule, Let the faithfull helpe other widows at their owne charges as much as they can, and let not the Congregation be burdened with their expenses.

17. ¶ 14 The Elders that rule well, let them be had in double honour, specially they which labour in the word and doctrine.

18 For the Scripture sayth, ¶ Thou shalt not mouell the mouth of the ox that treadeth out the corne: and, ¶ The labourer is worthy of his wages.

19 Against an Elder receiue none accusation, but vnder two or three witnessess.

20 Them that sinne, rebuke openly, that the rest also may feare.

21 I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without preferring one to another, and doe nothing partially.

22 Lay hands suddenly on no man, neither be partaker of other mens sinnes: keepe thy selfe pure;

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open beforehand, and goe before vnto iudgement: but some mens follow after.

25 Likewise also the good workes are manifest beforehand, and they that are otherwise, can not be hid.

the manner of the Congregation, the other did beside that, attend vpon preaching and prayers, so and for the Congregation. ¶ Deuteronomie 19. 4. 1. Corinthe 9. 9. ¶ Maithew 10. 10. Luke 10. 7. 15 The second rule: Let no accusation bee admitted against an Elder; but vnder two or three witnessess. 16 The third rule: Let the Elders be considered bee rebuked openly, that they may bee an example to others. Chapter 6. 13. 17 The fourth rule: Let sinners bee vied without any prejudice or respect of person in the Ecclesiasticall proceedings (specially against the Elders) because God himselfe is there present; and the Lord Iesus Christ with a multitude of Angels. 18 The fifth rule: Let the Minister lay hands suddenly on no man: Let him not bee slacke herein, either by fauouring any mans folly, or peruerse affections: If ought bee done otherwise then well of his fellowes, let him keepe his conscience pure: 19 As much as in thee lyeth, do not rashly admit any man, to any Ecclesiasticall function. 20 The sixth rule: Let the Elders haue indifferent consideration of their health, in the manner of their diet. 21 Because hypocrites sometimes creepe into the ministry, although there be weter so great diligence vied, the Apostle willett the Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faulces of such men, and it is our parts to take heede that wee offend not therein. 22 Another comfort belonging to them, which sometimes are slandered and misreported of.

CHAP. VI.

1 He sheweth the duties of seruants: 2. and what a mischief euill countenances is: 3. and hauing spoken somewhat of rich men, hee cometh againe forbiddeth Timothee, 4. to be comminglesse with vaine babblings.

Let as many seruants as are vnder the yoke, count their masters wortheie of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and partakers of the benefice.

3 These things teach and exhort.

three common siter. And this is the first rule: Let seruants that are come to the faith, and haue indels to their masters, serue them notwithstanding with great delicie. 1 The reason: Let God should seeme by the doctrine of the Gospel to stirre vp men to rebellion against all wickednesse. 2 The second rule: Let not seruants that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhood, but let them so much the rather obey them. 3 Let this be sufficient, that seruing these things which pertaine to euill liuing, they are partakers of the same good will and love of God, as their masters. 4 A generall conclusion, that these things ought not onely to be taught, but must with exhortations be diligently beate in vnto their hearts.

14 Now hee sheweth how he ought to beare himselfe with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of the Church, which is president of their common life. The first rule: ¶ The Church is a congregation of vnto this specially as God himselfe hath commanded; that the Elders that do their dutie well, bee honestly maintained.

¶ Wee must be more careful for them, then for the rest. f. There were two kinde of Elders, the one attended vpon the gouernment onely, and looked to

1 He addeth other rules for the seruants duty towards their masters: wherupon he doubteth there were many questions then mooued by them, which took occasion by the Gospel to trouble

is to themselves, but they rather which do most freely
ther, to the end that many may be pastakers of it without
stance, *A Word many will be with to saue a multitude*
her admonition: That the ministry of the word is a signi-
man can so trauell in that hee may please his appetite, yet
with all his desires which might draw him away from

prison as an evil door, yet there is so cause, why therefore
overdemean credit from his Gospel, seeing that notwithstanding his
little his ministrations, nay rather, the example of this his cap-
tivity and his sufferings confirm the Church in the hope of a better
fourth admonition: we ought not to contend upon words, and
are not so easily vincible, but also for the most part full of
this, how we may frame our selves to all manner of patience, and
bear that way, for Christ's Name, because that is the pre-
sent glorious life, as a contrivance, the falling away of men
of the truth of God, although by such means they proceed
edification to themselves. *1. Rom. 5. 5. If we be a Father
in Christ, we shall be a Father in Christ. 2. Rom. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
The fifth admonition: A minister must not be an idle
sword in dividing with the sword of truth, inasmuch
the members of other vain babbling. *1. By adding nothing to
it, nor taking away, neither changing it, nor venturing to find it, nor
marking differently what his hearers are able to hear, and what is
Marked and written, and his charge, but as before. 2. He
believe of Satan, who begins with these principles, drawn
to vindication through the means of that wicked and proph-
etizing on: which he proceeds by the horrible example of the
revelation was almost a full. 3. A distinction wherein he
has due rule by their falling away, for being full, and the clea-
re of any such falling away, namely, that they are known to G-
teof and he is himself, if we can by patient listening for the
truth that is, and that we be able to hear them but rather that we be
are able to hear. 4. That Jesus and his people be him, and I
have a great deal of them.*

... questions, which
but rather you
ed to die also with
laine way to the
can diminish ne

3 ^a Therefore suffer affliction as a good

20 The same day
21 If any man therefore purge himself from
22 Placido from the love of youth and fol-
23 And out of 37 foolish & vainglorious ques-
24 But the servant of the Lord must not strive,
25 Instructing them with meekness they are
26 And come to agreement out of that is are
of the death when they are taken prisoners, to
do his will.

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25 Instructing them with meekness they are
26 And come to agreement out of that is are
of the death when they are taken prisoners, to
do his will.

12 Yes, and all that will live godly in Christ
Jesus, shall suffer persecution.
13 But the evil men and seducers shall wax
worse and worse, deceiving, and being de-
ceived.
14 But continue thou in the things which thou
hast learned, and which are committed unto thee,
knowing of whom thou hast learned them.
15 And that thou hast known the holy Scrip-
tures of a child, which are able to make thee wise
unto salvation, through the faith which is in
Christ Jesus.
16 For the whole Scripture is given by in-
spiration of God, and is profitable to teach, to
correct, to reprove, and to instruct in righteousness,
that the man of God may be able to bring forth
the fruit of good works.

CHAP. IIIL

1. His charge him to preach the Gospel to all men.
2. That he should be ready to suffer for the Gospel.
3. That he should be ready to suffer for the Gospel.

1 Charge thee therefore before God, and before
the Lord Jesus Christ, which shall judge the
quick and the dead at that his appearing, and in
his kingdom,
2 Preach the word: be instant, in season, out of
season; reprove, rebuke, exhort with all
long suffering and doctrine.
3 For the time will come when they will not
suffer wholesome doctrine, but having their ears
itching, shall after their own lusts get them an
heap of teachers,
4 And shall turn their ears from the truth,
and shall be given unto fables.
5 But watch thou in all things; suffer adver-
sity, do the works of an Evangelist: cause thy
manliness to be thoroughly liked of.
6 For I am now ready to be offered, and the
time of my departing is at hand.
7 I have fought a good fight, and have fin-
ished my course: I have kept the faith.
8 Henceforth there is laid up for me the crown
of righteousness, which shall be given to me at that
time: but now I must suffer a little, and then
shall come the glory, but when all them else that love
this life shall be perished.
9 Make haste to come unto me at once:
10 For Daniel hath forsaken me, and hath
embraced this present world, and is departed un-
to Thelamonias, Cretens, & Galatia, Titus,
and Dalmatia.
11 Only labour with me, Take Mark, and
bring him with thee: for he is profitable unto me
to minister.
12 And thou can have I, as thou desirest.
13 The cloke that I left at Troas with Car-
pus, when thou wast bringing with thee, and the
books, but specially the parchments, bring with thee.
14 Alexander the copper smith hath done me
much evil: the Lord reward him according to
his works.

4 Their wickedness
shall daily increase.
5 The eight ad-
monition, which
is most precious:
A flour must be
wile by the word
of God only:
wherein we have
perfectly deluded,
red unto vs, what
soever peritents
either to discern,
know and establish
true opinions, and
to confute false, &
furthermore, to
correct evil man-
ners, and to frame
good.
6 The Prophets &
expounders of Gods
will, are properly
and peculiarly cal-
led, Men of God.

1 The principall
and chief of all
admonitions, be-
ing therefore pro-
posed with a most
earnest charge,
is this: That the
word of God be
propounded with
a certaine holy
importance, as
necessitie requi-
reth: but so, that
a good and true
ground of the do-
ctrine be layd, and
the vehemencie be
tempered with all
holy meeknesse.
2 Faithfull Pa-
stors in times past
tooke all occasions
they could, be-
cause men were
very prompt and
ready to receive
their fables.
3 To false and un-
profitable doctrine,
which the world
now is bewitched
withall, that it had
rather the open
sight of the truth
were utterly put
out, then it would
come out of dar-
kenesse.
4 The wickedness
and falling away
of the world,
ought to cause
faithfull ministers
to bee so much the
more careful.
5 Prone and swi-
ly good & salu-
tiall proofs, that
thou art the true
minister of Gods
word.
6 He foretelleth
his will to be at hand, & desired by all them that are
desirous of the crown of righteousness, which shall be
given to them at that time: but now I must suffer a
little, and then shall come the glory, but when all them
else that love this life shall be perished.

16. Of whom heauen was also for he with-
 stood our preaching fore.
 17. As my self suffering: no man assisted me,
 all forsooke me: I pray God, that it may not
 be made to them charge.
 18. Notwithstanding the Lord assisted me, and
 strengthened me, that by me the preaching might
 be fully blessed, and that all the Gentiles should
 heare: and I was delivered out of the mouth of
 the Lion.
 19. And the Lord will deliver me from every
 euill worke, and will preserve me vnto his hea-
 uenly Kingdome: to whom be praise for euer and
 euer, Amen.

19. Salute Prisca and Aquila, and the household of Onesiphorus.
 20. Erastus abode at Corinthus: Trophimus I
 left at Miletiun sicke.
 21. Make speede to come before winter. Eu-
 bulus greeteth thee, and Pudens, and Linus, and
 Claudia, and all the brethren.
 22. The Lord Iesus Christ be with thy spirit.
 Grace be with you, Amen.
 The second Epistle written from Rome vnto
 Timotheus, the first Bishop elected of the
 Church of Ephesus, when Paul was presented
 the second time before the Emperour Nero.

THE EPISTLE OF PAUL

TO TIMOTIVS.

1. Paul an Apostle of Iesus Christ by the will of God,
 and Titus, his fellow labourer, to the young man
 Timotheus, Greeting.
 2. As thou hast followed the doctrine which was
 preached in thy presence, which is according to
 the grace which is brought forth by the
 resurrection of Iesus Christ our Saviour,
 3. Who hath made his word manifest in due
 season through the preaching, which is according
 to the commandment of God our Father:
 4. That Titus my naturall sonne according to
 the common faith, Grace, mercy, and peace from
 God the Father, and from the Lord Iesus Christ
 our Saviour,
 5. For this cause left I thee in Crete, that thou
 shouldst continue to redresse the things that re-
 main, and shouldst ordaine Elders in every citie
 as I appointed thee.

6. For there are many disobedient and vain
 talkers and deceiuers of minds, chiefly they of the
 Circumcision,
 7. Whose mouth must bee stopp'd, which
 subuert whole houses, teaching things which
 they ought not for filthy lucre sake.
 8. One of themselves, one of their own
 propheth said, The Cretians are alwayes liars, euil
 beasts, slow bellies.
 9. This witness is true: wherefore conuince
 them sharply, that they may be found in faith,
 10. And not taking heed to Iewish fables,
 and commandments of men, that turne away
 from the truth.
 11. Vnto the pure were all things pure, but
 vnto them that are defiled, and vnbelieuing, is no-
 thing pure, but euene their mindes and conscien-
 ces are defiled.
 12. They profess that they know God, but by
 works they denie him, and are abominable & dis-
 obedient, and to such good worke reprobate.

6. If any bee vnreprouable, the husband of
 one wife, hauing faithfull children, which are not
 slandered of riot, neither are disobedient.
 7. For a Bishop must bee vnreprouable, as
 Gods steward, not froward, not angry, not gi-
 uen to wine, no striker, not giuen to filthy lucre.
 8. But harbours, one that loueth goodnesse,
 a wife righteous body temperate.
 9. Holding fast that faithfull worde accord-
 ing to doctrine, that hee also may bee able to
 exhort with wholesome doctrine, and conuince

the froward, that they may be found in faith,
 10. And not taking heed to Iewish fables,
 and commandments of men, that turne away
 from the truth.
 11. Vnto the pure were all things pure, but
 vnto them that are defiled, and vnbelieuing, is no-
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 12. They profess that they know God, but by
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 obedient, and to such good worke reprobate.

CHAP. II.

He setteth out the duties of sundry persons and states, 6 and
 setteth him to instruct the Church in matters. 11 He sheweth
 arguments from the end of our redemption, 22 which is,
 that we live godly and uprightly.

1. As thou shalt speake thou the things which become
 wholesome doctrine,
 2. That the elder men be watchful, grave, tem-
 perate, sound in the faith, in loue, and in patience.
 3. The elder women likewise, that they be in
 such behaviour as becommeth holinesse, not false
 accusers, not libeled to much wine, teachers of
 honest things,
 4. That they may instruct the young women
 to bee sober minded, that they loue their hus-
 bands, that they loue their children,
 5. That they be temperate chaste, keeping at
 home, good and obedient vnto their husbands,
 that the word of God be not euill spoken of.
 6. Exhort young men likewise, that they be so-
 ber minded.
 7. In all things shew thy selfe an example

in Annotating
 of the Epistle
 propounded to a
 particular: The
 Cretians shew
 all other such
 things: reprou-
 cations: both be-
 cause their mindes
 are naturally
 given to lies and
 deceitfulness, and
 also because of
 certain conuinc-
 tions: and partly
 because of
 godliness: they
 partly because
 vaine traditions,
 and partly olde
 ceremonies with
 the Gospel.
 1. Of the truth of
 the faith: the
 truth which was
 about to be
 Christ and the

1. The first admo-
 nition: The do-
 ctine must not
 ouerly be generally
 pure, but also be
 applied to all ages
 & orders of men
 according to the
 variety of circumstances.
 2. What are the
 chiefest vertues for
 old and young, both
 men & women, and
 how they ought to
 be fitted by rules
 themselves continually.
 3. The first admo-
 nition: That both
 the Pastors and
 doctrine must
 be

13 Whom I would haue retained with mee, that in thy stead he might haue ministred vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that he therefore departed for a season, that thou shouldst receive him for ever,

16 Not now as a seruant, but about a seruant, euen as a brother beloued, specially to mee: how much more then vnto thee, both in the flesh and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say

to thee, that thou owest moreouer vnto me euen thine owne selfe.

20 Yea, brother, let mee obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing thou wilt doe euermore then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shall be freely giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarcus, Demas and Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Written from Rome to Philemon, and sent by Onesimus a seruant.

Good brother let me obtaine this benefit as thine hand

THE EPISTLE TO THE HEBREWES.

The drift and ende of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man, is that true eternall and onely Prophet, King, and high Priest, that was shadowed by the figures of the old Lawe, and is now in dede exhibited: of whom the whole Church ought to be taught, governed and sanctified.

CHAP. I.

To shew that the doctrine which Christ brought, is most excellent in that it is the knitting up of all propheties, & he admonisheth him about the Angels. 10 And proueth by diuers testimonies of the Scripture, that he is farre passeth all other.

A fundry times and in diuers manners God spake in the olde time to our fathers by the Prophets: in these last dayes hee hath spoken vnto vs by his Sonne,

2 Whom he hath made heire of all things, by whom also he made the worlds,

3 Who being the brightnesse of the glory and the ingraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe purged our finnes, and sitteth at the right hand of the Maiestie in the highest places,

4 And is made so much more excellent then the Angels, in as much as hee hath obtained a more excellent Name then they.

5 For vnto which of the Angels sayd he at any time, Thou art my Sonne, this day begate I thee? and againe, I will be his Father, and he shall be my Sonne:

6 And againe, when he bringeth in his first begotten Sonne into the world, he sayeth, And let all the Angels of God worship him.

7 And of the Angels he saith, He maketh the spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne he saith, O God, thy throne is for ever and ever: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness & hated iniquitie. Wherefore God euen thy God, hath anointed thee with the oil of gladnes, about thy fellows.

10 And, Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine, and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou fold them vp, and they shall be changed: but thou art the same and thy yeeres shall not faile.

13 Vnto which also of the Angels said he at any time, Sit at my right hand, till I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heires of saluation?

¶ Made the earth firme and sure. ¶ Psal. 110. 1. 1. cor. 15. 25. chap. 10. 12. 13. ¶ By that name by which we commonly call Princes messengers, he here calleth the spirits.

CHAP. II.

1 Thereof he suffereth, that good heed must be giuen to Christes doctrine. 9 And hee testifieth him out vnto vs euen as our brother in our flesh, that we may with a good will receiue our finnes wholly vnto him.

¶ Wherefore we ought diligently to giue heed to the things which we haue heard, lest at any time we runne out.

2 For if the word spoken by Angels was stedfast and euery transgression, and disobedience received a iust recompence of reward,

3 How shall we escape if we neglect so great saluation, which at the first began to be preached

doctrine, maiesty and Priesthood is most perfect, he vseth an exhortation take for a comparison. a He maketh himselfe a beaver. b They are sayd to see the word runne out, which hold it not fast when they haue heard it. c The Lawe which appointed punishment for the offenders was giuen by Angels, Gal. 3. 19. and Sienew. Acts 7. 53. 3 If the breach and transgression of the word spoken by Angels was not iudged unpunished, much lesse shall it be lawful for vs to neglect the Gospel which the Lord of Angels preached, & was confirmed by the voice of the Apostles, and with so many signes and wonders from heauen, and especially with so great and mightie working of the holy Ghost.

¶ Psal. 104. 4. m Cherub Psal. 18. 12 n Seraph. Isa. 6. 2. ¶ Psal. 45. 7. o The one is proper to the prince, & not to the seruants. p For euertlasting, for this doubling of the word increaseth the signification of it beyond all measure. q The government of thy kingdome is righteous. r This kinde of reuerencing which the lawe vseth by contraries, hath great force in it. s In that, that the more became flesh, by pouring the holy Ghost upon him without measure. t For he is the head and we are his members. ¶ Psal. 102. 25.

1 Now as it were pausing with himselfe, & shewing to what end and purpose al these things were spokē, to wit, to vnderstand by the excellency of Christ above all creatures, that his doctrine, maiesty and Priesthood is most perfect, he vseth an exhortation take for a comparison. a He maketh himselfe a beaver. b They are sayd to see the word runne out, which hold it not fast when they haue heard it. c The Lawe which appointed punishment for the offenders was giuen by Angels, Gal. 3. 19. and Sienew. Acts 7. 53. 3 If the breach and transgression of the word spoken by Angels was not iudged unpunished, much lesse shall it be lawful for vs to neglect the Gospel which the Lord of Angels preached, & was confirmed by the voice of the Apostles, and with so many signes and wonders from heauen, and especially with so great and mightie working of the holy Ghost.

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by the Lord, and afterwards was confirmed vnto
us by them that heard him.

4 God bearing witness thereto both with
signes and wonders, & with diuers miracles, and
giftes of the holy Ghost, according to his owne
will?

5 For hee hath not put in subiection vnto
the Angels: the world to come, whereof wee
speake.

6 But one in a certaine place witnessed,
saying, 7 What is man, that thou shouldst bee
mindfull of him? or the sonne of man that thou
wouldest consider him?

7 Thou hast made him a little inferior to the
Angels: thou crownedst him with glory and
honour, and hast set him above the workes of
the hands.

8 Thou hast put all things in subiection vnder
his feete. And in that he hath put all things in
subiection vnder him, he left nothing that should
not be subiect vnto him. 9 But wee yet see not all
things subiect vnto him,

9 But we see Iesus crowned with glory and
honour, which was made little inferior to the
Angels, through the suffering of death, that by
Gods grace he might taste death for all men.

10 For it became him, for whom are all
these things, and by whom are all these things,
seeing that hee brought many children vnto
glory, that he should consecrate they Prince of
their saluation through afflictions.

11 For he that sanctifieth, and they which
are sanctified, are all of one: wherefore he is not
ashamed to call them brethren,

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12 Saying, I will declare thy Name vnto
my brethren: in the middes of the Church wil I
sing praises to thee.

13 And againe, I wil put my trust in him.
And againe, Beholde, here am I, and the chil-
dren which God hath giuen me.

14 Forasmuch then as the children are par-
takers of flesh and blood, hee also himselfe like-
wise tooke part with them, that he might destroy
it through death, him that had they power of
death, that is, the deuill,

15 And that he might deliuer all them, which
for feare of death were all their life time subiect
to bondage.

16 For he in no sort tooke on him the Angels
nature, but hee tooke on him the seede of
Abraham.

17 Wherefore in all things it behoued him
to be made like vnto his brethren, that he might
be mercifull, and a faithfull hie Priest in things
concerning God, that he might make reconcilia-
tion for the finnes of the people.

18 For in that he suffered, and was tempted,
he is able to succour them that are tempted.

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CHAP. III.

Now we haue shewed how farre inferior Moses is to Christ, & how much as the servant to the master: and so he bringeth
in certaine exhortations and exhortations taken out of David, 8
against such as either stubbornly resist, 12 or else are very
slow to obey.

Therefore, holy brethren, partakers of the
heauenly vocation, consider the Apostle and
high Priest of our profession Christ Iesus:

2 Who was faithfull to him that hath ap-
pointed him, euen as Moses was in all his
house.

3 For this man is counted worthy of more
glory then Moses, inasmuch as hee which hath
builded the house, hath more honour then the
house.

4 For every house is builded of some man,
and he that hath builded all things, is God.

5 Now Moses verily was faithfull in all his
house, as a seruant, for a witness of the things

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6 But Christ is as the Sonne, ouer his owne house, whose house we are, if we hold fast that confidence and that reioicing of that hope vnto the end.

7 Wherefore, as the holy Ghost saith, To day if ye shall heare his voice,

8 Harden not your hearts, as in the prouocation, according to the day of the tentation in the wilderness,

9 Where your fathers tempted mee, prouoed me, and saw my works fourtie yeeres long.

10 Wherefore I was grieued with that generation, and said, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 Take heed, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called To day, lest any of you be hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the end that beginning, where-with we are vpholden,

15 So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with them that sinned, whose carkeises fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but vnto che that obeyed not?

19 So wee that they could not enter in, because of vnbeliefe.

20 Now hee considereth these words, If you harden your heart, heuening that they are spoken and meant of the hearing of faith, which he seeth hardening through vnbeliefe. k Thus beginning of trust in the promise: and after the manner of the Hebrewes, he calleth that beginning, which is faith. l As long as his voice soundeth out. k Rom. 14 37.

CHAP. III.

Hee doth exhortation with threatening, lest they, men as their fathers were, be deprived of the rest offered vnto them. 11 but that they understand to enter into it: 24 And so hee becometh to increase of Christes Priesthood.

Let vs feare therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seeme to be deprived.

1 For vnto vs was the Gospel preached as also vnto them, but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.

2 For wee which haue beleueed, doe enter

into the Gospel to drinke, which being drunke, that is to say, heard, professeth

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into rest, as he said to the other, 4 As I haue sware in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seuenth day on this wise, 4 And God did rest the seuenth day from all his works,

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereinto, & they to whom it was first preached, entered not therein for vnbeliefs sake:

7 Againe hee appointed in Dauid a certaine day, by To day, after so long a time, saying as it is said, This day if ye heare his voice, harden not your hearts.

8 For if Iesus had giuen them rest, then would he not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the word of God is liuely, and mightie in operation, and sharper then any two edged sword, and entreth thorow, euen vnto the diuiding asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whom wee haue to doe.

14 Seeing then that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs hold fast our profession.

15 For we haue not an hie Priest, which can not bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore go boldly vnto the throne of grace, that we may receive mercie, and finde grace to helpe in time of need.

5 Now hee entreth into the comparison of Christes Priesthood with Aarons, and declarerth euen in the very beginning the marvellous excellency of this Priesthood, calling him the Sonne of God, and placing him in the seat of God in heauen, plainly and evidently setting him against Aarons Priests, and the transitorie tabernacle, which comparisons hee setteth forth afterward more at large. 6 And let it not goe out of our hearts.

6 Lett he might seeme by this great glory of our hie Priest, to stay and stop vs from going vnto him, he addeth straightwaies after, that he is notwithstanding our brother indeed, (as hee proved it also before) and that he accompanieth all our miseries his owne, to call vs boldly to him.

CHAP. V.

1 I will sheweth the duties of the hie Priest: 5 Secondly, that Christ is appointed of God to be our hie Priest, 7 and that hee hath fulfilled all things belonging thereto.

For every hie Priest is taken from among men, and is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sinnes.

2 Which is able sufficiently to haue compassion on them that are ignorant, and that are

called after the order of men. 3 The first part of the second comparison: Others as wee are made hie Priests, to the end that feeling the same infirmities in themselves which is in all the rest of the people, they should in their owne and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance. a Offering of things without life. b Beasts which were killed, but especially in the sacrifices for sinnes and offences. c Extremum meritis. d On them that are sinfull: for in the Hebrew tongue, under ignorant and to fear in every sinne, even at that time that is to be said.

1 Psal. 95. 7. 2. Gen. 2. 2. 3. Heb. 1. 14. 4. Chap. 3. 7. 5. Heb. 1. 14. 6. Heb. 1. 14. 7. Heb. 1. 14. 8. Heb. 1. 14. 9. Heb. 1. 14. 10. Heb. 1. 14. 11. Heb. 1. 14. 12. Heb. 1. 14. 13. Heb. 1. 14. 14. Heb. 1. 14. 15. Heb. 1. 14. 16. Heb. 1. 14. 17. Heb. 1. 14. 18. Heb. 1. 14. 19. Heb. 1. 14. 20. Heb. 1. 14. 21. Heb. 1. 14. 22. Heb. 1. 14. 23. Heb. 1. 14. 24. Heb. 1. 14. 25. Heb. 1. 14. 26. Heb. 1. 14. 27. Heb. 1. 14. 28. Heb. 1. 14. 29. Heb. 1. 14. 30. Heb. 1. 14. 31. Heb. 1. 14. 32. Heb. 1. 14. 33. Heb. 1. 14. 34. Heb. 1. 14. 35. Heb. 1. 14. 36. Heb. 1. 14. 37. Heb. 1. 14. 38. Heb. 1. 14. 39. Heb. 1. 14. 40. Heb. 1. 14. 41. Heb. 1. 14. 42. Heb. 1. 14. 43. Heb. 1. 14. 44. Heb. 1. 14. 45. Heb. 1. 14. 46. Heb. 1. 14. 47. Heb. 1. 14. 48. Heb. 1. 14. 49. Heb. 1. 14. 50. Heb. 1. 14. 51. Heb. 1. 14. 52. Heb. 1. 14. 53. Heb. 1. 14. 54. Heb. 1. 14. 55. Heb. 1. 14. 56. Heb. 1. 14. 57. Heb. 1. 14. 58. Heb. 1. 14. 59. Heb. 1. 14. 60. Heb. 1. 14. 61. Heb. 1. 14. 62. Heb. 1. 14. 63. 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For thus he hath
left himselfe alone
with him a nature
subject to the same
discommodities
and taxes.

1. Cor. 12. 10.
and 23. 13.

3 The third com-
parison which is
whole. The others
are called of God,
and so was Christ,
but in another
order then Aaron,
for Christ is called

the Sonne beget-
ten of God, and a
Priest for ever af-
ter the order of
Melchisedec.

1. Psal. 2. 7.
chap. 1. 5.

2. Psal. 110. 4.
chap. 7. 17.

3 After the like-
ness of him, as he
was made a high
priest, after the
order of Melchisedec.

4 The other part
of the second com-
parison: Christ be-
ing exceedingly
afflicted, & excee-
dingly mercifull,

asked, not for his
sinnes, but for his
fear, and obtained
his request, and of-
fered himselfe for
all his.

5 While he lived
here with vs, he
was weak, and frail,
in nature.

6 To deliver him
from death.

7 The other part
of the first comparison: But Christ was consecrate of God the Fa-
ther as the author of our saluation, and as his Priest for ever, and therefore he is so
a man, that notwithstanding he is far above all men. 1. Cor. 15. 20. 6 A
disposition, until he come to the beginning of the fourth chapter: wherein he par-
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said, and partly prepareth them to the understanding of those things whereof he will
speak. 7 An example of an Apostolike chiding. 1. In the word which teacheth
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8 All their prayers whereby they understood and judge.

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one of the way, because that he also is compassed
with infirmities.

3 And for the same sake he is bound to offer
for sinnes, as well for his owne part, as for the
peoples.

4 And no man taketh this honor vnto him-
selfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe
this honour, to be made the high Priest, but he that
said vnto him, Thou art my Sonne, this day be-
gare I thee, and is him.

6 As he also in another place speaketh: Thou
art a Priest for ever, after the order of Melchisedec.

7 Who in the 3 dayes of his flesh did offer vp
prayers and supplications, with strong crying and
teares vnto him, that was able to laue him from
death, & was also heard in that which he feared.

8 And though he were the Sonne, yet learned
he obedience, by the things, which he suffered.

9 And being consecrate, was made the au-
thor of eternall saluation vnto all them that ob-
bey him.

10 And is called of God an high Priest after
the order of Melchisedec.

11 Of whom we haue many things to say,
which are hard to be vttered, because yee are dull
of hearing.

12 For when as concerning the time ye ought
to see teachers, yet haue yee need againe that wee
teach you what are the first principles of the word
of God, and are become such as haue neede of
milke, and not of strong meat.

13 For every one that yeth milke, is inexpert
in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that
are of age, which through long custom haue their
wits exercised to discern both good and euill.

15 He leaped indeed, what is to be done, a Father whose a man was, who
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ther as the author of our saluation, and as his Priest for ever, and therefore he is so
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And haue tasted of the good word of God,
and of the powers of the world to come,

6 If they fall away, should be renewed againe
by repentance: seeing they crucifie againe to
themselves the Sonne of God, and make a mocke
of him.

7 For the earth which drinketh in the raine
that commeth off vpon it, and bringeth forth
herbes meet for them by whom it is dressed, recei-
ueth blessing of God.

8 But that which beareth thornes and briars,
is reprobued, and is neere vnto cursing, whose end
is to be burned.

9 But beloued, we haue perswaded our selues
better things of you, and such as accompanie sal-
uation, though we thus speake.

10 For God is not vnrighteous, that he should
forget your worke, and labour of loue, which ye
shewed toward his Name, in that yee haue mini-
stred vnto the Saints, and yet minister.

11 And wee desire that every one of you shew
the same diligence, to the full assurance of hope
vnto the end.

12 That yee be not slothfull, but followers
of them, which through faith and patience, inhe-
rite the promises.

13 For when God made the promise to A-
braham, because he had no greater to sweare by,
he swore by himselfe.

14 Saying, Surely I will abundantly blesse
thee, and multiply thee maruellously.

15 And so after that hee had tried patiently,
he enioyed the promise.

16 For men verely swear by him that is gra-
ter then themselves, and an othe for confirmation
is among them an end of all strife.

17 So God, willing more abundantly to shew
vnto the heires of promise the stablenesse of his
counsell, bound himselfe by an othe.

18 That by two immutable things, wherein it
is vnpossible that God should lye, we might haue
strong consolation, which haue our refuge to lay
hold vpon that hope that is set before vs.

19 Which hope wee haue, as an ancre of the
soule, both sure & stedfast, and it entrencheth into that
which is within the vail.

20 Whither the forerunner is for vs entred
in, when Iesus that is made an high Priest for ever
after the order of Melchisedec.

21 He hath hitherto stirred them up, to make diligent what things
are to be considered in Melchisedec, 25 wherein hee like vnto
Christ, 26 Wherefore the Law should giue place to the Gospel.

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As men that
haue Christ, and
as though they
crucified him againe,
make him a mocke,
and thus
as the owner de-
struction, as Iudas
the Apostle on
backe did.

3 He setteth forth
the former threat-
ning with a simi-
litude.

4 He mitigaeth
and aduanceth all
that thence, en-
courage better of
them to whom he
writeth.

5 Hee praieth
them for their cha-
ritie, thereby en-
courage them to
goe forward, and
to holde out to
the end.

6 Hee sheweth
what vertues
chiefly they haue
neede of to goe
forward constantly,
and also to pro-
ceed, to wit, of cha-
ritie and patience;
and left any man
should obiect and
say, that these
things are impos-
sible to be done, he
willeth them to see
before themselves
the examples of
their ancessors, and
to follow them.

7 Another prick
to pricketh them
forward: Because
the hope of the
inheritance is cer-
taine, if we continue
to the end, for
God hath not onely
promised it, but
also promised it
with an othe.

8 Gen. 12. 7. and
17. 4. and 22. 17.

9 I will leape up
benefits much plun-
dantly vpon thee.

10 Marasmus was needfull, were it not for the wickedness of
which beleue not God, as though hee sweare.

11 He liketh hope to an ancre: be-
cause that euen as an ancre being cast into the bottome of the sea, stayeth the whole
ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh
mention of the Sanctuary, alluding to the old Tabernacle, and by this meane
retymeth to the comparisons of the Priesthood of Christ with the Leuitical. 5 He
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Without father, without mother, without
kinred, and hath neither beginning of his dayes;
neither end of life: but is likened vnto the Sonne
of God, and continueth a Priest for euer.

Nowe consider how great this man was,
vnto whom euen the Patriarch Abraham gaue
the tithes of the spoyle.

For verily they which are the children of
Leui, which receiue the office of the Priesthood,
haue a commandement to take, according to
the Law, tithes of the people (that is, of their bre-
thren): though they came out of the loynes of
Abraham.

But he whose kinred is not counted among
them, receiued tithes of Abraham, and blessed him
that had the promises.

And without all contradiction the lesse is
blessed of the greater.

And here men that die receiue tithes: but
there he receiveth them, of whom it is witnessed,
that he liueth.

And to say as the thing is, Leui also which
receiveth tithes, paid tithes in Abraham.

For he was yet in the loines of his father
Abraham, when Melchi-sedec met him.

If therefore perfection had bene by the
Priesthood of the Leuites (for vnder it the Lawe
was established to the people) what needed it fur-
thermore, that another Priest should rise after the
order of Melchi-sedec, and not to be called after
the order of Aaroh?

For if the Priesthood be changed, then of
necessitie must there be a change of the Law.

For hee of whom these things are spoken,
pertaineth vnto another tribe, whereof no man
is named at the altar.

For it is euident, that our Lord sprung out
of Iuda, concerning the which tribe Moses spake
nothing touching the Priesthood.

And it is yet a more euident thing, be-
cause that after the similitude of Melchi-sedec
there is risen vp another Priest.

Which is not made Priest after the Law
of the carnal commandement, but after the power
of the enliuening life.

For he testifieth thus, Thou art a Priest
for euer, after the order of Melchi-sedec.

For the commandement that went a-
fore, is disannulled, because of the weaknesse ther-
of, and vnprofitablenesse.

For the Law made nothing perfite, but the
bringing in of a better hope made perfite, whereby
we draw neere vnto God.

And forasmuch as it is not without an
oath (for these are made Priests without an oath:

But this man with an oath by him that
sayd vnto him, The Lord hath sworn, and will
not repent, Thou art a Priest for euer, after the
order of Melchi-sedec.)

By so much is Iesus made a surety of a bet-
ter Testament.

And among them many were made
Priests, because they were not suffered to endure,
by the reason of death.

But this man, because he endureth eter-
nally, hath a Priesthood, which cannot passe from one
to another.

Wherefore, hee is able also perfectly to
saue them that come vnto God by him, seeing he
euer liueth to make intercession for them.

For such an hie Priest it became vs to
haue, which is holy, harmlesse, vndefiled, sepa-
rate from sinners, and made higher then the hea-
uens:

Which needeth not dayly as those hie
Priests, to offer vp sacrifice, first for his owne
sinnnes, and then for the peoples: for that did
he once, when he offered vp himselfe.

For the Law maketh men hie Priests, which
haue infirmitie: but the word of the oath, that
was since the Lawe, maketh the Sonne, who is
consecrated for euermore.

eternall Priesthood, making most effectuall intercession for them which by him
come vnto God. Which cannot passe away. He is a si-
militude. There are required in an hie Priest innocencie, and perfect pure-
nesse, which may separate him from sinners for whom hee offereth. But the Leuiti-
call hie Priests shall not bee found to bee such, for they offer first for their owne
sinnnes: but Christ onely is such a one, and therefore the true and onely hie Priest.
Lewis, 16. 11. 13. Another argument which notwithstanding hee haudeth af-
terward. The Leuiticall Priests offered sacrifice after sacrifice, first for themselves,
and then for the people. But Christ offered not for himselfe, but for other: not
sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange,
sayeth hee, forasmuch as they are weak, but this man is consecrated an eternall
Priest: and that by an oath. That sacrifice which he offered on Iesus Iudas,
that is needeth not to be repeated or offered against any more. The common deuotion
of God which was bound with an oath. 14. Another argument taken of the times
former things are taken away by the latter. Exhibited.

CHAP. VIII.

To proue more certainly that the ceremonies of the Lawe are
abrogated, 5 hee sheweth that they were appointed to serue
the heavenly pattern. 8 Hee bringeth in the place of Ierusalem,
15 To proue the amendment of the old covenants.

Nowe of the things which we haue spoken,
this is the summe, That we haue such an high
Priest, that sitteth at the right hand of the throne
of the Maiestie in heauens.

And is a minister of the Sanctuary, and
of that true Tabernacle which the Lord pight,
and not man.

For euery high Priest is ordeined to offer
both gifts and sacrifices: wherefore it was of ne-
cessitie, that this man should haue somewhat al-
so to offer.

They of Leui were high Priests in an earthly Sanctuary, but Christ is in the hea-
uens. 2. Of Ierusalem. 3. They of Leui exercised their Priesthood in a fraile ta-
bernacle, but Christ beareth about with him a farre other tabernacle, to wit, his bo-
dy which God himselfe made to bee dwelling, as it shall afterward be declared,
cha. 9. 1. 2. 4. He bringeth a reason why it must needs be that Christ
should haue a bodie (which he calleth a tabernacle which the Lord pight and not
man) to wit, that he might haue what to offer: for otherwise he could not bee an
hie Priest. And the selfe same body is both the tabernacle and the sacrifice.

Nnn 3 4 5 For

1 The flesh is
carnal why he said
that he was Priest
in the heavenly
sanctuary, and not
in the earthly: be-
cause, faith he, he
was now on the
earth, he could
not minister in the
earthly sanctua-
ry, seeing there
was yet Levitical
Priests, which
are appointed for
him that is holy,
which pasture of
that pasture exam-
ple. And what
purpose should
the pictures serve
when the true and
original example
is present?
2 He speaks by
the testimony of
Leviticus, where
the Levitical Priests
were mediators, with
the new, the enter-
prising Mediator
whereof is Christ,
to show that this
is not only better
than that in all
respects, because
that was
abolished by
this.
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4 For he were not a Priest, if he were on the
earth, seeing there are Priests that according to
the Law offer gifts,

5 Who serve vnto the paterne and shadowe
of heavenly things, as Moses was warned by God
when he was about to finish the Tabernacle,
6 See, faith he, that thou make all things ac-
cording to the paterne shewed to thee in the mount.

6 But now *our* Priest hath obtained a
more excellent office, in as much as he is the Me-
diator of a better Testament, which is establi-
shed vpon better promises.

7 For if that first Testament had bene vn-
blamable, no place should haue bene sought for
the second.

8 For in rebuking them hee saith, Behold,
the dayes will come, saith the Lord, when I shall
make with the house of Israel, and with the
house of Iuda a new Testament.

9 Not like the Testament that I made with
their fathers, in the day that Iooke them by the
hand, to lead them out of the land of Egypt: for
they continued not in my Testament, and I regar-
ded them not, saith the Lord.

10 For this is the Testament that I will make
with the house of Israel. After those dayes, saith
the Lord, I will put my Lawes in their minde, and
in their heart I will write them, and I will be their
God, and they shall be my people.

11 And they shall not teach every man his
neighbour, and every man his brother, saying,
Know the Lord: for all shall know me, from the
least of them to the greatest of them.

12 For I will be mercifull to their vnrighte-
ousnes, and I will remember their finnes and
their iniquities no more.

13 In that he saith a new Testament, he hath
abrogated the olde: nowe that which is disan-
nulled and waxed old, is ready to vanish away.

CHAP. IX.

Comparing the forme of the Tabernacle, 10 and the cere-
monies of the Law, 11 vnto the truth as our in Christ, 12 hee
concludeth that there is no more neede of another Priest,
13 hee saith Christ himselfe hath fulfilled the duties under the
old Testament.

Then the first Testament had also ordinances
of religion, and a worldly Sanctuary.

2 For the first Tabernacle was made, where-
in was the candlestick, and the table, and the
shewbread, which Tabernacle is called the Holy
places.

3 And after the second vail was the Taber-
nacle, which is called the Holiest of all.

4 Which had the golden censer, and the Arke
of the Testament overlaid round about with
gold, wherein the golden pot, which had Manna
was, and Aarons rod that had budded, and the
tables of the Testament.

5 And over the Arke were the glorious Cher-
ubims, shadowing the mercy seat: of which
things we will not now speake particularly.

6 Now when these things were thus orde-
ned, the Priests went alwayes into the first Taber-
nacle, and accomplished the seruice.

7 But into the second went the high Priest
alone, once every yeere, not without blood which
hee offered for himselfe, and for the ignorances
of the people.

8 Whereby the holy Ghost this signified,
that the way into the holiest of all was not yet o-
pened, while as yet the first tabernacle was stan-
ding,

9 Which was a figure for that present
time, wherein were offered gifts and sacrifices that
could not make holy, concerning the conscience,
him that did the seruice,

10 Which only stood in meats and drinkes,
and diuers washings, and carnall rites, which
were inioyned, vntill the time of reformation.

11 But Christ being come an high Priest of
good things to come, by a greater and a more
perfect Tabernacle, not made with hands, that
is, not of this building,

12 Neither by the blood of goates and
calues: but by his owne blood entred hee once
vnto the holy place, and obtained eternall re-
demption for vs.

13 For if the blood of bulles and of goates,
and the ashes of an heifer, sprinkling them that
are vncleane, sanctifieth as touching the purify-
ing of the flesh,

14 How much more shall the blood of
Christ which through the eternall Spirit offered
himselfe without fault to God, purge your con-
science from dead workes, to serue the liuing
God?

15 And for this cause he is the Mediator of

10 say, if the worshippers were not purged by themselves, why shew we those cere-
monies vnto? to wit, that men might be called backe to that spiritual example, that
is, to Christ, who should correct all those things at his coming. For
certainly, that his figure had to life. Another reason why they could not make
clean the consciences of the worshippers, to wit, because they were outward and can-
nall or corporall things.

6 For they were as you would say, a law, from which
Christ delivered vs. 7 Now hee entred into the declaration of the figures,
and first of all comparing the Levitical high Priest with Christ, (that is to say,
the figure with the thing it selfe), the tribune to Christ, the administration of good
things to come, that is, eternal, which those carnall things had respect vnto.

8 An other comparison of the first corruptible Tabernacle with the latter (that
is to say, with the humane nature of Christ), which is the true incorruptible Temple
of God, wherein the forme of GOD entred at the Levitical high Priests
into the other which was frail and transitorie. 9 By a more excellent and
better.

10 An other comparison of the blood of the sacrifices with Christ.
The Levitical high Priests entring by those their holy places into their Sanctua-
ry, offered corruptible blood for one yeere onely: but Christ entring into that holy
body of his, entred by it into heauen it selfe, offering his owne most pure blood for
an eternall redemption. For one selfe same Christ answereth both to the high
Priest and the Tabernacle, and the sacrifices and the offerings themselves, as to
the figures, in that Christ is both high Priest and tabernacle, and sacrifice,
yes, all these both truly and for euer.

11 For in the yearly sacrifice of reconciliation
there were two kinds of sacrifice, the one a goat, the other a bullock, or calf. 12
13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 The conclusion of the former argu-
ment, therefore seeing the blood of beastes did not purge sinners, the new Te-
stament which was before time promised, whereunto those outward things had
respect, is nowe indee established, by the virtue whereof all transgressions
might be taken away, and heauen indee opened vnto vs: whereof it followeth
that Christ shed his blood also for the fathers: For hee was shadowed by those old
ceremonies, otherwise, while they had seemed to represent him, they had bene
nothing at all profitable. Therefore this Testament is called the latter, not as con-
cerning the verity of it, (that is to say, remission of finnes) but in respect of
that time, wherein the thing it selfe was fulfilled, that is to say, wherein
Christ was indee exhibited to the world, and fulfilled all things, which were
necessary to our salvation.

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the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called, might receive the promise of eternal inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive.

18 Wherefore, neither was the first ordained without blood.

19 For when Moses had spoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people,

20 Saying, This is the blood of the Testament which God hath appointed vnto you.

21 Moreover, hee sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices then are these.

24 For Christ is not entred into the holy places that are made with hands, which are figures of the true Sanctuary: but is entred into very heauen, to appeare now in the sight of God for vs.

25 Not that he should offer himselfe often, as the high Priest entred into the holy place, euerie yeere with other blood,

26 For then must hee haue often suffered since the foundation of the world: but now in the end of the world hath hee beene made manifest, once to put away sin by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that cometh the iudgement:

28 So Christ was once offered to take away the finnes of many, and vnto them that

looke for him, shall hee appeare the second time without sinne vnto saluation.

CHAP. 2

1 The promise that the sacrifices of the Law were imperfect, 2. That they were yearly renewed. 3. But that the sacrifice of Christ is one and perpetual, 4. He preaches by David testimonies: 19. Then he addeth an exhortation, 29. and severely threatneth them that reject the grace of Christ. 36. In the end he praileth patience, 38. that cometh of faith.

For the Law hauing the shadowe of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yeere by yeere continually, sanctifie the commers therunto.

2 For would they not then haue ceased to haue bin offered, because that offerers once purged, should haue had no more conscience of sins?

3 But in those sacrifices there is a remembrance againe of finnes euery yeere.

4 For it is vnpossible that the blood of bulles and goates should take away finnes.

5 Wherefore when he cometh into the world, he saith, A sacrifice & offering thou wouldest not: but a body hast thou ordained mee.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I sayd, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God.

8 Aboute, when he sayd, Sacrifice and offering, and burnt offerings, & sinne offerings, thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law)

9 Then sayd hee, Loe, I come to doe thy will, O God, hee taketh away the first, that he may stablish the second.

10 By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.

11 And euery Priest standeth dayly ministering, and oft times offereth one manner of offering, which can neuer take away finnes:

12 But this man after he had offered one sacrifice for finnes, sitteth for euer at the right hand of God,

13 And from henceforth tarieth: till his enemies be made his footstool.

14 For with one offering hath he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 This is the Testament that I will make

with his Priest, in which obedience he offered vp himselfe once to the Father for vs.

17 The Spirit of God is said to come into the world, when he was made man.

18 As words for words in the Hebrew text, Thou hast pleased mine eyes, thou sawest I shall I shall make me obedient, and willing to heare.

19 That is, the secretaries, to establish the second, that is, the will of God.

20 A conclusion, with the other part of the comparison: The Levitical Priest repeateth the same sacrifices dayly in his sanctuary: whereupon it followeth that neither those sacrifices, neither those offerings, neither these his Priests could take away finnes.

21 But Christ, having offered one sacrifice once for the finnes of all men, is hauing sanctified his owne for euer, sitteth at the right hand of the Father, hauing all power in his hands.

22 As he saith, Chap. 1. 13. Psal. 110. 1. 1. Cor. 15. 25.

23 Hee preventeth a pious objection, to wit, that yet notwithstanding we are subiect to sinne and death, whereas the Apostle answereth, that the full efficacy of Christs vertue hath not yet shewed it selfe, but shall at length appeare when hee will at once put to flight all his enemies, with whom as yet we strive.

24 Chap. 1. 13.

25 Although there do yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon the same time lastime which shall be repeated:

and that the Apostle psoneth by alledging againe the testimonie of Ieremie, thus, Sinne is taken away by the new Testament, seeing the Lord hath said that it shall come to passe, that according to the forme of it, hee will no more remember our sinnes.

26 Therefore we need not now purging sacrifices to take away that which is already taken away, but we must rather thank him, that we may now through faith be partakers of that sacrifice.

27 Ier. 31. 34. Rom. 11. 27. Chap. 8. 1.

1 He preventeth a pious objection, Why then were these sacrifices offered? The Apostle answereth, first touching that yearly sacrifice which was the solemnest of all, wherein (saith he) there was made euery yeere a remembrance againe of all former finnes.

2 Therefore that sacrifice had no power to sanctifie: for to what purpose should those finnes which are purged be repeated againe, and wherefore should new finnes come to be repeated euery yeere, if those sacrifices did abolish sinne?

3 A thing which are everlasting, which were promised to the Fathers, and exhibited in Christ.

4 A conclusion following of those things that went before, and comprehending also the other sacrifices.

5 Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our high Priest manifested in the flesh, witnesseth evidently that God remaineth not in the sacrifices but in the obedience of his Sonne.

6 The Father for vs.

7 As words for words in the Hebrew text, Thou hast pleased mine eyes, thou sawest I shall I shall make me obedient, and willing to heare.

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13 Chap. 1. 13.

14 Although there do yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon the same time lastime which shall be repeated:

and that the Apostle psoneth by alledging againe the testimonie of Ieremie, thus, Sinne is taken away by the new Testament, seeing the Lord hath said that it shall come to passe, that according to the forme of it, hee will no more remember our sinnes.

15 Therefore we need not now purging sacrifices to take away that which is already taken away, but we must rather thank him, that we may now through faith be partakers of that sacrifice.

16 Ier. 31. 34. Rom. 11. 27. Chap. 8. 1.

unto them: after those dayes, saith the Lord, I will put my Lawes in their heart, and in their mindes I will wrie e them.

17 And their finnes and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and living way, which he hath prepared for vs, through the vail, that is, his flesh:

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, our hearts being pure from an euill conscience,

23 And washed in our bodies with pure water, let vs keepe the profession of our hope, without waivering, (for he is faithfull that promised)

24 And let vs consider one another, to provoke vnto loue and to good workes,

25 Not for liking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth neere.

26 For if we sinne willingly after that we haue receiued & acknowledged that truth, there remaineth no more sacrifice for finnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the offenders.

28 He that despiseth Moyses Law, dieth without mercy, a vnder two, or three witnes.

29 Of how much sorer punishment suppose yee shall bee worthy, which treadeth vnder foot the Sonne of God, and counteth the blood of the Testament as an vnholy thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth vnto mee: I will recompence, saith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye indured a great fight in afflictions.

33 Partly while ye were made a galling stocke both by reproches and afflictions, & partly while ye became a compassion of them which were so tormented and so.

34 For both yee loved with mee for my

banes, and suffered with mee the spoiling of your goods, knowing in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye haue need of patience, that after ye haue done the will of God, ye might receiue the promise.

37 For yet a very litle while, and he that shal come, will come, and will not tarry.

38 Now the iust shall liue by faith: but if any withdraw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but followe faith vnto the consummation of the soule.

CHAP. XI

He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation by faith, as the apostle saith, that the Fathers may know that by the same faith, they are saved, which the Fathers in an holy season.

Now faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our Elders were well reported of.

3 Through faith we vnderstand that the world was ordered by the word of God, so that the things which we see are not made of things which did appeare.

4 By faith Abel offered vnto God a greater sacrifice then Cain, by the which he obtained witness that he was righteous. God testifying of his gifts: by the which also hee being dead yet speaketh.

5 By faith was Enoch translated, that he should not see death: neither was he found: for God had translated him: for before he was translated he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saluing of his household through the which he condemned the world, and was made heire of the righteousness, which is by faith.

8 By faith Abraham, when he was called, obeyed, to goe out into a place, which he should after ward receiue for inheritance, and he went out not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac & Iacob heires with him of the same promise.

10 For he looked for a better habitation, a foundation, whose builder and maker is God.

11 Through faith Sara also receiued strength to conceive seed, and was deliuered of a childe when she was past age, because she hidged him faithful, which had promised.

12 And therefore hang these of one, euen of one which was dead, so many as the starrs of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and receiued not

Goods and riches.

He will come with the 707 laster white.

Habak. 2.4. 1. 1. 17. gal. 3. 1.

He cometh with the excellency of a sure faith by the eff. & because it is the only way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

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promises but saw them a farre off, and beleue-
d not, and receiued them thankfull, and
confessed that they were strangers and pilgrims
on the earth.

14 For they that say such things, declare plain-
ly that they seeke a country.

15 And if they had bene mindfull of that coun-
try, from whence they came out, they had leasure
to haue returned.

16 But now they desire a better, that is an
heauenly: wherefore God is not ashamed of them
to be called their God: for hee hath prepared for
them a citie.

17 By faith Abraham offered vp Isaac, when
he was caryed, and he that had receiued the pro-
mise, offered his onely begotten sonne.

18 To whom it was said, In Isaac shall thy
seed be called.

19 For hee considered that God was able to
raise him vp euen from the dead: from whence
he receiued him also after a sorte.

20 By faith Isaac blessed Iacob and Esau,
concerning things to come.

21 By faith Iacob when hee was a dying
blessed both the sonnes of Ioseph, and stauning
on the end of his staffe, worshipped God.

22 By faith Ioseph when hee dyed, made
mention of the departing of his children of Isra-
el, and gaue commandement of his bones.

23 By faith Moses when hee was borne,
was hid three moneths of his parents, because
they saw hee was a proper childe, neither feared
they the Kings commandement.

24 By faith Moses when hee was come to age,
refused to be called the sonne of Pharaos daugh-
ter.

25 And chose rather to suffer aduersitie with
the people of God, then to enjoy the pleasures
of sinne for a season.

26 Esteeming the rebuke of Christ greater ri-
chee, than treasures of Egypt: for hee had re-
spect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not
the fiercenesse of the king: for he endured, as hee
saw him which is invisible.

28 Through faith hee ordained that Passoe-
uer, and the first borne should be thar destroy-
ed the first borne should touch them.

29 By faith they passed through the red
sea as by dry land, when the Egyptians
had assayed to doe they were swallowed vp.

30 By faith the wallles of Iericho fell
downe after they were compassed about seuen
dayes.

31 By faith the chariot of Rahab perished
not with them which obeyed not, when she had
receiued the spies peaceably.

32 And what shall I more say? for the time
would be too short for me to tell of: Gedeon, of
Barak, and of Sampson, and of Iephth, also
of Daniel, and Samuel, and of the Prophets.

33 Which through faith subdued kingdomes,
were made strong, obtained the promises,
stopped the mouthes of Lyons,

34 quenched the violence of fire, escaped the
edge of the sword, of weakes were made strong,
of valiant in battell turned to flight, the ar-
mes of the aliantes.

35 The women receiued their dead raised to

life: other also were racked, and would not bee
deliuered, that they might receiue a better refu-
sion.

36 And others haue benetried by mockings
and scourgings, yea, moreover by bonds, and pri-
sonment.

37 They were stoned, they were hewn asun-
der, they were tempted, they were slaine with the
sword, they wandred vp and downe in sheepes
skinner, and in goates skinner, being destitute, af-
flicted, and tormented.

38 Whom the world was not worthy of: they
wandered in wildernesses and mountaines, and
daunes, and caues of the earth.

39 And these all through faith obtained
good report, and receiued not the promise.

40 God prouiding a better thing for vs, that
they without vs should not be made perfit.

41 And we are not made perfit by our owne
deeds exhibited to vs, so that their faith and ours
is as one, as is also their confession and ours.

CHAP. XII.

The duty of early by the example of the fathers before recited
as also vnto patience and constancie. 1. And also by the ex-
ample of Christ. 2. That the chastenings of God cannot be
rightly iudged by the outward sin of our flesh.

Wherefore, let vs also, seeing that we are
compassed with so great a cloude of wic-
nesses, cast away every thing that presseth downe,
and the sinne that hangeth so fast on: lets vs run
with patience the race that is set before vs.

Looking vnto Iesus the author and fi-
nisher of our faith, who for the ioy that was set
before him, endured the crosse, and despised the
shame, and is set at the right hand of the throne
of God.

3 Consider therefore him that endured such
speaking against sinners, lest ye should be wearied
and faint in your minde:

4 Ye haue not yet resisted vnto blood, stri-
uing against sinne.

5 And yee haue forgotten the consolation,
which speaketh vnto you as vnto children, My
sonne despise not the chastening of the Lord, nei-
ther faint when thou art rebuked of him.

6 For whom the Lord loueth he chasteneth,
and he scourgeth every sonne that he receiueth.

7 If ye endure chastening, God offereth him-
selfe vnto you as vnto sonnes: for what sonne is it
whom the father chasteneth not?

8 If therefore yee bee without correction,
whereof all are partakers, then are yee bastards,
and not sonnes.

9 Moreover we haue had the fathers of our
bodily which corrected vs, and we gaue them re-
uerence: should wee not much rather bee in sub-
jection vnto the Father of spirits, that wee might
liue?

10 For they verily for a few dayes chastened

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which is a sinne
against the
holy ghost.

11 In this our
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84 The duty of early by the example of the fathers before recited
as also vnto patience and constancie. 1. And also by the ex-
ample of Christ. 2. That the chastenings of God cannot be
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85 Wherefore, let vs also, seeing that we are
compassed with so great a cloude of wic-
nesses, cast away every thing that presseth downe,
and the sinne that hangeth so fast on: lets vs run
with patience the race that is set before vs.

86 Looking vnto Iesus the author and fi-
nisher of our faith, who for the ioy that was set
before him, endured the crosse, and despised the
shame, and is set at the right hand of the throne
of God.

87 Consider therefore him that endured such
speaking against sinners, lest ye should be wearied
and faint in your minde:

88 Ye haue not yet resisted vnto blood, stri-
uing against sinne.

89 And yee haue forgotten the consolation,
which speaketh vnto you as vnto children, My
sonne despise not the chastening of the Lord, nei-
ther faint when thou art rebuked of him.

90 For whom the Lord loueth he chasteneth,
and he scourgeth every sonne that he receiueth.

91 If ye endure chastening, God offereth him-
selfe vnto you as vnto sonnes: for what sonne is it
whom the father chasteneth not?

92 If therefore yee bee without correction,
whereof all are partakers, then are yee bastards,
and not sonnes.

93 Moreover we haue had the fathers of our
bodily which corrected vs, and we gaue them re-
uerence: should wee not much rather bee in sub-
jection vnto the Father of spirits, that wee might
liue?

94 For they verily for a few dayes chastened

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at perfection
which is a sinne
against the
holy ghost.

95 In this our
clothing, so were
the paines brought
in extreme power-
ful, and constrained
to live in a world
of sinners.

96 An amplexa-
tion taken of the
circumstance of
the time: their
faith is so much
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16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue the oversight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may do it with ioy, and not with griefe: for that is vnprouitable for you.

18 Pray for vs, for we are assured that wee haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that yee so doe, that I may be restored to you the more quickly.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shephard of the sheepe, through the blood of the euer-

lasting Covenant.

21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight through Iesus Christ, to whom be praise for euer and euer. Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in few wordes.

23 Know that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the oversight of you, and all the Saints. They of Italy salute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes from Italie, and sent by Timotheus.

¶ Make you perfect
¶ Hence comes
¶ Father, our God
¶ crowne
¶ we be made

THE GENERAL EPISTLE OF IAMES.

CHAP. I.

¶ The earnestness of patience, & of ioy, to and of lowliness of spirit in rich men. 1. That temptation come not of God for our euill, 17 because he is the author of all good. 21 In what manner the word of life shall be received.

IAMES a servant of God, and of the Lord Iesus Christ, to the twelve Tribes, which are scattered abroad, salutation.

¶ My brethren, count it exceeding ioy, when yee fall into diuers temptations,

¶ Knowing that the trying of your faith bringeth forth patience,

¶ And let patience haue her perfect worke, that ye may be perfect & entire, lacking nothing.

¶ If any of you lacke wisdom, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shall be giuen him.

¶ But let him aske in faith, and wauer not: for hee that wauereth, is like a wane of the sea, tost of the winde, and caried away.

¶ Neither let that man thinke that he shall receive any thing of the Lord:

¶ A double minded man is vnstable in all his wayes.

¶ Let the brother of lowe degree reioyce in that he is exalted.

¶ Again, hee that is rich, in that hee is

made low: for as the floure of the grasse, shall he vanish away.

¶ For as when the sunne riseth with heate, then the grasse withereth, and his floure falleth away, and the goodly shape of it perisheth: euen so shall the rich man wither away in all his wayes.

¶ Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that loue him.

¶ Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

¶ But every man is tempted, when hee is drawn away by his owne concupiscence, and is enticed.

¶ Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

¶ Erre not my deare brethren,

¶ Every good giuing, and every perfect gift, is from aboue, and cometh downe from the Father of lights, with whom is no variablenesse, neither shadow of turning.

¶ Of his owne will begat hee vs with the word of truth, that wee should bee as the first fruits of his creatures.

¶ Wherefore my deare brethren, let every

¶ An argument taken of the very nature of the things themselves, for that they are most vaine and vncertaine.
¶ The conclusion
¶ Therefore we must patiently beare the cruell and hee addeth a fourth argument, which comprehendeth the sum of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise.
¶ Affliction whereof the Lord trieth his
¶ The third part of this Epistle, wherein hee addeth words from our word temptations.

¶ The third part of this Epistle, wherein hee addeth words from our word temptations.

that is, from affliction, whereby God tryeth vs, to inward, that is, to the heart, whereby we are stirred vp to do euill. The summe is this: Every man is the author of these temptations to himselfe, and not God: for we beare about in our bodies that wicked corruption, which taketh occasion by what means soeuer, to stirre vp euill motions in vs, whence out as length proceede wicked doings, and in conclusion, followeth death the iust reward of them. ¶ From this hee proceedeth to euill. ¶ Here is a reason shewed, why God cannot bee the author of euill doing in vs, because he desireth not euill. ¶ By this is shewed in another way, how God is the author of all goodnesse, and that he is alwayes like himselfe: how then can he be thought to be the author of euill? ¶ From him who is the fountaine and author of all goodnesse, ¶ As hee is in the Metaphors: for the sunne by his multitude and sundry kindes of beames, maketh fruit in many manner, yett light and darkness. ¶ The fourth part concerning the excellencie and fruit of the word of God. The summe is this: We must heare the word of God most carefully and diligently, seeing it is the seed, whereunto God of his free loue and love hath begotten vs, and of himselfe picking vnto us the number of his creatures. And the Apostle commendeth two fruites, which doe probably growe in this matter, to wit, let that vs to please our selues, that we haue rather feared our liues than let us Gods waking: yea, we iustifie and are iustified when we are reprobated, against which faulce, hee leaue a peaceable and gentle mind, and like an one as is desirous of purity. ¶ This is it that hee hath said, ¶ And hee hath said, ¶ The fruit of our saluation. ¶ And hee hath said, ¶ The fruit of our saluation.

man

12 There

12 There is one Lawgiver, which is able to save, and to destroy. ¶ Who art thou that indigest another man?

13 ¶ Goto now, ye that say, To day or to morrow we will goe into such a citie, and continue there a yeare, and buy and sell, and get gaine.

14 (And yet ye cannot tell what shall be to morrow. For what is your life? It is euen a vapour, y^e appeareth for a litle time, & afterward vanisbeth away)

15 For that ye ought to say, ¶ If the Lord will, and, If we live, we will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 ¶ Therefore to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

1 The rich shall weep, because they haue chosen their pride, & they shall weep, because they shall see the destruction of their riches.

2 ¶ Your riches are corrupt, and your garments are motheaten.

3 Your gold and silver is cankered, & the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Yee haue heaped vp treasure for the last dayes.

4 Beholde, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hostes.

5 Yee haue liued in pleasure on the earth, and in wantonnesse. Yee haue despised your hearts, as a day of slaughter.

6 Yee haue condemned, and haue killed the iust, and he hath not resisted you.

7 ¶ Be patient therefore, brethren, vnto the coming of the Lord. Beholde, the husbandman watcheth for the precious fruite of the earth, and hath long patience for it, vntill he receive the former, and the latter raine.

8 Be ye also patient therefore, and stille your hearts for the coming of the Lord, and heere

9 ¶ Grudge not one against another, brethren, lest ye be condemned: beholde, the iudges

standen before the doore.

10 ¶ Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue known what send the Lord made. For the Lord is very pitifull and mercifull.

12 ¶ But before all things, my brethren, ¶ I sweare not, neither by heauen, nor by earth, nor by any other othe: but let your yea, be yea, and your nay, nay, lest yee fall into condemnation.

13 ¶ Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 ¶ Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle in the Name of the Lord.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him vp: and if hee haue committed sinnes, they shall be forgiven him.

16 ¶ Acknowledge your faults one to another, and pray one for another, that yee may be healed: for the prayer of a righteous man availeth much, if it be fervent.

17 ¶ Elias was a man subject to like passions as we are, and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe monthes.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruite.

19 ¶ Brethren, if any of you hath erred from the truth, and some man hath converted him,

20 Let him know that he which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.

¶ We must goe, when we are distressed, to wit, to the prayers of the Elders, which then also could cure the body (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sicke through their pray, remission of sinnes. ¶ Marke 6.13.

¶ This was a signe of the gift of healing, and was fitting we haue the gift no more, for it is no longer necessary. ¶ The calling on the Name of the Lord. ¶ Hee hath reason in making mention of sinnes, for sinnes are for the most part sent because of sin.

¶ Because they persecuted their brethren which were converted, and acknowledged them, and therefore which indurte themselves, therefore the Apostle addeth, that we ought to pray for one another with another signifying those inward diseases, that we may helpe one another with our prayers.

¶ Hee commendeth prayers by the effects that come of them, that all men may vnderstand that there is nothing more efficacious than they are, so that they proceed from a pure mind. ¶ 1. Cor. 13.1, and 14.15. ¶ 1. Cor. 13.1.

¶ The taking away of an obediens: All reprobates are not condemned, seeing that on the contrary part there is nothing more acceptable to God, then to call him the way, & brother that was wandering out of the way. ¶ 1. Cor. 13.1.

¶ Because most men are wont to object, that it is good to repell injuries by what meanes we can, he setteth against that the examples of the Fathers, whose patience had a most happy end, because God as a most bountifull Father, neuer faileth his.

¶ What said the Lord gunt.

¶ Because euen the best men sometimes through impatience breake out into other sometime lesse, sometime greater, the Apostle warneth vs to detest such wickednesse, and to accustom our tongues to simple and true talke.

¶ Math. 5.34.

¶ That thou shalt not say or affirm, I sweare, or I curse, without an othe: and that thou shalt not curse, denie it simply and fully.

¶ Hee sheweth the best remedie against all afflictions, to wit, prayers, which haue their place both in sorrow and ioy.

¶ Hee sheweth peculiarly, to what physicians especially

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

1 ¶ Peter, an Apostle of Iesus Christ, to the elect strangers of the Dispersion, which are scattered abroad throughout Europe, Asia, and Africa, greeting.

2 ¶ According to the foreknowledge of God the Father, by the blood of Iesus Christ, the Son of God, ye have obtained an election, unto everlasting life, by the obedience of Iesus Christ, to the Father.

3 ¶ Wherein ye have received mercy, when ye were called out of all things, which were done unto you according to the Father's will, by the blood of Iesus Christ, the Son of God.

4 ¶ Who hath delivered us from all iniquities, unto himselfe, purifying vnto himselfe a peculiar people, zealous of good works.

5 ¶ Who hath called us by his own blood, unto himselfe, by the word of our Lord Iesus Christ, to obtaine the inheritance of glory, which he hath promised us in Christ Iesus our Lord.

6 ¶ Who hath delivered us from all iniquities, unto himselfe, purifying vnto himselfe a peculiar people, zealous of good works.

7 ¶ Who hath called us by his own blood, unto himselfe, by the word of our Lord Iesus Christ, to obtaine the inheritance of glory, which he hath promised us in Christ Iesus our Lord.

¶ Elect according to the foreknowledge of God the Father vnto sanctification of the Spirit, to speake of the duties of a Christian life, reformed of the principles and beginnings of all Christian actions, rising farre higher than nature, & carrying vnto all things above the same. For he sheweth that we which are otherwile of nature sinners, were through the free mercy of God's Father first chosen from everlasting: then according to that everlasting decree, were by a certain second election made his sonnes in Christ his only begotten, by whose Spirit we are inwardly changed, & by whose blood we are also reconciled, to the end, that as Christ himselfe rose againe from the dead, we also might be received into that same heavenly & everlasting glory.

¶ An adverting to the purpose of God who would alter nothing of his purpose. ¶ The being incorporated in the rest of the wicked world, through the working of Iesus Christ, they should be can sanctified. God. Eph. 1.1.

through obedience and sprinkling of the blood of Iesus Christ: Grace and peace bee multiplied vnto you.

3 Blessed bee God, euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reserved in heauen for vs,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time.

6 Wherein ye reioyce, though now for a season (if need require) ye are in heauinesse, through manifold tentations,

7 That the trial of your faith, being much more precious then gold that perisheth (though it bee tried with fire) might be found vnto your prayle, and honour and glory at the appearing of Iesus Christ:

8 Whom yee haue not seene, and yet loue him, in whom now though yee see him not, yet doe yee beleue, and reioyce with ioy vnspokeable and glorious,

9 Receiuing the end of your faith, *even* the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow.

12 Vnto whome it was revealed, that not vnto themselves, but vnto vs they should minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore gird vp the loynes of your minde: bee sober, and trust perfectly on that grace that is brought vnto you, in the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in all manner of conuersation,

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 Knowing that yee were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, received by the traditions of the fathers,

19 But with the precious blood of Christ, as of a Lambe vndefiled, and without spot.

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleuee in God that raised him from the dead, and gaue him glory, that your faith and hope might be in God,

22 Having purified your soules in obeying the trueth through the Spirit, to loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne anew not of mortall seed, but of immortal, by the word of God, who lieth and endureth for euer.

24 For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth away.

25 But the worde of the Lord endureth for euer: and this is the worde which is preached among you.

8 Hee putteth from faith and hope, to the fruites of them both, which are vnderhood in the name of obedience: And it consisteth in two things, in reasoning our lustes, and liuing godly: which liues haue their beginning of that blindness wherein all men are borne: but holinesse proceedeth from the grace and fauour of GOD which aduoceth vs, and therefore regenerate us, that the father and the children may be of one disposition.

9 Hee sheweth that sanctification doth necessarily follow adoption.

10 As before he distinguished true faith and hope from false, so doth hee how obedience, setting the quicken and sharp sight of Gods against an outward make, and carnall reuenge, against vaine securitie.

11 If you will be called the sonne of the Father.

12 Deny.

13 An exhortation, wherein he letteth forth the excellencie and greatness of the benefite of God the Father, in sanctifying vs by the death of his owne Sonne.

14 And he partly letteth the puaityngs of the Law against the thing it selfe, that is, against the blood of Christ, and partly also against traditions, which he condemneth as vnto vaine and superstitious, be they neuer so olde and ancient.

15 The taking away of an objection: What was done to the world before that Christ was sent into the world? was there no holinesse before? and was there no Church?

The Apostle answereth, that Christ was ordeined and appointed to redeeme and deliuer mankind, before that mankind was: much lesse was there any Church without him before his coming into the flesh: yet wee are happiest about the rest, to whom Christ was exhibited indeede, in this that hee haue suffered and overcome death for vs, doeth now most effectually worke in vs by the verime of his Spirit, to create in vs faith, hope, and charitie.

16 Commendeth the practise of obedience, that is, charitie: earnestly drawing into their heads againe, that hee speaketh not of any common chasitie, and such as proceeded from that our corrupt nature, but of that whole beginning in the Spirit of God, which purifieth our soules through the word layde hold on by faith, and ingendeth also in yea spiritual and ouerlasting life, as God himselfe doth purg and truly liuing.

17 Chapter 2. 17. rom. 2. 10. eph. 2. 10.

18 A reason why wee haue neede of this heavenly generation, to wit, because that men, bee their glory neuer so great, are of nature voyde of all true and sound goodnesse.

19 The words (flesh) set forth the corruptness of our nature, which chiefly to be considered in the flesh is fleshly luste, which is a man should seeke that spirituall force and vertue in lained imaginations, the Apostle calleth vs backe to the worde of Gods teaching vs furthermore, that there is no other word of the Lord to be looked for, than this which is preached, in which only we must rest.

- Be ye holy
for I am holy Ma 8715
in y^e morrow.

CHAP. II.

2 *Hee exhorted the new borne in faith, to leave their sinnes as forborne to the same: & And left their sinne should fling, & be brought in that which was forborne something Christ.*
 11 *Then hee murther them in bee obedient to Magistrates,*
 21 *and that they patiently beare adversarie after Christes example.*

¶ Item 44.
 1067. 4. 3.
 1067. 5. 4.
 1067. 6. 4.
 1. Having said for the foundation the Spirit of God actually working by the word, and having built thereupon three verities which are the grounds of all Christian actions, to wit, which hope, and charity now be proceeded to a general exhortation, the first member whereof is that which all shew, both of flesh and also of an inward. The second is, that which is begotten & borne of the new foode of the evermore word, drawing and sucking greedily the same word as milk, as should sweet and sweet as it were, prove vs in the spiritual life. And hee call

Wherefore ¶ laying aside all malicioufnesse, and all guile, and dissimulation, and envie, and all euill speaking,

¶ As ¶ new borne babes desire that sincere milke of the worde, that yee may growe thereby.

¶ Because yee haue tasted that the Lord is bountifull.

¶ To whom comming as vnto a liuing stone, disallowed of men, but chosen of God, and precious,

¶ Yee also as liuely stones, bee made a spiri-
 tual house, ¶ an holy ¶ Priesthood to offer vp
 spiri-
 tual sacrifices acceptable to God by Iesus Christ.

¶ Wherefore also it is contained in the
 Scripture, Behold, I put in Sion a chiefe corner
 stone, elect and precious: and hee that beleueth
 therein shall not be ashamed.

¶ Vnto you therefore which beleene, it is
 precious: but vnto them which bee disobedient,
 the stone which the builders disallowed, the
 same is made the head of the corner,

¶ And ¶ a stone to stumble at, and a rocke
 of offence, even to them which stumble at the
 worde, being disobedient, vnto the which thing
 they were euen ordained.

¶ But yee are a chosen generation, a royall

¶ Priesthood, an holy nation, a people set at liber-
 tie, that yee should shew forth the vertues of him
 that hath called you out of darkenesse into his
 marueilous light.

¶ Which in time past were not a people,
 yet are now the people of God: which in time
 past were not vnder mercie, but now haue obtai-
 ned mercie.

¶ Dearly beloued, ¶ I beseech you as stran-
 gers and pilgrims, ¶ abstaine from fleshly lusts,
 ¶ which fight against the soule,

¶ And haue your conuersation honest a-
 mong the Gentiles, that they which speake euill
 of you as of euill doers, ¶ may by your ¶ good
 workes which they shall see, glorifie God in the
 day of ¶ visitation.

¶ Therefore submit your selues vnto
 ¶ all manner ordinance of man ¶ for the Lords
 sake, ¶ whether it be vnto the King, as vnto the
 superiour,

¶ Or vnto gouernours, as vnto them that are
 sent of him, ¶ for the punishment of euill doers,
 and for the praye of them that doe well.

¶ For so is the will of God, that ye well
 doing ye may put to silence the foolish men,

¶ As first, and not ¶ seeking the libertie for
 a cloke of malicioufnesse, but as the seruants of
 God.

¶ Honour all men: ¶ loue ¶ brotherly
 fellowship: feare God: honour the king.

¶ Seruants, bee subiect to your masters
 with all feare, not onely to the good and courte-
 ous, but also to the froward.

¶ For this is thankeworthy, if a man

¶ though those lusts flatter vs, yet they cease not to fight against our saluation.

¶ The fourth argument, taken of the profit of so doing: for by this means
 also we provide for our good name and estimation, whilst we compell them at
 length to change their mindes, which speake euill of vs. ¶ Chap. 3. 16. 14 The

¶ fifth argument, which also is of great force: Because the glory of God is greatly
 set forth by our moines, which by example of our honest life, euen the most
 prophane men are brought vnto God and submit themselves vnto him. ¶ Mark

5. 19. ¶ When God shall also haue mercie on them. 15 That which hee sape
 generally, hee now expoundeth by partes, describing feuerally euery mans duties,
 and first of all hee speaketh of obedience which is due both to the Lawes, and also
 to the Magistrates both higher and lower. ¶ Rom. 13. 1. c. By ordinance, it

meaneth the framing and ordering of ciuill governments, which hee callith ordinance of
 man, not because men inuente it, but because it is proper to men. 16 The first ar-
 gument: Because the Lord is the author and reuenger of this policie of men, that

is, which is set amongst men: and therefore the true seruants of the Lord must
 about all others be diligent obseruers of this order. 17 Hee preuenteth a cauil
 which is made by some, that say they will obey Kings and the higher magistrates,

and yet contemne their ministers: As though the ministers were not armed with
 their authoritie which lent them. 18 The second argument, taken of the end of
 this order, which is not onely most profitable, but also very necessary: seeing that

by this means vertue is rewarded, and vice punished: wherein the quiete and
 happinesse of this life consisteth. 19 Hee declarreth the first argument more am-
 ply, shewing that Christian liberty doeth amongst all things least, or not at all con-
 sist herein, to wit, to cast off the bridle of Lawes, (as at that time some altogether vs-
 skillfull in the kingdome of God reported) but rather in this, that lining holily ac-
 cording to the will of God, we should make manifest to all men, that the Gospel is

not a cloke for sinne and wickednesse, seeing we are in such sort free, that yet we are
 still the seruants of God and not of sinne. 20 Hee diuideth the ciuill life of man,
 by occasion of those things which hee sape into two general partes: to wit, into

those duties which pertaine men owe to their superiours, and especially the faithfull
 to the faithfull, and into that subiection whereby inferiours are bound to their su-
 periors: But so, that Kings bee not made equall to God, seeing that feare is due
 to God, and honour to Kings. ¶ Be courteous and desirous to serue ad m.

¶ Chap. 1. 32. rom 12. 10. ¶ The assemble and fellowship of the brethren, a Zach.
 11. 13. ¶ Ephes. 5. 6. coloss. 3. 12. 21 He goeth to the duty of seruants towards
 their masters which hee describeth with these bounds that seruants submit them-
 selves willingly and not by constraint, not onely to the good and courteous, but also

to the froward and sharpe masters. ¶ 1. Cor. 7. 10. 22 The taking away of an
 obediens, indeede the condition of seruants is hard, especially if they haue froward
 masters: but this their subiection shall be so much the more acceptable to God, if
 his will preuaile more with seruants, then the masters injuries.

¶ 1. Cor. 13. 4.

¶ Hef. 3. 23.
 rom. 9. 15.

¶ He returneth
 that generall ex-
 hortation.

¶ A reason why
 we ought to liue
 holily, to wit,
 because we are
 citizens of hea-
 uen, and therefore
 we ought to liue
 according to the
 Lawes not of this
 world, which is
 most corrupt, but
 of the heauy
 citie, although
 we be strangers
 in the world.

¶ Rom. 13. 14.
 galat. 5. 18.

¶ Another ar-
 gument: The children of God
 liue not accord-
 ing to the flesh,
 that is, according
 to that corrupt
 nature, but accord-
 ing to the spirit.
 Therefore fleshy
 motions ought
 not to beare rule
 in vs.

¶ The third ar-
 gument: for al-

¶ Item 44.
 1067. 4. 3.
 1067. 5. 4.
 1067. 6. 4.
 1. Having said for the foundation the Spirit of God actually working by the word, and having built thereupon three verities which are the grounds of all Christian actions, to wit, which hope, and charity now be proceeded to a general exhortation, the first member whereof is that which all shew, both of flesh and also of an inward. The second is, that which is begotten & borne of the new foode of the evermore word, drawing and sucking greedily the same word as milk, as should sweet and sweet as it were, prove vs in the spiritual life. And hee call

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10 By the which they also went, and preached vnto the foules that are in prison: 11 Which were in time called disobedient, when once the long suffering of God abode in the dayes of a Noe, while the Arke was preparing, wherein few that is, eight ° foules were saved in the water. 12 Whereof the baptisme that now is, answering that figure, (which is not a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to God) saith vs also 13 By the resurrection of Iesus Christ, 14 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

CHAP. III.

Forthwith, as then as Christ hath suffered for vs in the flesh, arme your selves likewise with the same minde, which is, that he, which hath suffered in the flesh, hath eased from sinne.

That he henceforth should live (as much time as) remaineth in the flesh) not after the lusts of men, but after the will of God.

For it is sufficient for vs, if we have spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, lustes, drunkennes, in filthy drinkinges, in abominable idolatries,

Wherein it seemeth to them, Strange chary to stande out with them vnder the hande of grace of God: therefore speake they will of God.

Which shall give weapons to him; that is ready to take quicke and dead.

[illegible]

preached also unto the dead, that they might be
condemned according to men in the flesh, but
might live according to God in the spirit.

8-9 But about all things have fervent love among you: for love shall cover the multitude of sins.

9 7 Bee ye $\frac{1}{2}$ harb'rous one to another, with-
out grudging.

10 8. Let every man as hee hath received the gift, minister the same one to another, ⁹ as good disposers of the manifold grace of God. —

14 If any man preake, *let him preake as the words of God.* If any man minister, *let him doe it as of the ability which God ministreth,* that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for ever, and ever, Amen.

12. ¹ Dearely beloved, thinke it not ^d strange
concerning the hie triall, which is among you
to proue you, is though some strange thing were
come vnto you.

13 13 But reioyce, inasmuch as ye are partakers
of Christs sufferings that when his glory shal ap-
peare, ye may be glad and reioyce.

14. * 4. * ye rallied vpon for the Name of
Christ, blessed are ye, for the * spirit of glory
and of God resteth vpon you: which on their
part is euill spoken of, but on your part is glo-
rified.

15 ¹⁵ But let none of you suffer as a murtherer, or as a thiefe, or an euill doer, or as a busibody in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorify God in this behalfe.

17 ¹⁶ For the time *comes*, that iudgement must begin at the house of God. ¹⁷ If it first *begin* at vs, what shall the end bee of them which obey not the Gospell of God?

18 * And if the righteous scarcely be saved,

1861 300 1001 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047

13 Another reason: Because the afflictions of the
suffer very much, and chiefly in three points. First, because they
with Christ in their afflictions, and therefore shall in their time

14 Secondly, because that all
think there otherwise, who in afflicting the godly, blaspheme God
that they are soailed vpon, are honoured of God with the true

the witness of the spirit. 15. The third difference: for the good for their evil doings but for righteous doings like as Christians will confess that the male factor is a hindrance unto them.

14 The third reason because the Lord of all the world

carefull for them of his householde, doeth therefore chaffice th
that he keepeth a measure in his greatest liberality: And as he h
doe therefore, so doeth he now especially when as hee exhibi

10. To his Church. 17. Tell the godly should be offended
vaine shadow of felicity of the wicked, as though God were no
the world, for that the wicked are in good case and the godly

...nurtureth by an argument or a companion of them to recover, that
not his own, but nurtureth them under the cross, will at length
the rebellious and wicked spare otherwife, which his hath up
the rebellion of the Deacons. 1650

where

He returneth to
his purpose, wing
an argument taken
from the circum-
stance of the time,
because the last
end is at hand,
and therefore we
must so much the
more diligently
watch and pray,
with true sobriety
of mind.

He commendeth
charity of one to-
ward another be-
cause it doth as it
were bury a mul-
titude of finnes,
and therefore pre-
serveth and main-
taineth peace and
concord: for they
that loue one ano-
ther, doe easily for-
giue one ano-
ther their offen-
ces.

Prout. 10. 12.
Of all the duties
of charity,
he commendeth
one namely, which
was at that time
most necessary,
to wit, hospitality,
which he will have
to be voluntary
and most courteous
and bounti-
full.

Rom. 12. 13.

He sheweth
the vse of charitie,
to wit, that euery
man should

life which he had
received, to the
profit of his neigh-

at gift shewer we
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chiefe to win the

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word of God bee
God the Father in

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God who spareth
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THE

THE FIRST EPISTLE GENERAL OF IOHN.

CHAP. I.

1. *He testifieth that he hath kept the eternal words, wherein is life, and light. 2. God will be merciful unto the faithful, if growing under the burden of their sinnes, they learn to get unto the mercy.*



IHat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and these hands of ours have handled of that word of life.

2. (For that life was made manifest, and we have seen it, and bare witness, and shew vnto you that eternal life, which was with the Father, and was made manifest vnto vs.)

3. That, I say, which we have seen and heard declare we vnto you, that yee may also have fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4. And these things write we vnto you, that that your ioy may be full.

5. This then is the message which we have heard of him, and declare vnto you, that God is light, and in him is no darkenesse.

6. If we say that we have fellowship with him, and walke in darkenesse, we lie, and do not truly.

7. But if we walke in the light as he is in the light, we have fellowship one with another, and the blood of Iesus Christ his Sonne cleanse vs from all sinne.

8. If we say that we have no sinne, we deceive our selves, and the truth is not in vs.

9. If we acknowledge our sinnes, he is faithful and iust, to forgive vs our sinnes, & to cleanse vs from all vnrighteousnesse.

10. If we say we have not sinned, we make him a liar, and his word is not in vs.

CHAP. II.

1. *Hee declareth that Christ is our mediator and advocate, 2. and sheweth that knowledge of God consisteth in holiness of life, 13. which hee testifieth to all sorts, 14. that hee hath come into the world, 15. then hee exhorted them to continue in the world, 16. hee giveth warning that Antichrist be avoided, 17. and that the law of the world be not obeyed.*

MY little children, these things write I vnto you, that ye sinne not: and if any man sinne, we have an Advocate with the Father, Iesus Christ, the iust.

2. And he is the reconciler for our sinnes, and not for ours onely, but also for the sinnes of the whole world.

3. And hereby we are sure that we know him, if we keepe his commandments.

4. He that sayeth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But he that keepeth his word in him is the love of God perfect indeede: hereby we know that we are in him.

6. He that saith he remaineth in him, ought even so to walke as he hath walked.

7. Brethren, I write no new commandment vnto you: but an old commandment, which yee have had from the beginning: this old commandment is that word, which yee have heard from the beginning.

8. Againe, a new commandment I write vnto you, that which is true in him, & also in you: for the darknes is past, & that true light now shineth.

9. He that saith that he is in that light, and hateth his brother, is in darknesse, vntill this time.

10. Hee that loveth his brother, abideth in the light, & there is none occasion of fall in him.

11. But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither hee goeth, because that darknesse hath blinded his eyes.

12. Little children, I write vnto you, because your sinnes are forgiven you for his Names sake,

declaring what it is to walke in the light, to wit, to keepe Gods commandments. Wherby it followeth that holiness of life is the way to life, which men have desired, neither in a vain profession of the Gospel. This must be understood of such a knowledge, as each faithfull man, and not of a common knowledge. For the true is known by the fruit. 3. Holiness, that is, a life ordered according to the precept of Gods commandment, how weaker ever we be, is of necessity joined with faith, that is, with the true knowledge of the Father, in the Sonne. 4. He that keepeth Gods commandments, loveth God indeed. He that loveth God, is in God, or is joined together with God. Therefore he that keepeth his commandments, is in him. 5. Whosoever loveth God, 6. He that is one with Christ, must needs live his life, that is, must walke in his steps. 7. The Apostle going about to expound the commandment of charity one towards another, telleth first that when hee vergeth holiness he bringeth no new trade of life (as they do who do which devise traditions, one after another) but putteth them in mind of that same Lawe which God gave in the beginning to wit, by Moses, at that time that God began to give Lawes to his people. 8. He addeth that the doctrine indeed is old, but it is now after a sort new both in respect of Christ, and also of vs: in whom hee through the Gospel, engraven his Lawe effectually, not in tables of stone, but in our mindes. 9. Which thing (as the apostle saith) is the love of God, which we have in him and in you. 10. He becometh to the second table, that is, to charity one towards another, and denieth that that man hath true light in him, or is indeed regenerate and the sonne of God, which hateth his brother, and such an one wandereth miserably in darknesse, because hee never so great knowledge of God, for that wittingly and willingly hee calleth himselfe headlong into hell. 11. He returneth againe from sanctification to remission of sin, because that free reconciliation in Christ is the ground of our salvation, wherupon afterwards sanctification must be built as upon a foundation. 12. Therefore I write vnto you, because you are of them number whose God hath reconciled to himselfe. 13. For his sakes sake: And in that he name is Christ, he hath reconciled us all together, whether they be in heaven or earth.

1. It followeth not hereof that we must give our wicked nature the bridle, or smother much the more freely, because our sinnes are cleared away by the blood of Christ, but we must rather so much the more diligently resist sin. And yet we must not despair because of our weakness, for we have an advocate and a purger, Christe, Iesus the iust, and therefore acceptable vnto his father. 2. In that he name, which Christ be sanctified for all other. 3. Reconciliation and intercession go together, so give us so much heart that he is best advocate and his Priest. 4. For man of all sorts, of all ages, and all places, so that the benefit belongeth not to the few only of whom he speaketh as appeareth very 7. but also to all nations. 5. He returneth to the testimony of our communion with God, to wit, to sanctification, and to Gods commandments. 6. He that is one with Christ, must needs live his life, that is, must walke in his steps. 7. The Apostle going about to expound the commandment of charity one towards another, telleth first that when hee vergeth holiness he bringeth no new trade of life (as they do who do which devise traditions, one after another) but putteth them in mind of that same Lawe which God gave in the beginning to wit, by Moses, at that time that God began to give Lawes to his people. 8. He addeth that the doctrine indeed is old, but it is now after a sort new both in respect of Christ, and also of vs: in whom hee through the Gospel, engraven his Lawe effectually, not in tables of stone, but in our mindes. 9. Which thing (as the apostle saith) is the love of God, which we have in him and in you. 10. He becometh to the second table, that is, to charity one towards another, and denieth that that man hath true light in him, or is indeed regenerate and the sonne of God, which hateth his brother, and such an one wandereth miserably in darknesse, because hee never so great knowledge of God, for that wittingly and willingly hee calleth himselfe headlong into hell. 11. He returneth againe from sanctification to remission of sin, because that free reconciliation in Christ is the ground of our salvation, wherupon afterwards sanctification must be built as upon a foundation. 12. Therefore I write vnto you, because you are of them number whose God hath reconciled to himselfe. 13. For his sakes sake: And in that he name is Christ, he hath reconciled us all together, whether they be in heaven or earth.

13 I write vnto you, fathers, because ye haue knowen him that is from the beginning. 14 I write vnto you, young men, because yee haue ouercome that wicked one. 15 I write vnto you, little children, because ye haue knowen the Father.

16 I haue written vnto you, fathers, because ye haue knowen him that is from the beginning. I haue written vnto you, young men, because yee are strong, and the word of God abideth in you, and ye haue ouercome that wicked one.

17 Loe not this world, neither the things that are in this world. If any man loue this world, the loue of the Father is not in him.

18 For all that is in this world, (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

19 And this world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.

20 Little children, 21 it is the last time, and as ye haue heard that Antichrist shal come, even now there are many Antichrists: whereby we know that it is the last time.

22 They went out from vs, but they were not of vs: for if they had bene of vs, they should haue continued with vs. 23 But this cometh to passe, that it might appeare, that they are not all of vs.

24 But yee haue an oyntment from that Holy one, and know all things.

25 I haue not written vnto you, because ye know not the trueth: but because ye know it, and that no lie is of the trueth.

26 Who is a liar, but he that denieth that Iesus is that Christ? the same is that Antichrist that denieth the Father and the Sonne.

27 Whosoever denieth the Sonne, the same hath not the Father.

28 Let therefore abide in you that same

which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye shall also continue in the Son, and in the Father.

29 And this is the promise that he hath promised vs, even that eternall life.

30 These things haue I written vnto you, concerning them that deceiue you.

31 But that anointing which ye received of him, dwelleth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and it is true & is not lying, and as it taught you, ye shall abide in him.

32 And now, little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him at his coming.

33 If ye know that he is righteous, know ye that he which doth righteously, is borne of him.

34 The same Spirit which endueth the elect with the knowledge of the trueth, and sanctifieth them, giueth them therewithall the gift of persequerance, to continue to the end.

35 The Spirit which you haue receiued of Christ, and which hath leide you into all trueth.

36 Ignorant of those things, and therefore I teach them not as things that were heard of, but call them to your remembrance as things which you doe knowe. 37 Hee commended both the doctrine which they had embraced, and also highly praised their faith, and the diligence of such as taught them, yet so, that hee take no nothing from the honour due to the holy Ghost. 38 The conclusion both of the whole exhortation, and also of the former treatise. 39 A passing ouer to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order: for before he taught vs to goe vp from the causes to the cause, and in this that followeth, hee goeth downe from the causes to the effects. And this is the summe of this argument: God is the fountaine of all righteousness, and therefore they that giue themselves to righteousness, are known to be borne of him, because they relemble God the Father.

CHAP. III.

1 Setting downe the inestimable glory of this, that we are Gods Iouers, 2 he sheweth that newnesse of life must be iustified by good workes, wherof charity is a manifest token. 3 Of faith, 4 and praying vnto God.

Behold, 1 what looe the Father hath giuen to vs, that we should bee called the sonnes of God: 2 for this cause this world knoweth you not, because it knoweth not him.

3 Dearly beloved, now are we the sonnes of God, but yet it is not made manifest what we shall be: and we know that when he shall be made manifest, we shall be like him: for we shall see him as he is.

4 And every man that hath this hope in him, purgeth himselfe, euen as he is pure.

5 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

6 And ye know that he was made manifest, that he might take away our finnes, and in him is no sinne.

7 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

8 Little children, let no man deceiue you: he that doeth righteousness, is righteous, as hee

1 Hee beginneth to declare this agreement of the Father and the Sonne at the highest cause, to wit, at that free loue of God toward vs, wherewith he looueth vs, that also he adopteth vs to be his children.

2 What a gift of how great loue. 3 That we shoulde be the sonnes of God, and so that all the world may perceive we are so.

4 Before he declared this adoption he saith two things: the one, that this is great a dignitie is not to be esteemed according to the iudgement of the flesh, because it is unknown to the world, for y world knoweth not God the Father himselfe.

5 The other: This dignitie is not fully made manifest to vs our selues, much lesse to strangers, but we are sure of the accomplishment of it, in so much that we shall bee like to the Sonne of God himselfe, and shall enioy his sight in deed, such as he is now: but yet notwithstanding this is deferred vntill his next coming. 6 Like, but not equal. 7 For now we see with a glasse, 1. (or 13. 12.) 8 Now hee declarereth this adoption, (the glory wherof as yet consisteth in hope,) by the effect, to wit, because that whosoever is made the Sonne of God, endeauoureth to relemble the Father in puritie. 9 This words signifieth a likeness, but not an equalitie. 10 The rule of this puritie can from whence els be taken but from the Lawe of God, the transgression wherof is that which is called sinne. 11 Giueth not himselfe to puritie. 12 A short definition of sinne. 13 An argument taken from the materiall cause of our saluation: Christ in himselfe is most pure, and hee coma to take away our finnes, by sanctifying vs with the holy Ghost. Therefore, whosoever is truly partaker of Christ, doeth not giue himselfe to sinne: and contrariwise he that giueth himselfe to sinne, knoweth not Christ. 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

at y^e 17th of May 1717 at St Mary's

at the 7 V² me of the 81718

74 Because we do not see in effect what we have for, the Apostle saith, we have faith, which he will have us proceed from faith and more, we to be concealed in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine. Chap. 1. 11. We are to make prayers not only for our selves, but also for our brethren which doubt, that their sinnes be not vnto them, to death: and yet expecteth that sinne which is not yet done, or the sinne against the holy Ghost, that is to say, an inuicible and willfull falling away from the known truth of the Gospel. 1. *Christe as much as it be good, let him desire the Lord to forgive him, and let him forgive him being so d. fro. 2. Math. 12. 31. Marke 9. 12.*

that beleue in the Name of that Sonne of God, that ye may know that ye haue eternall life, and that ye may beleue in the Name of that Sonne of God.

14 And this is that assurance that we haue in him, & that if we aske anything according to his will hee heareth vs.

15 And if we know that he heareth vs, whatsoever we aske, we know that wee haue the petitions, that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not vnto death.

17 There is a sinne vnto death, I say not that thou shouldest pray for it.

17 All vniuersall sinne is sinne, but there is a sinne not vnto death.

18 We know that whosoever is borne of God sinneeth not: but he is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 We know that we are of God, and this whole world lieth in wickednesse.

20 But wee know that that Sonne of God is come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very God, and that eternall life.

21 Little children, keepe your selues from idoles, Amen.

22 To say, made the sonnes of God in Christ, and being indued with his Spirit, they do not serue sin, neither are deadly wounded of Satan. 23 Every man must particularly apply to himselfe the general promises, that we may certainly perswade our selues, that whereas all the world is by sinne lost, we are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, & eternall life. Luke 24. 45. The disciples of Christ must plainly promitt by this place. 24 Hee expecteth a phrase precept of taking heed of idoles, which he setteth against the onely true God, that with this scale as it were he might scale vp all the former doctrine.

24 The taking away of an oblation: Indeed all iniquitie is comprehended vnder the name of sin, but yet we must not despise therefore, because every sinne is not deadly, and without hope of remedie.

25 A reason why not all, nay rather why no sin is mortal to some: to wit, because they be borne of God, that with his Spirit, they do not serue sin, neither are deadly wounded of Satan. 26 Every man must particularly apply to himselfe the general promises, that we may certainly perswade our selues, that whereas all the world is by sinne lost, we are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, & eternall life. Luke 24. 45. The disciples of Christ must plainly promitt by this place. 27 Hee expecteth a phrase precept of taking heed of idoles, which he setteth against the onely true God, that with this scale as it were he might scale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renowne, & who bringeth to her children in the name of God: & hee sheweth her to continue in Christian charitie, & that shee accompanye with such as do the same.



HELDER to the elect & Ladi, and her children, whom I loue in the truth: and not I only, but also all that haue knowne the truth.

2 For the truths sake which dwelleth in vs, and shall be with vs for ever.

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with truth and loue.

4 I reioyced greatly, that I found of thy children walking in truth as we haue received a commandement of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we love one another.

6 And now beseech I thee, Lady, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we love one another.

6 And this is that love, that we should walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye should walke in it.

7 For many deceivers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

8 Looke to your selues, that we looke not the things which we haue done, but that we may receiue a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any vnto you, and bring not this doctrine, & receiue him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euil deeds. Although I had many things to write vnto you, yet would I not write with paper and yunker: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister grette thee, Amen.

Antichrist fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles.

He that maketh shipwracke of doctrine, loseth all. 2. Peter 2. 2. Beware and take good heed.

We ought to haue nothing to doe with them that defend peruerse doctrine. Rom. 16. 17.

THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for hospitality, & and reprehendeth Diotrephes for vaine glorie: 2. Hee exhorteth Gaius to continue in well doing: 3. and in the end commendeth Diotrephes.



HELDER vnto the beloued Gaius whom I loue in the truth.

2 Beloued, I wish chiefly that thou prosperedst and farest well as thy soule prospereth.

3 For I reioyced greatly when the brethren came & testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then, that is, that I, to heare that my sonnes walke in the truth.

5 Beloued, thou doest faithfully whatsoever thou doest to the brethren, and to strangers.

6 Which bare witness of thy loue before the Churches. Whom if thou bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that are might be helpers to the truth.

9 I wrote vnto the Church, but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which he doeth, prating against vs with malicious words, and not there with content, neither hee himselfe receiue the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued follow not that which is euill, but that which is good: he that doth well is of God: but he that doeth euill, hath not seene God.

That we are thus may help somewhat to the preaching of the truth.

2 Ambition and conceitfulness, two pestilentiall plagues, (especially in them which haue any Ecclesiastical function) are condemned in Diotrephes person. 3. Habitus known God.

12. Hieronimus hath good report of all men,
and of the truth it false: yea, and wee our selues
beare record, & ye know that our record is true.
13. I haue many things to write: but I wil not

with ynke and pen write vnto thee:
14. For I trust I shal shortly see thee, & we shal
speake mouth to mouth. Peace be with thee. The
friends salute thee. Greete the friends by name.

THE GENERAL EPISTLE OF IUDE.

He warneth the godly to take heed of such men, & that make
the grace of God a like for their wantonnesse: & that
they shall not escape unpunished, for the contempt of his grace.
1. He preacheth by three examples: 1. And altogether the pro-
phets of kinde. 2. And finally he sheweth the godly a meane to
eschew all the foules of those doctours.

IUDE a seruant of Iesus Christ, and
brother of Iames, to the which
are called and sanctified of God
the Father, and referred to Ie-
sus Christ:

2 Mercy vnto you, and peace
and loue be multiplied.

3 Beloued, when I gaue all diligence
to write vnto you of the common saluation, it was
needfull for me to write vnto you, to exhort you,
that ye should earnestly contend for the mainte-
nance of the faith, which was once giuen vnto
the Saints.

4 For there are certaine men crept in, which
were before of olde ordeined to this condemna-
tion: vngodly men they are, which turne the
grace of our God into wantonnesse, and denie
God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance,
forasmuch as yee once knew this, how that the
Lord, after that hee had deliuered the people out
of Egypt, destroyed them after ward which be-
leued not.

6 The Angels also which kept not their
first estate, but left their owne habitation, he hath
reserved in euermlasting chaines vnder darkenesse
vnto the iudgement of the great day.

7 As Sodom and Gomorrah, and the cities
about them, which in like manner as they did,
committed fornication, and followed strange
flesh, are set forth for an example, and suffer the
vengeance of eternall fire.

8 Likewise notwithstanding these sleepers
also defile the flesh, and despise gouernement,
and speake euill of them that are in authoritie.

9 Yet Michael the Archangel, when hee
stroue against the deuill, and disputed about the
body of Moses, durst not blame him with cursed
speaking, but said, The Lord rebuke thee.

10 But these speake euill of those things,
which they know not: and whatsoever things
they know naturally as beasts, which are without

reason, in those things they corrupt themselves.

11 Wo be vnto them: for they haue followed
the way of Cain, and are cast away by the de-
ceit of Balaams wages, and perish in the gain-
saying of Core.

12 These are rockes in your feastes of cha-
rity when they feast with you, without al feare,
feeding themselves: cloudes they are without
water, caried about of windes, corrupt trees and
without fruit, twise dead, and plucked vp by the
rootes.

13 They are the raging waues of the sea, fo-
ming out their owne shame: they are wandring
starres, to whom is reserved the blacknesse of
darkenesse for euer.

14 And Enoch also the seuenth from Adam,
propheied of such, saying, Behold, the Lord
cometh with thousands of his Saints,

15 To giue iudgement against all men, and to
rebuke all the vngodly among them of all their
wicked deedes, which they haue vngodly com-
mitted, and of all their cruell speakings, which
wicked sinners haue spoken against him.

16 These are murmurers, complainers, wal-
king after their owne lustes: whose mouthes
speake proud things, hauing mens persons in ad-
miration, because of aduantage.

17 But, ye beloued, remember the wordes
which were spoken before of the Apostles of our
Lord Iesus Christ:

18 How that they tolde you that there should
bee mockers in the last time, which should
walke after their owne vngodly lusts.

19 These are they that separate themselves
from other naturall, hauing not the Spirit.

20 But, yee beloued, edifie your selues in your
most holy faith, praying in the holy Ghost.

21 And keepe your selues in the loue of God,
looking for the mercy of our Lord Iesus Christ,
vnto eternall life.

22 And haue compassion of some, in putting
differre:

23 And other saue with feare, pulling them
out of the fire, & hate euen that garment which
is spotted by the flesh.

24 Now vnto him th at is able to keepe you
that yee fall not, and to present you faultlesse be-
fore the presence of his glory with ioy,

25 That is, to God onely wise, our Sauour, be
glory, and maiestie, and dominion, and power,
both now and for euer. Amen.

9. He foreteller
their destruction,
because they re-
semble or shew
forth Cains shame-
less malice, Bala-
ams filthy coue-
tousnesse, and so
be short, Cores fe-
ditions and ambi-
tious head.

Gene 4. 8.
Heb 11. 24, 25.

1. Pet. 2. 15.

Numb. 16. 7.

20. He rebuketh
most thargely with
many other noes
and markes, both
their dishonour
of filthinesse,
and their lawle-
nesse, but especi-
ally their vaine
brauery of wordes,
and most vaine
pride, ioying
therewithall a
most graue and
heane threatening
out of a most an-
cient prophetic
of Enoch touching
the iudgement to
come.

1. The feast of cha-
rity was a certaine
banquet, which the
brethren that were
members of the
Church, kept all to-
gether, as Tertullian
saith, as Iesseb them
first in his Apo-
log. chap. 39.

20. Impudently
in words, as Iesseb
saith, as Iesseb them
first in his Apo-
log. chap. 39.

22. Pet. 2. 17.

23. Most grieu-
ous enuie.

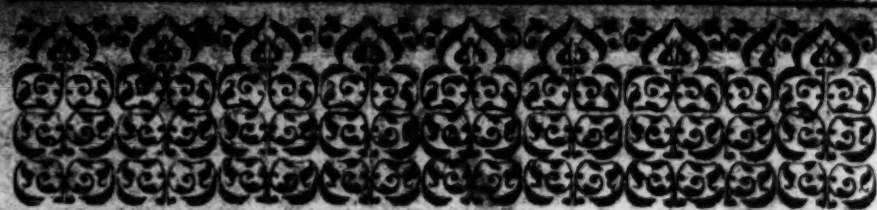
24. The present
time for the same
is come.

25. Psal. 119.

11. The rising vp
of such monsters
was spoken of
before, that wee
should not bee
troubled at the
newnesse of the

matter. 1. Tim. 4. 1. 2. Tim. 3. 1. 3. Peter 3. 3. 12. It is the property of Anti-
christes to separate themselves from the godly, because they are not governed by
the Spirit of God: and contrariwise is the property of Christians to edifie one
another through godly prayers, both in iustice and also in loue, vntill the mercy of
Christ appeare to their full saluation: 13. Among them which wander and goe
astray, the godly haue to vse this choice, that they handle some of them gently, and
that other some being euen in the very flame, they endeuour to saue with fiercer and
sharper instruction of the present danger: yet so, that they do in such sort, as shew
the wicked and dishonest, that they eschew euen the least contagion that may be.
14. By stirring them, and holding them backe with godly exhortation. 15. An awful
action taken from the forbidden things of the Law which had desile. 16. He commu-
neth them in the grace of God, declaring fully that it is God, and not man, that
giue vs that confidence which he requireth of vs.

THE



THE ORDER OF TIME, whereunto the Contents of this booke are to be referred.

1. &c.

34.

67.

70.

He dragon watcheth the Church of the Iewes, which was ready to traueile: She bringeth forth, fleeth, and hideth her selfe, whilst Christ was yet vpon the earth.

The dragon persecuteth Christ ascending into heauen, hee fighteth and is throwen downe: and after persecuteth the Church of the Iewes.

The Church of the Iewes is receiued into the wilderneffe, for three yeeres and an halfe.

When the Church of the Iewes was ouerthrowen, the dragon innaded the Catholike Church, all this is in the 12. chap.

The dragon is bound for a 1000. yeeres, chap. 20.

The dragon raiseth vp the beast with seuen heads, and the beast with two heads, which make haucke of the Church Catholike and her Prophets for 1260. yeeres after the Passion of Christ, chap. 13. and 11.

97.

The seuen Churches are admonished of things present, somewhat before the end of Domitian his reigne, & are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6. and 7. Hethewith forth exemplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073.

The dragon is let loose after 1000. yeeres, and Gregory the vij. being Pope, rageth against Henry the third, then Emperour, chap. 20.

1117.

The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Fredericke the second.

The dragon by both the beasts persecuteth the Church, and puiceth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the author of the sixt booke of the Decretals: he excommunicated Philip the French king.

1300.

Boniface celebrateth the Iubile.

1301.

About this time was a great earthquake, which ouerthrew many houses in Rome.

1305.

Prophecie ceaseth for three yeeres and an halfe, vntill Benedict the second succeeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 16.

Christ glorieth his Church victorie over the harlot, chap. 17. and 18. Over the two beasts, chap. 19. Over the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 22. and 23.

THE

Behold I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

And I will kill her children with death: and all the Churches shall know that I am he which search the reins and hearts: and I will give unto every one of you according unto your works.

And unto you I say, the least of them of Thyatira. As many as have not this learning, neither have known the deepensse of Satan (as they speake) I will put upon you none other burden.

But that which ye have already, holde fast till I come.

For hee that overcommeth and keepeth my works unto the end, to him will I giue power over nations.

And he shall rule them with a rod of yron: and as the vessels of a potter, shall they be broken.

Even as I received of my Father, so will I giue him the morning starre.

Let him that hath an eare, heare what the Spirit saith to the Churches.

That is, I will make him a king by communion with me, and my fellow heire, as it is promised, Mat. 19. 28. & 23. 34. 2 Tim. 2. 12. & 1. Cor. 6. 3. & 1. Tim. 2. 12. Apoc. 3. 21. and 4. 4. & 1. Pet. 5. 10. The brightnesse of greatest glory and honour neereft approaching unto the light of Christ, who is the Sonne of righteoufnesse, and our head, Matth. 4.

CHAP. III.

The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16. that they be not lukewarme, 20. but continue to further Gods glory.

And write unto the Angel of the Church which is at Sardis, These things saith he that hath the seven Spirits of God, and the seven starres, I know thy works: for thou hast a name that thou livest, but thou art dead.

Be awake, and strengthen the things which remaine, that are ready to die: for I have not found thy works perfect before God.

Remember therefore, how thou hast received and heard, and holde fast and repent. If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come vpon thee.

Notwithstanding thou hast a few names yet in Sardis, which haue not defiled their garments: and they shall walke with me in white: for they are worthy.

He that overcommeth, shall be clothed in white array, and I will not put out his Name of the booke of life, but I will confesse his name before my Father, and before his Angels.

Let him that hath an eare, heare what the Spirit saith vnto the Churches.

And write vnto the Angel of the Church which is of Philadelphia, These things saith he that is Holy, and True, which hath the key of David, which openeth, and no man shutteth, and shutteth, and no man openeth.

I know thy works: behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my

word, and hast not denied my Name.

Behold, I will make them of the Synagogue of Satan, which call themselves Iewes, & are not, but doe lie: behold, I will make them that they shall come, and worship before thy feet, and shall know that I have loued thee.

Because thou hast kept the word of my patience, therefore I will deliuer thee from the houre of temptation, which will come vpon all the world, to trie them that dwell vpon the earth.

Behold, I come shortly: holde that which thou hast, that no man take thy crowne.

Unto him that overcommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the name of the city of my God, which is the new Hierusalem, which cometh downe out of heauen from my God, and I will write vpon him my new Name.

Let him that hath an eare, heare what the Spirit saith vnto the Churches.

And vnto the Angel of the Church of the Laodiceans write, These things saith Amen, the faithful and true witness, that beginning of the creatures of God.

I know thy works, that thou art neither colde nor hot: I would thou werst colde or hot.

Therefore, because thou art lukewarme, and neither colde nor hot, it will come to passe, that I shall spue thee out of my mouth.

For thou sayest, I am rich and increased with goods, & haue neede of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked.

I counsell thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayest be clothed, & that thy filthy nakednesse doe not appeare: and anoynt thine eyes with eye salve, that thou mayest see.

As many as I loue, I rebuke and chasten: be zealous therefore and amend.

Beholde, I stand at the doore, and knocke. If any man heare my voice, and open the doore, I will come in vnto him, and will sup with him, and he with me.

To him that overcommeth, will I grant to sit with me in my throne, even as I ouercame, and sit with my Father in his throne.

Let him that hath an eare, heare what the Spirit saith vnto the Churches.

Points: vnto which are matched as correspondent, those remedies which are offered, ver. 18. 4. Prayer 3. 12. ver. 12. 5. Zeale w. it against hotwar colde. 14. This must be taken after the manner of an allegorie, as Job 24. 23. 11. The conclusion, consisting of a promise, as Chap. 2. ver. 26. and of an exhortation. Thertoe hath bene the first part of the booke of the Apocalypse.

CHAP. IIII.

Another Epistle containing the glory of Gods Marry, 8. which is married of the four beasts, 10. and the four & twenty Elders, 11.

After this I looked, and behold, a doore was open in heauen, and the first voyce which I

altogether propheticall, foretelling those things which were to come, as was said before, Chap. 1. 19. This is diuided into two histories: one common vnto the whole world, vnto the 5. Chapter: and another singular, of the Church of God, Iewes, vnto the 22. chapter. And these histories are said to be described in several bookes, chap. 5. 1. & 10. 1. Now this verse is as it were a passage from the former part vnto this second: where it is said, that heauen was opened, that is, that heavenly things were vnlodged, and that a voyce of a trumpet sounded in heauen to stirre up the Apostles, and call him to the vnderstanding of things to come. The first history hath two partes, one, of the capes of this booke, of this whole Reuelation, in this and the next chapter. Another of the same, in the next foure chapters. The punctionall causes according to the distinction of persons in the vniuers of the diuine essence, and according to the distinction of persons in the vniuers of the diuine essence, which none can deny, but that is, God the Father, of whom is spoken in this chapter. The other, the Son, who is the meane cause, easie to be approached vnto in respect of his nature, and his person, of whom, Chap. 5.

I will bring them to the city.

That is, fall down and worship either thee civilly, or Christ religiously at thy feet (and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verely shall satisfie his word.

Because thou hast bene patient & constant, as I would my seruants should be. The conclusion, which containeth a promise, and a commendement. That is, the new man shall be termed after his father, mother, and head, Christ.

The strength place is vnto the Pastors of the Church of Laodicea. The exordium is taken out of the verities of the 1. chapter. Amen, which is much in the Old Testament, as in the New Testament is little.

Of whom althings that are made, haue their testimony. The proposition of reproche is in this verse, where vnto is signified a threatening, ver. 16. with a confirmation on declaring the same, ver. 17. and of exhortation vnto faith and repentance, ver. 18. 19.

where vnto is added a conditionall promise, ver. 20. 13. The first small number of men, which are mentioned, expressed in three points: vnto which are matched as correspondent, those remedies which are offered, ver. 18. 4. Prayer 3. 12. ver. 12. 5. Zeale w. it against hotwar colde. 14. This must be taken after the manner of an allegorie, as Job 24. 23. 11. The conclusion, consisting of a promise, as Chap. 2. ver. 26. and of an exhortation. Thertoe hath bene the first part of the booke of the Apocalypse.

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Hereafter followeth the second part of this booke, which is the 22. chapter. The punctionall causes according to the distinction of persons in the vniuers of the diuine essence, and according to the distinction of persons in the vniuers of the diuine essence, which none can deny, but that is, God the Father, of whom is spoken in this chapter. The other, the Son, who is the meane cause, easie to be approached vnto in respect of his nature, and his person, of whom, Chap. 5.

are opened. 125

3 And I saw another Angel come from the East, which had the seal of the living God, and he cried with a loud voice to the four Angels to whom power was given to hurt the earth, and the sea, saying,

4 Hurt not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads.

5 And I heard the number of them, which were sealed, and there were sealed an hundred and four and forty thousand of all the tribes of the children of Israel.

6 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

7 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

8 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand.

9 Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

10 After these things I beheld, and loe a great multitude, which no man could number, of all nations, and kindreds, and people, & tongues stood before the throne, and before the Lambe, clothed with long white robes, & palmes in their hands.

11 And they cried with a loud voice saying, Salvation cometh of our God, that sitteth upon the throne, and of the Lambe.

12 And all the Angels stood round about the throne, and about the Elders, & the four beastes, and they fell before the throne on their faces, and worshipped God,

13 Saying, Amen, Praise, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God for evermore, Amen.

14 And one of the Elders spake saying unto me, What are these which are arrayed in long white robes? and whence came they?

15 And I said unto him, Lord thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their long robes, and have made their long robes white in the blood of the Lambe.

79) in common. The Jews & the Chanaanites & the Israelites were equal
with them in Charity, in the Goodhood, chas. 1.6 & 1.7. and Rom.
the name of Israel is mentioned because the Danites long be-
forehand of God were fallen away from the fellowship of Gou-
ern of the Gentiles, which still many ages before Iakob fore-
told, and there is no mention made of this tribe in 1st book
77 See before upon the 4. verse. 8 As priests, kings, & glori-
fary domes: which things are noted by their proper figures in
praise of God celebrated by by a holy man in this verse, thus
fallen in two verses following. 9 A passage or vantage to the
extension of which the Angel enquireth of St John to lift him up with
him in the form of speech both acknowledged that his name is
known to the Angel, & that he is in most modest manner
removing of the vision. 10 The position of the vision, wherein
the signs of the Saints that is, their sufferings & works of faith in
v. 5. signify their glory both present which consisteth in two
miller vnto God, and God protecteth them v. 1. 3. & to come,
v. 1. 4. as formal instances v. 1. 6. & the participation of all good
the memory of former excellencies be able to diminish, v. 1. 7.
and which containeth all these things, ardent pure hearts
the Lord the Mediator, and the Pastor, Chas. 1. 1. 1.

16. ¶ They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heat.

CHAP. VIII

1 After the opening of the fourth scale, 3 the SAMEL prayers are
offered up with adoration. 6 The seven Angels come forth with
trumpets. 7 The four first blow, and fire falleth on the earth
8 the sea is turned into blood. 9, 10 the waters make voices
11 and the trees are darkened.

And when he had opened the feuenth seal
there was silence in heauen. about halfe a
houre.

2 And I saw the seven Angels, which stood before God, and to them were given seven trumpets.

39 Then another Angel came and stood before the altar having a golden censer, and incensours was given vnto him, that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, of the Angels hand.

And the Angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices and thundrings, and lightnings, and earthquake.

64. Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, & the third part of trees was burnt, and al greenie grasse was burnt.

8-6 And the second Angel blew the trumpet
justly determined to afflict the world. 2 Now followed the
common history accounts with this, which is the merciful

God upon 3. world. This is first generally prepared, vnto the
partis expanded according to 3. order of those that admitt
of 3. Cha. following. Vnto the preparation of this execut
things: first who are 3. administrators and instruments thereof
what is the work both of 3. Prince of Angels giuing order to
vnto the 3. ver. & of his administrators in the 6. ver. The administ
said to be Ioue Angels, their instruments, trumpets, whereby
found the place as the commandement of God. They are
nabber, because it pleased God not at once to powre out his w
world, but at diuers times & by piece-meale, and in flow order
ling mind to exercise his iudgments vpon his creatures, so fo
word & signes if happily they had learned to repent, *so fo*
him as his ministers, 3. This is y^e great Emperour, the Lord Ies
Saviour, who both maketh intercession to God the Father to
heavenly sanctuary with most sweet odour, & offering vp the
and burnt sacrifices of their lippes in this veste, in such sort
powerfull is that sweet saour of Christ and the efficacy of h
reconcilement with God & himselfe, made most estable
then also out of their treasure, and from the same sanctuary pou
world the fire of his wrath, adding al disolute tokens thereu
(as of old the heraulds of Rome were wont to do) he procl
rebellions world, *Our prayers are nothing worth, unless*
saour of Ioue on y^e oblacion be especially and before all things
life we bring Iesus of all sufficient through faith in his Sonnes, be
4. This is the worke of the administrators. The Angels the ad
by sounding trumpet & voice (for they are only as heraulds
forth the instruments of the wrath of God, through his pow
thing is general. Now follow: the narration of things partic
fire in number wrought in their order for out in the 3. ver.,
concluded with 3. declaration of the enemy which followed
in the world, end in the 10. and 11. Cha. 3. The first execut
first Angel vpon 3. earth, that is, the inhabitants of the earth (a
all the fruits thereof: as the comparing of this verse with the
3. ver. doth not obscurely declare. 6. The second execut
world, and all things that are therein in the next verse.

d He althunder in
 the Lewards, which
 served day or night
 for us there in
 might in heaves,
 e Or, upon them,
 whereby is man's
 Gods defence and
 protection, as is now
 towards some, who
 are as safe as we
 in the Lewis street,
 26 2nd Jan 49. 10.
 27 2nd Jan 23. 6.
 28 2nd Jan 21. 4.

He returneth in the history of the seals of the book which the Lambe openeth. The twentieth scale is the next foregoing: and a prelie commandment of the execution of the most heavy judgments of God vpon this wicked world, which reformation being understood by the scale, all things in heaven are silent, and in honor or through admira in will commandment of execution be fearfully grieved of God vnto the ministers of his wrath. So he passeth vnto the third member of which I spake before in chap. 6. ver. 1. which is of the execution of those cruells where with God mollifieth the third branch of the judgments of vs. ver. then by focal fired the same vnto the execution are declared there in this verse. Secondly, in this execution, therefore of vs execution are they should as it were propounded in the wrath vpon rebellion, as, & as with an vntimely called vpon by vs. *Vnto* against before vs Christ our King and the Saints, filling the prayers, as Calvary every one of them. This sacrifice is held in wrath him ver. 4. And vnto fourth vnto the most pure by that means in wrath was against them, that vs to say, vs acceptable vnto him, ministers of Christ. One do effectually call him, whether he be a Minister, which the Angels of the next Chap. and vnto these things done in at the found of the mercy, & vnto second member of the on, vpon the sea in this

and

full vnto him. 9 A
ing.

with powers, &c. Ephelians 6. 12. This place of the power of the
 used in this verse, is particularly declared afterwards in the
 SAHO

CHAP

1 The Temple is commanded to be measured. 2 The Lord stirreth up two witnesses. 3 Whom the beast murdereth. 4 And no man hurteth them. 5 God raiseth them to life. 6 And calleth them up to heaven. 7 The wicked are terrified. 8 By the trumpets of the seventh Angel: there is a great earthquake. 9 And judgments are described.

Then was given me a reede like vnto a rod, and the Angel stood by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

But the Court which is without the temple leave out, and mete it not: for it is given vnto the Gentiles, and the holy citie shall they tread vnder foot, two and fourty moneths.

But I will giue power vnto my two wit-

nesses, & they shall prophesie a thousand two hundred & threescore dayes clothed in sackcloth. **4** These are two olive trees, & two candlesticks, standing before the God of the earth. **5** And if any man will hurt them, fire proceedeth out of their mouths, & deuoureth their enemies: for if any man will hurt them, thus must he be killed. **6** These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood to fmitte the earth with all manner plagues, as often as they will. **7** And when they haue finished their testimony, the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them. **8** And their corpses shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where our Lord also was crucified. **9** And they of the people and kindreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carkeises to be buried in graues. **10** And they that dwell vpon the earth, shall reioice ouer them and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwell on the earth.

showing it selfe forth in heauen, earth and the sea, ver. 6. as it is described, 2. Cor. 10. 4. according to the promise of Christ, Mar. 14. 17. And this is the second place (as I sayd before) of the combats which the seruants of God must needs vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things to overcome, in these two verses: to be overcome and killed, ver. 7. After the laughter follow these things, that the carkeises of the godly are layd abroad, ver. 8. being vnburied, are made a matter of scorn together of cursing and bitter execrations, ver. 9. and that therefore gratulations are publicly and priuately made, ver. 10. That is, when they haue spent those thousand two hundred and sixty yeres, mentioned ver. 2. & 3. in publishing their testimony according to their office. *When they haue done their message.* **11** Of which after, cha. 12. &c. That beast is the Romane Empire, made long ago of ciuil, Ecclesiastical: the chief head whereof was then Boniface the 8 as I said before: who lifted vp himselfe in so great arrogancy (sayth the author of *Fasciculum temporum*) that he called himselfe Lord of the whole world, as well in temporall causes as in spirituall: There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *causam suam extra de maiestate obediencia* and in the sixt of the Decretals (which is from the same author) many things are found of the same argument. **12** He shal persecute most cruelly the holy men, and put them to death, & shal wound & pierce through with cursings, both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred. **13** That is, openly at Rome: where at that time was most great concourse of people, the yere of Iubile being the first ordained by Boniface vnto the same end, in the yere of Christ 1300. example whereof is read Chap. 1. *Extra de penitentijs & remissionibus*. So by one act he committed double iniurie against Christ, both abolishing his truth by the restoring of the type of the Iubile, and triumphing ouer his members by most wicked superstition. O religious heart. Now that we should vnderstand the things of Rome, S. Iohn himselfe is the author, both after in the 17. Chap. almost throughout, and also in the circumscription now next following, when he saith, it is that great Citie (as Cha. 17. 18 he calleth it) and is spiritually tearmed Sodom and Egypt: and that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spirituall wickednesses: the latter signifieth the shewe and pretence of good, that is, of Christian and sound religion. Sodom signifieth most licentious in piety and iniustice: Egypt most cruell persecution of the people of God: and Ierusalem signifieth the most confident glorying of that Citie, as it were in true religion, being yet full of falshood and vngodlinesse. Now who is ignorant that these things do rather and more agree vnto Rome, then vnto any other Citie? The commendations of the City of Rome for many yeres past, are publicly notorious, which are not for me to gather together. This only I will say, that he long since did very well see what Rome is, who taking his leave thereof, vied these verses

Roma uale, uidi, satis est iudicis: reuocatur. Quam leno pueri, struxit, cineribus.

Now farewell Rome, I haue thee seene: it was inough to see: I will returne when as I meane, band, harlot, knaue to be.

14 Namely in his members, as also he said vnto Saul, Acts 9. 5. That is, for three yeres and a halfe: for so many yeres Boniface liued after his Iubile, as Bergomenus witnesseth.

16 So much the more shall they by this occasion exercise the iolity of their Iubile.

17 The Gospel of Christ is the affliction of the world, and the misery thereof, the sinow of death vnto those that perish, 2. Cor. 2. 16.

18 Namely in his members, as also he said vnto Saul, Acts 9. 5. That is, for three yeres and a halfe: for so many yeres Boniface liued after his Iubile, as Bergomenus witnesseth.

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CHAP. X.

...growth, closely related to the
...growth rate, 8. ...

The Temple is commanded to be measured. 3 The Lord stirreth up two witnesses. 7 whom the beast murdereth. 9 and shall kill them by fire. 11 God raiseth them to life. 12 and calleth them up to heauen. 13 The wicked are terrified by the trumpets of the seventh Angel: there is rebellion, 18 and iudgements are described.

Then was giuen me a reede like vnto a rod, and the Angel flood by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

But the Court which is without the temple cast out, and mete it not: for it is giuen vnto the 4 Gentiles, and the holy citie shall they tread vnder foot, two and fourty moneths.

But I will giue power vnto my two wit-

nesses, & they shall prophesie a thousand two hundred & threescore dayes clothed in sackcloth.

These are two olive trees, & two candlesticks, standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouthes, & deuoureth their enemies: for if any man will hurt them, thus must he be killed.

These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood to smite the earth with all manner plagues, as often as they will.

And when they haue finished their testimony, the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

And their corpses shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

And they of the people and kindreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carkeies to be buried in graues.

And they that dwell vpon the earth, shall reioice ouer them and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwell on the earth.

*7 They shall ex-
ertise their offices
enioined by mee:
the space of those
thousand two
hundredth and sixty
yeres, in the mid-
dest of afflictions
though neuer so
lamentable, which
is figuratively
shewed by the
mourning garment.
8 That is, the ordi-
nary and perpetu-
all instruments
of spirituall grace,
peace, and light in
my Church, which
God by his onely
power preferred in
this Temple.
9 The power and
efficacy of holy
ministry, which
is truly Evangelical-
ly declared
both in earth & in
heauen, protecting
the administrators
thereof from destroy-
ing the enemies, in
this verse, vertue
indeed diuine,
most mightily*

showing it selfe forth in heauen, earth and the sea, ver. 6. as it is described, 2. Corin. 10. 4. according to the promise of Christ, Mar. 14. 17. And this is the second place (as I sayd before) of the combats which the seruants of God must needs vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things to overcome, in these two verses: to be overcome and killed, ver. 7. After the slaughter follow these things, that the carkeies of the godly are layd abroad, ver. 8. being vnburied, are made a matter of scorn together of cursing and bitter execrations, ver. 9. and that therefore gratulations are publicly and privately made, ver. 10. 10 That is, when they haue spent those thousand two hundred and sixty yeres, mentioned ver. 2. & 3. in publishing their testimony according to their office. *When they haue done their mes- sage.* 11 Of which alter, cha. 13. de. That beast is the Romane Empire, made long ago of ciuill, Ecclesiastical: the chief head whereof was then Boniface the 8 as I said before: who lifted vp himselfe in so great arrogancy (sayth the author of *Papisticus temporum*) that he called himselfe Lord of the whole world, as well in temporall causes as in spirituall: There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *ca. vnam suam, extra de maiestate & obedientia* and in the sixt of the Decretals (which is from the same author) many things are found of the same argument. 12 He shall persecute most cruelly the holy men, and put them to death, & shall wound & pierce through with cursing, both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred. 13 That is, openly at Rome: where at that time was most great concourse of people, the yere of lubile being the first ordained by Boniface vnto the same end, in the yere of Christ 1300. example whereof is read Chap. 1. *Extra de penitentijs & remissionibus*. So by one act he committed double iniurie against Christ, both abolishing his truth by the restoring of the type of the lubile, and triumphing ouer his members by most wicked superstition. O religious heart. Now that we should vnderstand the things of Rome, S. Iohn himselfe is the author, both after in the 17. Chap. almost throughout, and also in the circumscription now next following, when he saith, it is that great Citie (as Cha. 17. 18 he calleth it) and spiritually tearmed Sodom and Egypt: and that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spirituall wickedness: the latter signifieth the shewe and pretence of good, that is, of Christian and sound religion. Sodom signifieth most licentious inpiety and iniustice: Egypt most cruell persecution of the people of God: and Ierusalem signifieth the most confident glorying of that Citie, as it were in true religion, being yet full of falshood and vngodlinesse. Now who is ignorant that these things do rather, and more agree vnto Rome, then vnto any other Citie? The commendations of the Citie of Rome for many yeres past, are publicly notorious, which are not for me to gather together. This onely I will say, that he long since did very well see what Rome is, who taking his leaue thereof, vied these verses

*Roma vnde, vidi, sicut est vidisse: vnde erat.
Quomodo meo meo extra, sicut in duero.*

Now farewell Rome, I haue thee scene: it was inough to see: I will returne when as I meane, band, harlot, knaue to be.

After a more secret kinde of meaning and vnderstanding. 14 Namely in his members, as also he said vnto Saul, Acts 9. 5. 15 That is, for three yeres and a halfe: for so many yeres Boniface liued after his lubile, as Bergomenus witnesseth.

16 So much the more shall they by this occasion exercise the iolity of their lubile. 17 The Gospel of Christ is the affliction of the world, and the ministry thereof, the fauour of death vnto death to those that perishe, 1. Cor. 2. 16.

*The authority of the late decrees being declared together with the necessity of that calling which was particularly imposed vpon S. Iohn, hereafter followeth the history of the estate of Christ his Church both conditione or warfaring, and overcoming in Christ. For both the true Church of Christ is sayde to fight against that which is falsely so called, ouer the which Antichrist ruleth, Christ Iesus ouerthrowing Antichrist by the spirit of his mouth: and Christ is sayde to overcome most gloriously vntill hee shall slay Antichrist by the apparance of his coming, as the Apostle excellently teacheth, 2. Thes. 2. 8. So this historie hath two parts: One of the state of the Church confiding with temptations vnto the 16. Chapter. The other of the state of the same Church obtaining victory, thence vnto the 18. Chapter. The first part hath two members most conveniently distributed into their times, whereof the first containeth an history of the Christian Church for 1260. yeres, whereto the Gospel of Christ was as it were taken vp from amongst men into heauen: the second containeth an historie of the same Church vnto the victory perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discoursed after in due order. For we vnderstand the state of the Church confiding out of Chapters 12. and 13. and of the same growing out of afflictions, out of the 14. 15. and 16. Chapters. Neither did Saint Iohn at vnwares ioine together the history of these two times in this Chapter, because here is spoken of prophesie, which all cometh to bee but one iust and immutable in the Church, and which Christ commanded to be continuall. The historie of the former time reacheth vnto the 12. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God in 4. verses: the conflicts which the faithful must vndergo in their calling, for Christ and his Church, thence vnto the 10. verse and their resurrection and receiving vp into heauen vnto the 14. verse. In the calling of the seruants of God are mentioned two things: the begetting and setting of the Church in two verses and the education thereof in two verses. The begetting of the Church is here commended vnto S. Iohn by signe and by speech: the signe is a measuring rod, and the speech a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entered into the Temple of Ierusalem, and shall shortly defile and ouerthrow the same vnto the 18. verse. 3 Either that of Ierusalem was a figure of the Church of Christ, as that heauenly example, whereof ver. 19. but the first liketh me better, and the things following do all agree thereunto. The sense therefore is, Thou seest all things in Gods house, almost from the passion of Christ to be disordered: and this not only the city of Ierusalem but also the court of the Temple is trampled vnder foot of the ratioules, and of prophane men whether Iewes or strangers: and that vnto the Temple, that is, the body of the Temple, with the altar, and a small company of good men which truly worship God, doe now remaine, whom God doeth liuifie and confirme by his presence. Measure therefore this euen, this true Church was in the true type of the true Church omitting the rest, and so describe all things from me that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same, that by way of prophesie thou maiest fodeclare, that the state of the Temple of God and the faithful which worship him, in the Church, is much more straight then the Church of Antichrist. 3 As the should by it belongeth nothing vnto thee, to iudge those which are without, 1. Cor. 13. 12. which be innumerable: looke vnto those of the household only, or vnto the house of the liuing God. 4 He speaketh of the ouer court, which was called the peoples court, because all men might come in. 5 That is, counted to be cast out which in measuring refused as prophane. 6 To prophane persons wicked and vbelouers, aduersaries vnto the Church. 7 Or a thousand, two hundred & threescore dayes, as is said in the next verse: that is a thousand two hundred and threescore yeres, a day for a yere, as often in Ezekiel and Daniel, which thing I noted before. 8 The beginning of these thousand two hundredth and threescore yeres, were made of two one, Ephes. 2. 14. I say one focke vnder one shepherd, Ioh. 10. 16. and the end of these yeres precisely fallth into the Popedom of Boniface the 8th, who a little before the end of the yere of Christ a thousand two hundredth yeres, entered the Popedom of Rome, in the feast of S. Lucie (as Bergomenus sayth) having put in prison his predecessor Calistinus, whom by fraud, vnder colour of exile, hee deposed: for which cause, that was well said of him, *Intrauit ut vniuersum populum in his mortuus esset vniuersum*. That is, hee entered like a foxe, raiaged like a lion, and died like a dog. For if from a thousand two hundred ninety foure yeres thou take the age of Christ which he liued on the earth, thou shalt find there remaineth iust 1260. yeres, which are mentioned in this place and many others, I will rather translate it *illud* then *illam*, the temple then the citie: for God saith, I will giue that temple, and commit it vnto my two witnesses, that is vnto the ministers of the word, who are few indeed, weak and contemptible: but yet two, that liue both a member as one of them may helpe another, and one confirme the testimony of another vnto all men, that from the mouth of two or three witnesses euery word may be made good amongst men, 1. Cor. 13. 1.*

The Temple is commanded to be measured. 3 The Lord slayeth up two witnesses. 7 When the beast murdereth, 9 and shall be cast up to heaven. 11 God raiseth them to life, 12 and calleth them up to heaven. 13 The wicked are terrified 15 by the trumpets of the seventh Angel: there foretelling, 18 and judgement is described.

Then was given me a reede like vnto a rod, and the Angel stood by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

But the Court which is without the temple I cast out, and mete it not: for it is given vnto the Gentiles, and the holy citie shall they tread vnder foot, two and forty moneths.

But I will giue power vnto my two wit-

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both confiding or warfaring, and overcoming in Christ. For both the true Church of Christ is sayde to fight against that which is falsly so called, ouer the which Antichrist reuleth, Christ Iesus ouerthrowing Antichrist by the might of his spirit: and Christ is sayde to overcome most gloriously vntill hee shall slay Antichrist by the appearance of his coming, as the Apostle excellently teacheth, 2. Thes. 2. 8. So this historie hath two parts: One of the state of the Church confiding with temptations vnto the 16. Chapter. The other of the state of the same Church obtaining victorie, thence vnto the 20. Chapter. The first part hath two members most closely distributed vnto their times, whereof the first containeth an historie of the Christian Church for 1260. yeres, whar time the Gospel of Christ was as it were taken vp from amongst men into heauen: the second containeth an historie of the same Church vnto the victory perfected. And these two members are briefly, though diffusely, propounded in this Chapter, but are both of them more at large described after in due order. For we vnderstand the state of the Church confiding out of Chapters 11. and 12. and of the same growing out of afflictions, out of the 13. 14. and 15. Chapters. Neither did Saint Iohn at vntwaires ioine together the historie of these two times in this Chapter, because here is spoken of prophecy, which all cometh to bee but one iust and immutable in the Church, and which Christ commended to be continuall. The historie of the former time reacheth vnto the 12. verse: the latter is set downe in the rest of this Chapter. In the former are shewed three things: the calling of the seruants of God in 4. verses: the conflicts which the Church must vndergoe in their calling for Christ and his Church, thence vnto the 10. verse: and their resurrection and receiuing vp into heauen vnto the 14. verse. 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The fence therefore is, Thou seest all things in Gods house, almost from the passion of Christ to be disordered: and that not only the city of Ierusalem but also the court of the Temple is trampled vnder foot of the ratioules, and of prophane men whether Iewes or strangers: and that way the Temple, that is, the body of the Temple, with the altar, and a small company of good men which truly worship God, doe now remaine, whom God doeth defend and confirme by his presence. Measure therefore this euen, this true Church we rather the true type of the true Church omitting the rest, and so describe all things from me that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same, that by way of prophesie thou maiest so declare vnto the state of the Temple of God and the faithfull which worship him, that the Church, is much more strait then the Church of Antichrist. As the should say, it belongeth nothing vnto thee, to iudge those which are without, 1. Cor. 12. 2. which be innumerable: looke vnto those of the household only, or vnto the house of the liuing God. He speaketh of the outer court, which was called the peoples court, because all men might come: to that. But is counted to be cast out which in measuring is refused as prophane. 4 To prophane persons wicked and vnto beleeuers, adulterers vnto the Church. 5 Ora thousand, two hundred & threescore dayes, as is said in the next verse: that is a thousand two hundred and threescore yeres, a day for a yere, as often in Ezekiel and Daniel, which thing I noted before. 16. The beginning of these thousand two hundred and threescore yeres, we account from the passion of Christ, whereby (the partition wall being broken downe) we were made of two one, Ephes. 2. 14. I say one flocke vnder one shepherd, Ioh. 10. 16. and the end of these yeres precisely falleth into the Popedom of Boniface the eighth, who a little before the end of the yere of Christ a thousand two hundred and threescore yeres, entered the Popedom of Rome, in the feast of S. Lucie (as Bergomenus faith) having put in prison his predecessor Celestinus, whom by fraud, vnder colour of heretick, hee decouered: for which cause, that was well said of him, *Interius vel vltimus pueri sui in mortuus est vbi canis*. That is, hee entered like a foxe, raigned like a dog, and died like a dog. For if from a thousand two hundred ninety foure yeres thou shalt take the age of Christ which he liued on the earth, thou shalt find threescore and threescore yeres, which are mentioned in this place and many others. I had rather translate it *illud* then *illam*, the temple then the citie: for God faith, I will giue that temple, and commit it vnto my two witnesses, that is vnto the ministers of the word, who are few indeed, weak and contemptible: but yet two, that haue such a number as one of them may helpe another, and so confirme the testimony of another vnto all men, that from the mouth of two or three witnesses euery word may be made good amongst men, 1. Cor. 13. 1.

nesses, & they shall prophesie a thousand two hundred & threescore dayes clothed in sackcloth.

These are two olive trees, & two candlesticks, standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouthes, & deuoureth their enemies: for if any man will hurt them, thus must he be killed.

These haue power to shut heauen, that it raine not in the dayes of their prophesying, and haue power ouer waters to turne them into blood to smite the earth with all manner plagues, as often as they will.

And when they haue finished their testimony, the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

And their corpses shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

And they of the people and kindreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shall not suffer their carcases to be buried in graues.

And they that dwell vpon the earth, shall reioice ouer them and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwell on the earth.

Shewing it selfe forth in heauen, earth and the sea, vers. 6. as it is described, 2. Corin. 10. 4. according to the promise of Christ, Mar. 14. 17. And this is the second place (as I sayd before) of the combats which the seruants of God must needs vndergoe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things to overcome, in these two verses: to be overcome and killed, vers. 7. After the slaughter follow these things, that the carcases of the godly are layd abroad, vers. 8. being vnburied, are made a matter of scorn together of cursing and bitter execrations, vers. 9. and that therefore gratulations are publicly and priuately made, vers. 10. That is, when they haue spent those thousand two hundred and sixty yeres, mentioned vers. 2. & 3. in publishing their testimony according to their office. When they haue done themselves. Of which after, cha. 13. &c. That beast is the Romane Empire, made long ago of ciuil, Ecclesiastical: the chief head whereof was then Boniface the 8. as I said before: who lifted vp himselfe in so great arrogancy (sayth the author of *Fasciculus temporum*) that he called himselfe Lord of the whole world, as well in temporall causes as in spirituall: There is an extant of that matter, written by the same Boniface most arrogantly shall I say, or most wickedly, *ca. vnam sanctam, extra de maiestate & obedientia* and in the sixt of the Decretals (which is from the same author) many things are found of the same argument. He shal persecute most cruelly the holy men, and put them to death, & shal wound & pierce through with carings, both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more probation be massacred. That is, openly at Rome: where at that time was most great concourse of people, the yere of Iubilee being the first ordained by Boniface vnto the same end, in the yere of Christ 1300. example whereof is read Chap. 1. *Extra de penitentis & remissionibus*. So by one act hee committed double iniurie against Christ, both abolishing his truth by the restoring of the type of the Iubilee, and triumphing ouer his members by most wicked superstition. O religious heart. Now that we should vnderstand the things of Rome, S. Iohn himselfe is the author, both after in the 17. Chap. almost throughout, and also in the circumference now next following, when he faith, it is that great Citie (as Cha. 17. 18 hee calleth it) and spiritually tearmed Sodom and Egypt: and that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spirituall wickednesses: the latter signifieth the shewe and pretence of good, that is, of Christian and sound religion. Sodom signifieth most licentious in piety and iniustice: Egypt most cruell persecution of the people of God: Ierusalem signifieth the most confident glorying of that Citie, as it were in true religion, being yet full of falshood and vngodlinesse. Now who is ignorant that these things do rather, and more agree vnto Rome, then vnto any other Citie? The commendations of the City of Rome for many yeres past, are publicly notorious, which are not for me to gather together. This onely I will say, that the long since did very well see what Rome is, who taking his leaue thereof, vsed these verses *Roma vnde, vidi, satis est vidi: reuertere. Quam lino puer eris, curra, cin abscuro.* Now farwell Rome, I haue thee scene: it was inough to see: I will returne when as I meane, band, harlot, knaue to be. After a more secret kinde of meaning and vnderstanding. Namely in his members, as also hee said vnto Saul, Acts 9. 5. That is, for three yeres and a halfe: for so many yeres Boniface liued after his Iubilee, as Bergomenus witnesseth. 16 So much the more shall they by this occasion exercise the iolity of their Iubilee. 17 The Gospel of Christ is the affliction of the world, and the ministry thereof, the fauour of death vnto death to those that perish, 1. Cor. 2. 16.

They shall exercise their office enioined by mee: the space of those thousand two hundred and sixty yeres, in the midst of afflictions though neuer so lamentable, which is figuratively shewed by the mourning garment. That is, the ordinary and perpetual instruments of spirituall grace, peace, and light in my Church, which God by his onely power preferred in this Temple. So Zachary 4. 3. The power and efficacy of holy ministry, which is truly Euangelical, is declared both in earth & in heauen, protecting the administrators thereof from destroying the enemies, in this verse, vertue indeed diuine, most mightily

24 The third place
as I haue before
said of the thing
of the Prophe-
cies from the
Land and Christ
saying vnto hea-
uen. For their re-
surrection is shew-
ed in this verse:
the calling and
lifting up into hea-
uen, is the verse
following.
25 That is, what
time God shal de-
stroy that wicked
Boniface.
26 That is, the
Prophecy of God
shall in a fortiffe
again, not the
same in person (as
they say) but in
spirit: that is, in the
power and effica-
cie of their minis-
tery, which S. Ioh.
expressed before
verse 5. and 6.
And for the pro-
phesie, as is spo-
ken of above, is in-
terpreted by the
Angell to be ven-
dered of Iohn the
Baptist, Luk. 1.
27. For the same
Boniface himselfe,
who sought to kill
& destroy the, was
by fire of Gods
mouth (which the
holie ministry
showeth) cast
downe, & de-
stroyed in
justice, by the en-
deuour of Sarras Columenis, & Nagaretus a French knight, whom Philip the faire
king of France sent into Italy but with a very small power. 21 That is, the most
griuous heat of afflictions & persecution shall stay for a while, for the great amaze
when shall arise vpon that fudens and vnlooked for iudgement of God. 22 They
were called by God into heauen & taken out of this malignant world, into the hea-
uently Church, which also lieth hidden here in the earth, so exercit their calling
secretly, so of whom this wretched world was vnworthy, Heb. 11. 38. For the Church
of the iustified is by comparison called the earth or the world: 1. and the Church of
the godly heauen. So in ancient time amongst the godly Israelites: so amongst the
Iewes in the dayes of Manasses & other kings, when the earth refused the heires of
heauen, we read that they lay hidden as heauen in the earth. 23 Yet could they
not hinder the secret ones of the Lord, as the Psalmist called them, Ps. 83. 4) but
that they went on forward in his worke. 24 Bergomenis faith, in the year of our
Lord 1300, this yere a blasing starre foretelling great calamity to come, appeared in
heauen: in which yere vpon the feast of S. Andrew, so great an earthquake arose, as
never before, which also continuing by time for many daies, ouerthrew many lately
buildes. This faith he of the yere next following the labile: which S. Iohn so many
ages before, expressed well for vs. 25 They were in deed broken with pre-
sente a bloudy death of mind, but did not carpselly repent as they ought to haue done.
26 *Glorified Goddy court King in Rome.* 27 He passeth vnto the second history:
which is the second part of this Chapter. S. Iohn telleth these the second and third
two hauing respect vnto Ch. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 But after 12 three daies & an halfe, the
spirit of life comming from God, shall enter into
them, and they shall stand vp vpon their feete:
and great feare shall come vpon them which
saw them.
12 And they shall heare a great voyce from
heauen, saying vnto them, 21 Come vp hither.
And they shall ascend vp to heauen in a cloude,
22 and their enemies shall see them.
13 And the same houre shal there be a great
earthquake, and the tenth part of the citie shall
fall, and in the earthquake shalbe slaine in num-
ber seven thousand: & the remanent were sore fea-
red, 23 and gaue glory to the God of heauen.
14 26 The second woe is past, and behold, the
third woe will come anon.
15 27 And the seventh Angel blew the trum-
pet, & there were great voices in heauen, saying,
28 The kingdomes of the world are our Lords,
and his Christs, and he shall reigne for euermore.
16 29 Then the foure and twenty Elders, which
sate before God, on their seates, fell vpon their
faces, and worshipped God,
17 Saying, We giue thee thanks, Lord God al-
mighty, Which art, and Which wast, and Which
art to come: for thou hast receiued thy great
might, and hast obtained thy kingdome.
18 30 And the Gentiles were angry, & thy wrath
is come, & the time of the dead, that they should
be iudged, & that thou shouldst giue reward vnto
thy seruants y Prophets, & to the Saints, & to
them that feare thy Name, to small and great, &
shouldest destroy them, which destroy the earth.
19 Then the Temple of God was 31 opened in
heauen, and there was seene in his Temple the
Arke of his couenant: & there were lightnings,
and voyces, and thundrings, and earthquake, and
much haile.
20 Bergomenis faith, in the year of our
Lord 1300, this yere a blasing starre foretelling great calamity to come, appeared in
heauen: in which yere vpon the feast of S. Andrew, so great an earthquake arose, as
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sente a bloudy death of mind, but did not carpselly repent as they ought to haue done.
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C. H. A. P. XII.
1 A woman, 2 approach travelling with child, 4 whole child
the dragon would deuoure, 7 And Michael ouercometh him,
9 and casteth him out, 13 and the more he is cast downe and
wounded, the more he will be exercised in his subtilities.
1 And there appeared a great wonder in hea-
uen: 2 A woman clothed with the sun, and
the moone was vnder her feet, and vpon her head
a crowne of twelue starres.
3 And she was with child, and cried trauel-
ling in birth, & was pained ready to be deliuered.
4 And there appeared another wonder in
heauen: 4 for behold a great red dragon hauing
7 seuen heads, and ten 8 hornes, & seuen crownes
vpon his heads:
5 And his taile drew the third part of the
starres of heauen, & cast them to the earth. And
the dragon 6 stood before the woman which was
ready to be deliuered, 7 to deuoure her child, when
she had brought it forth.
5 10 So he brought forth a man 11 child, which
should rule all nations with a rod of yron: & that
her child was take vnto God & to his throne.
6 12 And the woman fled into the wilderness,
where shee hath a place prepared of God, that
they should feede her there a thousand, two
of the Christian Church we define to be from the first moment of the conception of
Christ, vntill that time wherein this Church was as it were weined and taken away
from the breast or milke of her mother: which is the time when the Church of the
Iewes with their citie and Temple was ouerthrowne by the iudgement of God. So
we haue in this chap. the story of 69 yeres and vpwards. The parts of this chapter
are three. The first is the history of the conception and bearing in wombe, in 4 ver-
ses. The second, an history of the birth from the 5. ver. vnto the 12. The third, of
the woman that had brought forth, vnto the end of the chapter. And these seuerall
parts haue euery one their conflicts. Therefore in that first part are two things con-
tained, one, the conception and bearing in wombe, in two verses: & another of the
lying in waite of the Dragon against that should be brought forth in the next 2 ver-
ses. In the first point are these things, the description of the mother, verse 1. and the
doctors of child birth, verse 2. all the wed vnto Iohn from heauen. 2 A type of the
true holy Church which then was in the nation of the Iewes. This Church (as is the
state of the holy Church Catholike) did in it selfe shine about with glory giuen of
God, trod vnder teet mutability and changeableness, & possessed the kingdom of
heauen as the heire thereof. 3 For this is that barren woman that brought not
forth, of which Esa. 45. 1. & Gal. 4. 27. he cried out for good cause, and was iustified
that time, when in the iudgement of all the seemed neere vnto death, & in maner
ready to giue vp the ghost by reason of her weaknesse and poverty. 4 That is the
deuill or Saran (as is declared ver. 9) mighty, angry & full of wrath. 5 Thereby
to withstand those seuen Churches spoken of, that is the Catholike Church, and that
with kingly iustitie and tyrannicall magnificence: signified by the crowne set
vpon his heads, as if the same without controuersie belonged vnto him by the proper
right: as also he looked vnto Christ, Mat. 4. 9. See also, vpon chap. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10 Christ is the
Prince of Angels
and head of the
Church who be-
came man to
redeem us. See
the vision
Daniel. Chap. 8.
In this verse a
description of
the battell: and
the victory in the
ten verses follow-
ing. The first
line might be
taken to refer
to this battell.
Philip 2. 6. 8.
and Paul Ephe-
sians 4. 1. and
Coloss. 2. 10.
11 The descrip-
tion of the victory
by describing the
things in this verse
and by affirming
the victory in
the next verse. As
that Satan gained
nothing in hea-
ven but was by
the power of God
shewne downe
into the world
where he is the
Prince. Christ
hath his and his
elect members
standing still by
the power of God.
12 They were cast
out as that they
were never first
at any time in hea-
ven.
13 The long of
victory or tri-
umph containing
first a proposition
of the glory of
God and of Christ
formed in the
victory. Secondly,
it containeth a
revelation of the
prophecy taken
from the effects,
as that the enemy
is overcome in bat-
tel, in this verse,
and that the
pulls are made
conquerours (and
more then conquerours,
Rom. 8. 37.) verse 11.
Thirdly a conclusion
wherein is an exhortation
vnto the Angels,
and to the Saints:
and vnto the world,
a prophesie of
great miserie,
and of destruction
procured by
the deuill against
mankind, lest
himselfe should
shortly be miser-
able alone, ver. 12.
14 He is said in
the Hebrew tongue
to lose his life,
that is, to lose
his life: and on
the other side,
he is said not to
lose his life, who
doth not to ha-
zard, wherefore
need requireth.
15 The third part
is an historie of
the woman deli-
uered, consisting
of two members,
the present battell
of Satan against
the Christian Church
of the Iewish nation,
in foure verses:
and the battell
intended against
the seed thereof,
that is against
the Church of the
Gentiles, which is
called holy by
reason of the
Gospel of Christ
in the two last
verses. 16 That
is, being streng-
thened with di-
uine power: and
taught by oracle,
the fled swiftly
from the assault
of the deuill, and
from the common
destruction of
Ierusalem, and
went into a soli-
tary Citie beyond
Iorden called Pella,
as Eusebius tel-
leth in the first
Chapter of the
third booke of
his Ecclesiasticall
historie: which
place God had
commanded her
by Revelation.
17 Into that place
which God had
appointed for her.
18 That is,
for three yeeres
and a halfe: so
the same speech
is taken Dan. 7. 25.
This space of
time is reckoned
in manner from
that last & most
griuous rebellion
of the Iewes,
the destruction
of the Citie and
Temple, for their
defection or fall-
ing away, began
in the twelfth
yeere of Nero,
before the begin-
ning whereof,
many foreignes
and predictions
were shewed
from heauen,
as Ioseph writeth,
lib. 7. cap. 11. &
Hegesippus lib.
5. cap. 44. among
it which this is
very memorabile,
then in the feall
of Pentera not only
a great sound &
noise was heard
in the Temple,
but also a voice
was heard of
many out of
the Sanctuary
which cried out
vnto al, Let vs
depart hence.
Now three yeeres
and a halfe after
this defection
was begun of
the Iewes, and
those wonders
happened, the
Citie was taken
by force, the
Temple ouerth-
rown, and the
place forsaken
of God: and this
compass of time
Saint Iohn noted
in this place.
19 That is, he
encompassed the
Romanes and
nations, that they
persecuting the
Iewish people
with cruel armes,
might by the
same occasion
inuaide the
Church of Christ,
now departed
from Ierusalem
& out of Iudea.
For it is an usual
thing in Scripture,
that the raging
tumults of the
nations should
be compared vnto
waters. 21 That
is, there was
offered in their
place other Iewes,
vnto the Romanes
& nations raging
against that
people: & so came
to passe thereby
that the Church
of God was auoid
whole from that
violence, that
most raging
flood of persecu-
tion which the
Dragon vnto
being almost
spent in the
destruction of
those other Iewes.

hundredth and threescore dayes.

And there was a great battell in heauen, Michael and his Angels fought against the dragon, and the dragon fought and his angels.

But they preuailed not, neither was their place found any more in heauen.

And the great dragon, that olde serpent, called the deuill and Satan, was cast out, which deceiueth all the world: hee was cast into the earth, and his angels were cast out with him.

Then I heard a loud voice in heauen, saying, Now is saluation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

But they overcame him by that blood of the Lambe, and by the worde of their testimony, and they loued not their liues vnto the death.

Therefore reioice, ye heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

And when the dragon saw that hee was cast vnto the earth, hee persecuted the woman which had brought forth the man child.

But to the woman were giuen two wings of a great Eagle, that shee might flie into the wilderness, into her place where shee is nourished for a time, and times, and halfe a time, from the presence of the serpent.

And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to bee caried away of the flood.

But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

16. 21 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

Then the dragon was wroth with the woman, and went and made warre with the remnant of her seed, which keepe the commandments of God, and haue the testimonie of Iesus Christ.

And I stood on the sea sand.

Church of the Iewish remnant was come to nought, he resolved to fall vpon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the 13. ver. in which the purpose of Saints is shewed, verse 17. and his attempt, verse 18. 23 That is, as a most mightie tempest, that he rushed vpon the whole world (whose prince he is) to raise the floods and prouoke the nations, that they might with their furious bellows tosse vp and downe, drue here and there, and finally destroy the Church of Christ with the holy members of the same. But the providence of God resisted his attempt, that he might fauour the Church of the Gentiles, yet tender and as it were Greene. The rest of this story of the Dragon is excellently profected by the Apostle S. Iohn hereafter in the twentieth Chapter. For here the Dragon endeavouring to doe mischief, was by God cast into prison.

CHAP. XIII.

The beast with many heads is described, 12 which draweth the most part of the world to idolatrie, 11 The other beast rising out of the earth, 15 giueth power vnto him.

And I sawe a beast rise out of the sea, hauing seuen heads, and ten hornes, and vpon his head the name of blasphemie.

And the beast which I sawe was

taken her beginning, doeth now passe vnto the story of the progresse thereof, as I shewed in the entrance of the former Chapter. And this historie of the progresse of the Church and the battell thereof, is set downe in this Chapter, but distinctly in two parts, one is of the small Roman Empire, vnto the tenth verse. Another of the body Ecclesiasticall or prophetically, thence vnto the ende of the Chapter. In the former part are shewed these things: First the state of that Empire, in foure verses: then the actes thereof in three verses: after the effraie: which is exceeding great glory, verse 8. And last of all is commended the vfe: and the instruction of the godly against the euils that shall come from the same, ver. 9. 10. The historie of the state, containeth a most ample description of the beast, first entire, verse 1, 2, and then restored after hurr, ver. 3, 4. 2 On the face whereof stood the deuill practising new tempests against the Church, in the verse next before going: what time the Empire of Rome was endangered by domesticall dissensions, & was mightily tossed, hauing euer and anon new heads and new Emperours. See in the seuenteenth chapter and the eight verse. 3 Hauing the same instruments of power, providence, and most expert government which the Dragon is said to haue had in the twelfth Chapter and in the third verse. 4 We read in the twelfth Chapter and third verse, that the Dragon had seuen crownes set vpon seuen heads: because the thiefe auoucheth himselfe to bee proper lord and prince of the world, but this beast is said to haue ten crownes set vpon seuerall, not heads but hornes: because the beast is beholde for all vnto the Dragon verse 2. & doth not otherwise raigne, then by lawe of subiection giuen by him, namely, that hee employ his hornes against the Church of God. The speech is taken from the ancient custome & forme of dealing in such case: by which they that were absolute kings did weare the diademe vpon their heads: but their vassals and such as raigned by grace from them, wore the same vpon their hoods: for so they might commodiously lay down their diademes when they came into the presence of their Soueraignes, as also the Elders are said, when they adored God which lay vpon the throne, to haue call done their crownes before him, Chap. 4. verse 10. 5 Contrary to that which God of olde commanded should be written in the head peece of the hie Priest, that is, Sanctitas, Iehoue, Holinesse vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which S. Paul saith in the second Chapter of his second Epistle to the Thessalonians, the fourth verse, He sitteth as God, and healeth himselfe to bee God. For this name of blasphemie both the Roman Emperours did then challenge vnto themselves, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with full mouth prolesse the same of themselves, when they challenged vnto themselves soueraignty in holy things: of which kind of sayings the first booke of the Decretals, the Clementines and the Extraneants, are very full. For these men were not content with that which Anglicus wrote in his Poetria (the beginning whereof is Papa super montes, The Pope is the wonder of the world) Nec Deus, nec homo, sed vniuersus inter vniuersos. Thou art not God, ne art thou man, but neuter mixt of both: as the glorie witnesseth vpon the sixt booke: But they were bold to take vnto themselves the very name of God, & to accept it giuen of other according as almost an hundred & twentie yeeres since there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papall, a Pageant of triumph and cunningly fixed vpon the gate of the citie he should enter at, hauing written vpon it this blasphemous verse:

Oraculo vocis mundi moderari habenas,
Et merito in terris crederi esse Deum.

By oracle of thine owne voice the world thou govern'st all,
And worthily a God on earth, men thinke and doe thee call.

These six hundred the like who can impute vnto that modestly whereby good men of old would haue themselves called the seruants of the seruants of God? Verely either this is a name of blasphemie, or there is none at all.

6 Swift as the Leopard, easily clapping at things as the beere doeth with his spore, and tearing and devouring all things with the mouth as doth the Lion.

7 That is, he lent the same unto the beast toyle, when he perceived that himselfe could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomless pit, Chapter 10. yet did not he abandon the same utterly from himselfe, but that he might use it as long as he could.

8 This is the other place, where appeareth to the beholder, that the beast is not a new creature, but a continuance of the same.

9 The beast is not a new creature, but a continuance of the same. The Empire which was shadowed in the two former verses, there was shadowed in this.

10 The beast is not a new creature, but a continuance of the same. The Empire which was shadowed in the two former verses, there was shadowed in this. The beast is not a new creature, but a continuance of the same. The Empire which was shadowed in the two former verses, there was shadowed in this.

11 That is, the holy Church, the true house of the living God. 12 That is, the godly in general who hid themselves from his cruelty. For this bloody beast (charged with the holy spirit) most fully with innumerable accusations for the Name of Christ as we read in Tertullian, Tertullian, Arnobius, Minutius, Eusebius, Augustine, & others: which examples the latter times followed most diligently, in destroying the Name of Christ: and we in our own memorie have found by experience, to our irreparable griefe. Concerning heauen, see in the eleventh Chapter and in the twelfth verse.

13 That is, such as are not from everlasting created in Christ Jesus. For this is that Lambe slain, of which Chapter 12. the 14. verse the text. These words I doe with Arctas, distinguish in this manner: *Whose names are not written from the laying of the foundation of the world in the booke of life of the Lambe slain.* And this distinction is confirmed by a like place hereafter, Chapter 13. the 8. verse. The conclusion of this speech of the first beast, consisting of two parts: the exposition of the true nature, in this verse, and a foretelling which partly sheweth the ending of the wicked, and partly comforts for those which in patience and faith shall abide for the glorious coming of our Lord and Saviour Christ, verse the tenth.

like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: & the dragon gaue him his power and his throne, and great authoritie.

And I sawe one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

And they worshipped the dragon which gaue the power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe two and fourtie moneths.

And hee opened his mouth vnto blasphemie against God to blasphemie his Name, and his tabernacle, and them that dwell in heauen.

And it was giuen to him to make warre with the Saints, and to overcome them, and power was giuen him ouer euery kinred, and tongue, and nation.

Therefore all that dwell vpon the earth, shall worship him: whose names are not written in the booke of life of that Lambe, which was slain from the beginning of the world.

And if any man shall beare, let him beare.

If any leade into captiuitie, hee shall goe into captiuitie: if any man kill with a sword, hee must be killed by a sword: here is the patience and the faith of the Saints.

The first member of this verse, vnto death, and was healed againe, as from heauen, is the figure of all men. This head was Nero the Emperour, in whom the rage of the Cesar fell. From the imperiall dignitie, and the government of the Common weale was translated vnto others: in whose handes the Empire was soe euer and returned vnto heauen, as hee seemed vnto all so much the more deeply rooted & grounded fast then euer before. And hence followed those effects, which are next spoken of. The first, admiration of certain power, as it were, sacred and divine, insomuch that hee was adored and governing it: Secondly, the obedience & submission of the whole world: Thirdly, the adoration of the Dragon, and most wicked worshipping of deities, confirmed by the Roman Emperours: Lastly, the adoration of the beast himselfe, which grew into a great estimation as that both the name and worship of a God was giuen vnto him, verse the fourth. Now there were two causes which brought in the minds of men this religion: the shew of excellencie, which bringeth with it reuerence: and the shew of power insensible, which bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight with him? 9 The second member containing an historie of the adoration of the beast, as I said verse 8. The historie of them is concluded in two points, the beginning and the manner of them. The beginning is the gift of the Dragon, who put into the beast both his impiety against God, and his inhumanitie and cruelty against all men, especially against the godly and those that were of the household of faith, verse the first. The manner of the adoration or actions done, is of two sorts, both impious in mnde, and blasphemous in speech against God, his Church and the godly, verse the six: and also most cruell and inuolent in deeds, even such as were done of mortraging enemies, and of most insolent and proude conquerours, verse the seventh.

Namely his actions and manner of dealing. As concerning those two and fourtie moneths, I have spoken of them before in the twelfth Chapter, and second verse.

That is, the holy Church, the true house of the living God. 12 That is, the godly in general who hid themselves from his cruelty. For this bloody beast (charged with the holy spirit) most fully with innumerable accusations for the Name of Christ as we read in Tertullian, Tertullian, Arnobius, Minutius, Eusebius, Augustine, & others: which examples the latter times followed most diligently, in destroying the Name of Christ: and we in our own memorie have found by experience, to our irreparable griefe. Concerning heauen, see in the eleventh Chapter and in the twelfth verse.

And I behelde another beast coming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

And he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men.

And deceiued them that dwell on the earth by the signes, which were permitted him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast which had the wound of a sword, and did liue.

And it was permitted to him to giue a spirit vnto the image of the beast, so that the

bed in this verse, there his acts in the verses following: and the whole speech is concluded in the last verse, 13. his beast is by his breed a sonne of the earth (as they say) obsequiously borne, and by little & little creeping vp out of his abject state. 15 That is, in shew he resembled the Lambe (for what is more mild or more humble then to be the servant of the servants of God) but indeed he played the part of the Dragon and of the Wolfe, Math. 7. 15. For euen Satan changed himselfe into an Angel of light, 2 Cor. 11. 14. and what should his honest disciples and seruants do? 17 The historie of the acts of this beast containeth in summe three things, hypocrisie, the witness of miracles, and tyrannie: of which the first is noted in this verse, the second in the three verses following: the third in the sixteenth & seventeenth verses. His hypocrisie is most full of leasing, whereby hee abused both the former beast and the whole world: in that albeit hee hath by his cunning, as it were by lime, made of the former beast a most miserable and a very anatomic, vsurped all his authoritie vnto himselfe & most impudently exercised the same in the fight and view of him: yet hee caried himselfe so, as if hee honoured him with most high honour, & did in very good truth cause him to be reuerenced of all men. 18 For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiasticall hierarchie, are giuen diuine honours: and diuine authoritie: so farre, as he is beleued to be about the Scriptures, which the gloffe vpon the Decretals declareth by this deuillish verse.

Articular solutio, synodiceque facti generalem. THAT IS,

Hee changeth the Articles of faith, and giveth authority to general Councils.

Which is spoken of the Papall power. So the beast is by birth, foundation, seat, and essentially substance, one: onely the Pope hath altered the forme and manner thereof, being himselfe the head, both of that tyrannicall Empire, and also of the false prophets: for the Empire hath hee taken vnto himselfe, and thereunto hath added this cunning deule. Now these words, whose deadly wound was cured, are put here for dissimulation sake, as alio sometimes afterwarde: that euen at that time the godly readers of this prophesie might by this signe be brought to see the thing as present: as if it were said, that they might adore this very Empire that now is, whose head we haue seene in our owne memorie to haue bin cured, & to be cured againe. 19 The second point of the things done by the beast, is the credite of great wonders or miracles, and appertaining to the strengthening of this impietie: of which figures some were giuen from above, as it is said, therefore was sent downe from heauen by false sorcerie, in this verse. Others were shewed here below in the fight of the beast, to establish idolatrie, and deceiue soules which part 3. John setteth forth, beginning (as they say) at that which is last, in this manner: First the effect is declared in these words, *Hee deceiue the inhabitants of the earth.* Secondly, the common manner of working in two sorts: one of miracles, *For the signes which were giuen him to doe in the presence of the beast:* the other of the words added to the signes, & teaching the idolatrie by those signes, saying *vnto the inhabitants of the earth, that they should make an image vnto the beast, which was cured.* Thirdly a special manner is declared: *That it is giuen vnto him to put life into the image of the beast:* and that such a kind of quickening that the same both speaketh by answer vnto those that aske counsell of it, & also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement & inspiration of the Deuill, haue bin effected and wrought in images. The histories of the Papists are full of examples of such miracles, the most of them fained, many also done by the deuil in images, as of old in the Serpent, Gen. 3. 1. By which examples is confirmed, not the authoritie of the beast, but the truth of God and the prophesies. 20 That is, images, by number or change of the number: for the worship of them euer since the second Councell of Nice, hath bene ordained in the Church by public credit and authoritie, contrary vnto the Law of God. 21 In the Greeke the word is of the Darfene case, as much to say, as vnto the worship, honour, & obeying of the beast: for by this maintenance of images, this pseudo propheticall beast doth mightily profit the beast of Rome, of whom long agoe hee receiued them. Wherefore the same is hereafter very fully called the image of the beast, for that images haue their beginning from the beast and haue their forme or manner from the will of the beast, and haue their end & use fixed in the profit and commoditie of the beast. 22 And of this miracle of the images of the beast, that is, which the beast hath ordained to establish idolatrie, which miraculously speak of fine indgment, or rather manifestly by the fraud of the false prophets, the Papists books are full fraughted.

To giue life, in Images and Images or Images of the beast, that is, of the beast, which is the image of the beast.

15 The second member of the vision, concerning the ecclesiasticall dominion, which in Rome succeeded that which was politique, and is in the power of the corporation of false prophets, and of the lovers of false doctrine. Wherefore the same beast, and the body or corporation is called of S. Iohn by the name of false prophet, Chap. 16. ver. 13 and 19. ver. 20. The forme of this beast is first defined.

16 The whole speech is concluded in the last verse, 13. his beast is by his breed a sonne of the earth (as they say) obsequiously borne, and by little & little creeping vp out of his abject state. 15 That is, in shew he resembled the Lambe (for what is more mild or more humble then to be the servant of the servants of God) but indeed he played the part of the Dragon and of the Wolfe, Math. 7. 15. For euen Satan changed himselfe into an Angel of light, 2 Cor. 11. 14. and what should his honest disciples and seruants do? 17 The historie of the acts of this beast containeth in summe three things, hypocrisie, the witness of miracles, and tyrannie: of which the first is noted in this verse, the second in the three verses following: the third in the sixteenth & seventeenth verses. His hypocrisie is most full of leasing, whereby hee abused both the former beast and the whole world: in that albeit hee hath by his cunning, as it were by lime, made of the former beast a most miserable and a very anatomic, vsurped all his authoritie vnto himselfe & most impudently exercised the same in the fight and view of him: yet hee caried himselfe so, as if hee honoured him with most high honour, & did in very good truth cause him to be reuerenced of all men. 18 For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiasticall hierarchie, are giuen diuine honours: and diuine authoritie: so farre, as he is beleued to be about the Scriptures, which the gloffe vpon the Decretals declareth by this deuillish verse.

To giue life, in Images and Images or Images of the beast, that is, of the beast, which is the image of the beast.

image

image of the beast should speake, & should cause that as many as would not worship the image of the beast should be killed.

16 And he made all, both small and great, rich and poore, free and bond, to receive a marke in their right hande or in their foreheads,

17 And that no man might buy or sell, save he that had the marke or the name of the beast or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is fixe hundredth threescore and fixe.

21 The third place, is a most wicked and most unchristianly avowall by the four persons of men in this world, who under their goods and riches, and in the next verse, for he is called to bring vponal persons a tyrannous

severed, as a bond slave they might serve the beast; also so to exercise over all their goods and riches, a pedler like abuse of indulgences and dispensations (as they terme them) amongst their friends & against others, to vse most violent laterations, and to shoot out curfings, even in small and small, private and publick occasions, wherein all good faith ought to have place. 24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seuerall vnto themselves the persons & doings of men signing them in their forehead & hands; and as for the signe left by Christ (Of which chapter 7.3) and the holy Sacrament of Baptisme they make avoid. For whis Christ hath joynd vnto himself by Baptisme this beast might challenge vnto them by his greasie Chrisme, which he doth not to preclude before Baptisme, both in authoritie and efficacy. 25 The mark of the name of the beast. 25 That is, have any trafficke or entercourse with men, but they only which have this anoynting and consecration of Clearlyly confesse, as they call it. Beate Graian di Consecratione, distict. 3. c. omnes. cap. spiritus. etc. of these matters. 26 Here the false prophets do require three things, which are set downe in the order of their greatness, a character, a name & the number of the name. The meaning is, that man that hath not their first anoynting and clerical tonsure or shining, should by holy oaths, by receiving wherof is communicated the name of the beast, finally hath not attained that high degree of Pontificall knowledge, and of the Law (as they call it) Canonically, & hath not as it were made vp in account and call the number of the mysteries thereof: for in these things consisteth the number of the name of the beast. And this is excellently set forth in the next verse. 27 That is, in this number of the beast consisteth that Popish wisdom, which vnto them is the greatest of all others. In these words S. Iohn expoundeth that saying which went before of the number of the beast, what it hath about his mishe or cognisance, and his name. These things, saith S. Iohn, the marke and the name of the beast, doe easily happen vnto any man, but to have the number of the beast, is wisdom, that is, ouerly the wife and such as haue vnderstanding, come by that number: for they must be most illuminate doctours that attaine thereto, as the words following doe declare. 28 How great and of what demonstration this number of the beast is, by which the beast accounteth his wisdom, S. Iohn declareth in these wordes, Doe thou demand how great it is? it is so great, that it occupieth the whole man: he is alway learning, & neuer cometh to the knowledge thereof: he must be a man in deed that doth attaine vnto it. As he that is of that denomination is it verely it standeth of fixe throughout, & perfectly visible in all the parts thereof in their severall denominations (as they terme them) it standeth of fixe by vanities, tens, hundreds, &c. so as there is no one part in the learning and order Pontificall, which is not either referred vnto the head, & as it were the top thereof, or contained in the same: so fitly do all things in this hierarchy agree one with another, and with their head. I therefore that cruel beast Boniface the eighth doth commend by the number of fixe those Decretals which he persecuted in the proce of the first booke. Which booke (saith he) being to be added vnto another booke of fixe (same volume of Decretals, we thought good to name Sextum the first & the same volume by addition thereof, containing a senarie, or the number of fixe booke (which is a number perfect) may yeide a perfect forme of maner, altho, and perfect discipline of beatus. Here therefore is the number of the beast, who powereth & on himselfe all his parts, & bringeth them all backe againe vnto himselfe by his discipline in most wise and cunning manner. If any man desire more of this, let him read the gloss vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my due tie, with the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed vnto me neither profitable nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast, which is given out, importeth, as a publicke marke of such as be his, and cleareth that marke about all others, as the marke of them whom he loveth best. Now these other explications seem rather to be removed late from this proper condition of the number whether you respect the name Latinus, or Trium, or any other. For these the beast doth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denyeth: he approoveth neither, but reprooveth them; and hateth them that thinke so of this number, with a hatred greater then that of Paritius.

CHAP. XIII.

3 The Lambe standeth on mount Sion, 4 with his chaste worshippers. 5 One Angel preacheth the Gospel. 6 Another foretelleth the fall of Babylon: 7 the third warneth sheweth the beast to be avoided. 13 A voice from heaven pronounceth them happy, who dye in the Lord. 16 The Lords flock is brought into the harvest, 18 and into the vintage.

Then I looked, and loe, a Lambe stood on mount Sion, and with him an hundred, fourtie and four thousand, having his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen as the sound of many waters, and as the sound of a great thunder: and I heard the voyce of harpers, harping with their harpes.

3 And they sing as it were a new song before the throne, and before the foure beastes, and the Elders: and no man could learne that song, but the hundred, fourtie and foure thousand, which were bought from the earth.

4 These are they which are not defiled with women: for they are virgins: these follow the Lambe whithersoever he goeth: these are bought from men, being the first fruits vnto God, and to the Lambe.

5 And in their mouths was found no guile: for they are without spot before the throne of God.

6 Then I saw another Angel fly in the mids of heave, having an euerglasting Gospel to preach vnto them that dwell on the earth, and to every nation, and kinred, and tongue, and people,

7 Saying with a loude voyce Feare God, & give glory to him: for the hour of his iudgement is come: & worship him that made heaven and earth, and the sea and the fountaines of waters,

8 And there followed another Angel, saying, Babylon that great citie is fallen, it is fallen: for shee made all nations to drinke of the wine of the wrath of her fornication.

9 And the third Angel followed them, saying with a loud voyce, If any man worship the

1 The historie of the Church of Christ being finished for more then a thousand and three hundred yeres at which time Boniface the eighth lived as before hath bene said: there remaineth the rest of the historie of the conficting or militant Church, from thence vnto the time of the last victorie in three chapters. For first of all, as the foundation of the whole historie, is described the standing of the lambe with his armie & retinue in five verses, after his worthy aduise which he hath done, & yet doth in most mightie manner, whilst hee ouerthroweth Antichrist w the spirit of his mouth, in the rest of this chapter and in the two following. Vnto the description of the Lambe, are propounded three things, his situation, place and attendance: for

the rest are expounded in the former visions, especially vpon the fifth chapter. 2 As ready girt to do his office (as actus. 56.) in the midst of the Church, which aforetime mount Sion did prefigure. 3 As before 7.2. This retinue of the Lambe is described first by diuine marke (as before 7.2. in this verse. Then by diuine occupation, in that all & every one in his retinue most vehemently & sweetly (verf. 2.) do glorify the Lambe w a special song before God and his elect Angels: which song flesh and blood cannot heare, nor vnderstand, verf. 3. Lastly by their deeds done before, and their sanctification in they were virgins, pure from spirittual & bodily fornication, that is, from impietie & vnrighteousnes. they followed the Lambe as a guide vnto all goodnesse, & cleaued vnto him: that they are holy vnto him, as of grace redeemed by him: in truth and in simplicity of Christ, they haue exercised all these things, sanctimony of life, & direction of the Lambe, a thankfull remembrance of the redemption by him: finally (to conclude in a word) they are blameless before the Lord, verf. 4. 5. The other part (as I said on first verf.) of the acts of the Lambe, & manner wherof is deliuered in two sorts, of his speech, & of his facts. His speeches are set forth vnto 13. verf. of this chapter, & his facts vnto the 14. chapter. In speech of the Lambe, which is 3 word of the Gospel, are taught in this place, the thing they the service of Godly consoling inwardly of reuerence towards God, & outwardly of glorifying of him: the visible signe of which is adoration, verf. 7. The overthrowing of wicked Babylon, verf. 18. and the fall of every one of the vngodly which worship the beast, verf. 9, 10, 11. Finally, the state of holy seruants of God both present verf. 11. and to come, most blessed, according to the promise of God, verf. 13. 3 This Angel is a type or figure of the good and faithfull seruants of God, whom God especially from that time of Boniface the eighth, hath raised vp to publishing of the Gospel of Christ, both by preaching and by writing. So God first, neere vnto the time of the same Boniface, vnto Peter Calsedorus an Italian: after, Arnold de villa noua a French man, then Ockā, Dante, Petrarch, after Jobannes de rupe casta, a Franciscan: after again, Iohn Wickliffe an Englishman, & so continually one or another vnto the restoring of the truth, and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence & iudgement of God: the execution wherof S. Iohn describeth chap. 18. And this voice of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsell & manifest malice oppugned the light of the Gospel offered from God. P. ad. 1.45.6. & Mt. 14. 15. 11. 21. 9. iere. 51.8. chap. 18.2. a Of her fornication, w: craby God was pronounced to wrath. 7 That is, shall not worship God alone, but shall transfere his diuine honour vnto this beast, whether he doe it with his heart or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I denie before my Father & his Angels, Mat. 10. 32. And this is that voyce of the holy ministry, which at this time is very much vfed of & by holy & faithfull seruants of God. For hauing now sufficiently found out the publicke obfuscity of Babylon, they labor not any longer to thunder out against the same: but to save some particular members by terror (as Jude speaketh) & to pluck them out of the publicke flame, or els by vehement commiseration of their estate to lead the way they set before them eternal death, into which they rush vnto warre, unless in good time they returne vnto God, but Godly we are of their own flock, they exhort vnto patience, obedience, & faith in the Lord Iesus, & charge the to give light by their good example, of good life vnto others, a

beast

beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 ⁸ Here is the patience of Saints: here are they that keepe the comandements of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die ^b in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 ⁹ And I looked, and behold, ¹⁰ a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, ¹¹ hauing on his head a golden crowne, and in his hand a ¹² sharpe sickle.

15 ¹³ And another Angel came out of the Temple, crying with a loude voyce to him that sat on the cloude, ¹⁴ Thrust in thy sickle and reape: for the time is come to reape: for the harvest of the earth is ripe.

16 And hee ¹⁵ thrust in his sickle on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 ¹⁴ Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut down the vines of the vineyarde of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, ²¹ and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

8 The patience, sanctification, and iustification by faith: the consequence whereof are, rest, felicitie and glory eternall, in the heauenly fellowship of God and his Angels.

9 The second part of this Chapter, as I sayde verse 10. Of the acts and doings of Christ in overthrowing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that hauing bene called backe by worde both publickly and privately vnto his due tie and admonished of his most certaine iudgement: he yet ceaseth not to maintaine and protect his owne adherents, that they may doe him seruice and to assist the godly with most barbarous persecutions. Of those things which Christ doeth, there are two kinde: one common or generall in the rest of this chapter, another particular against that sauege and rebellious beast and his worshippers in the 15. and 16. chapters. That common kinde, is the calamitie of wars, spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the harvest and vintage. Since the time that the light of the Gospel began to shine out, and since prophetic or preaching by the grace of God was raised vp againe, how horrible warres haue bene kindled in the world? how much humane flesh hath bene thrown to the earth by this diuine reaping? how much blood (alas for woe) hath ouerflowen for these hundred yeres almost all histories doe cry out, and this our age (if euer before) is now in horror, by reason of the rage of that sickle which Antichrist calleth for. In this place is the first type, i. of the harvest. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke circkle of heauen, ^b That is, first the Lord. ^c By works he meaneth the reward which followeth good works. 11 As one that shall reigne ouer God, and occupie the place of Christ in this miserable execution. 12 I haue a most fit and commodious instrument of execution, destroying all by heuing and thrusting through, for who may stand against God? ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

13 Christ giueth a commandment in this verse, and the Angel executeth it in the next verse. 14 The other type (as I sayde verse 14) is the vintage: the manner whereof is one with that which went before, if thou except this, that y grape gathering is more exact in seeking out euery thing, then is the harvest labour. This is therefore a most grieuous iudgement, both because it succeedeth the other, and because it is vnderstood to be executed with great diligence. 15 That is, it is overflowed very deepe, and very farre and wide, the speech is hyperbolical or excessive, to signifie the greatnesse of the slaughter. And these be those pleasant fruites forsooth, of the contempt of Christ, and despising of his blood: rather then him, which the miserable, mad, and blinde world doeth at this time reape.

CHAP. XV.

1 The seven Angels hauing the seven last plagues. 2 They that conquered the beast praise God. 3 Touchest the Angels, 7 seven vials full of Gods wrath are deliuered.

1 And I sawe another signe in heauen, great and marueilous, seven ² Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw 4 as it were a glassie sea, mingled with fire, and ⁵ them that had gotten victorie of the beast, and of his image, & of his marke, and of the number of his name, ⁶ stand at the glassie sea, hauing the harpes of God,

3 And they sung 7 the song of Moses the ² seruant of God, and the song of the Lambe, saying, Great & meruilous are thy works, Lorde God Almighty: iust and true are thy ^b wayes, King of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seven Angels came out of the Temple, which had the ¹² seven plagues, clothed in ¹¹ pure and bright linnen, and hauing their breasts ¹² girded with golden girdles.

7 And one of the ¹³ foure beasts gaue vnto the seven Angels, seven golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the smoke of the glory of God & of his power, and ¹⁴ no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

preparation of the iudgements of God, vnto the 4. verse, another the vocation, instruction and confirmation of those instruments which God hath ordained for the execution of his iudgements in foure other verses. 4 This part of the vision alludeth vnto that sea or large vessell of brasse, in which the Priests washed themselves in the entrance of the Temple: for in the entrance of the heauenly Temple (as it is called ver. 5) it is said to haue bene a sea of glasse, most lightsome & cleare, vnto the commodity of choise mixt with fire, that is, as obtaining the treasure of the iudgements of God, which he bringeth forth and dispenseth according to his own pleasure: for out of the former, the Priests were cleansed of old; and out of this the godly are destroyed now, cha. 4. 6. 5 That is the godly martyrs of Christ, who shal not giue place euen in miracles vnto that beast of these se before Chap. 13. 15. and 14. 9. 10. 6 Glorifying God, from the particular obseruation of the weapons and instrument of Gods wrath, boasting in the sea of glasse. 7 That song of triumph which is Exod. 15. 2. a So is Moses called for his praise sake, as it is set forth, Deut. 34. 10. 8 This song hath two parts, one a confession, both particular, in this verse and generall, in the beginning of the next verse, another, a narration of causes belonging to the confession, whereof one kind is eternall in it selfe, and most present vnto the godly, in that God is both holy, & alone God: another kinde is future and to come, in that the clea taken out of the Gentiles (that is, out of the wicked ones and vabelling as Chap. 11. 2.) were to be brought vnto the state of happinesse, by the magnificence of the iudgement of God, in the next verse. 9 Psal. 145. 17. b Thy doings. c Iere. 10. 7. 9 The second part of the narration (as was noted verse 2) wherein first the authority of the whole argument and matter thereof is figured by a forerunning type of a Temple opened in heauen, as Chap. 11. 19. namely that all those things are diuine and of God, that proceed from thence, in this verse. Secondly, the administrators or executors, come forth out of the Temple, ver. 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapon fit for the manner of the same iudgements ver. 7. Finally, they are confirmed by testimony of the visible glory of God in the last verse. A like testimony whereunto was exhibited of old in the law, Exod. 40. 34. 13 That is, commandments to inflict those seven plagues. Here is the figure called *Metonymia*. 11 Which was in old time a signe of the kingly or princely dignity. 12 This girding was a signe of diligence, and the girdle of gould, was a signe of sinceritie, & trustinesse in taking in charge the commandments of God. 13 Of these before Cha. 4. 7. 14 None of those seven Angels might returne, till he had performed fully the charge committed vnto him, according to the decree of God.

CHAP. XVI.

1 and 17 The Angels pour out the seven vials of Gods wrath giuen vnto them, and foure plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great

13. That is, enery of them bent their whole force, and conspired that by wonders word and works, they might bring into y^e false destruction all Kings, Princes, and Potentates of the world, curfely bewitched of them by their spirits, & trachers of the vanity and impunity of the heart that committed fornication with the kings of the earth. And this is a right defcription of our times.

14. Croking with all importunitie, and continually day and night praying & calling forth to armes, as the trumpets and furies of warres, as is declared in the next verse.

15. That is, the denials, chap. 11. 3.

16. Whereof, chap. 13. 1.

17. That is, of that other beast, of which, chap. 13. 11. for he is called in which God warres to addresse their try be not thannually they are miserably vnu-
Chap. 3. 3. *Reas.* 24. 44. e commandment of spirits do y^e same wicked heads. 20. That or mountaine places. 21. That is, a city and a power, and was made famous. 22. 2. Chr. 31. 1. or type, that is, because the Gentiles Church of y^e Jewes, place should be most worthy. But God here providually, shal by him rewarded themlives. 23. The story shewed by signe and clared the execution of y^e heaven above throne, by the figured verse 19. & in the annunciation, is described in those that 21. 7. and the things throw of the beast of y^e earth, and, such as at or standing place fight against Christ. In this phrase, to come forth, borrowed from y^e scene no more, or *which the Hebrews* the particular execution all & greates thereof and that which hath earth Angel hitherto, rebellion, and an the weights of a talen, whereby is signified a

1 The great woman described, 2 with whom the Kings of the earth committed fornication. 5 She is drunken with the blood of Saints. 7 The mystery of the woman, and the beast that carried her, expounded. 11 Their destruction. 14 The Lamb's victory.

1 The state of the Church militant being declared, now followeth the state of the Church triumphant and getting victory, as I shewed before in the beginning of the 12. chapter. This state is set forth in 4. chapters. As in the place before going noted, that in this historie the order of time was not always exactly observed; so same is to be understood in this history, that it is distinguished according to the persons of which it treateth, & that in the severall stories of the persons is severally observed in the time thereof. For first is delivered the story of Babylon destroyed in this and the next chapter, for this Babylon one of all doubt, shall perish before the two beasts and the Dragon. Secondly, is delivered the destruction of both the two beasts, Chap. 19. And lastly of the Dragon, Cha. 18. in the story of the spiritual Babylon are distinctly set forth 3. states thereof in this chap. & the overthrow done from God chap. 18. In this verse & that which followeth, is a transition or passage unto the first argument, consisting of the particular calling of the Prophet (as often heretofore) & a general proposition. 1. That is, that damnable harlot, by a name called *Babylone*. For S. Iohn as yet had not seen her. Although another interpretation may be borne, yet I like this better. 2. *The sentence that is pronounced, & against this harlot.* 3. Heretofore is propounded the type of Babylon, and the state thereof, in 4. verses. After a declaration of the type, in 5. rest of this cha. In the type are described two things, 1. A beast (of whom cha. 12. In the 1. ver. & the woman that sitteth upon the beast ver. 4, 5, 6. The beast in process of time, hath gotten somewhat more then was expressed in the former vision. For in that it is not read before that he was apparelled in scarlet, a robe imperial and of triumph. Secondly, in that this is full of names of blasphemy; the other carried the name of blasphemy only in his heads. So God did teach that this beast is much increased in impiety & iniquity, & doth in this last age, triumph in both these more insolently & proudly then ever before. 4. A scarlet colour, that is, with a red and purple garment: & surely it was not without cause that the Romish clergy were so much delighted with this color. 4. That harlot, the spiritual Babylon, which is Rome, she is described by her attire, profession, & deeds. 5. In attire most glorious, triumphant, most rich, & most gorgeous. 6. In profession the nourisher of all, in this verse, and reaching her myriads unto all, yet setting forth all things most magnificently, but indeed most pernicious begetting miserable men with her cup, and bringing upon them a deadly giddiness. 7. Deceiving with the title of religion, & public inscription of mystery which the beast in times past did not have. 8. An exposition: in which S. Iohn declareth what manner of woman this is. 9. In manner of deeds. She was red with blood, & the death is most licentious; and therefore is colored with the blood of the Saints as on the contrary part, Christ is set forth imbrued with the blood of his enemies, Eph. 5. 1. 10. A passage unto the second part of this chapter, by occasion given of S. Iohn, as the words of the Angel doe shew in the next verse. 11. The second part or place as I sayd ver. 1. The examination of the vision, promised in the verse following. Now there is delivered first an examination of the beast and his story unto the 14. ver. After, of the harlot unto the end of the chap. 13. The story of the beast hath a triple description of him. The first is a distinction of this beast from all that ever have been at any time: which distinction is contained in this verse. The second is a delineation or painting out of the beast by things present, by which he might even at that time be known of the godly: & this delineation is according to his heads, ver. 12, 13, 14. This beast is that Empire of Rome, of which I spake chap. 11. according to the mutations and changes whereof, which then had already happened, the holy Ghost hath distinguished and set out the time. The Apostle distinguisheth this beast from all others in these words: *The beast which thou sawest, was and is not.* For I expound the words of the Apostle for the euidency (as, as I will further declare in the notes following. 13. The meaning is, that beast which thou sawest before (chap. 11. 3. and which yet thou hast now scene, was (I say) even from Julius Caesar in respect of beginning, rising up, station, glory, domination, manner & stocke, from the house of Iulius: and yet is not now the same, if thou looke unto the house and stocke: for the dominion of this family was transferred unto another after the death of Nero from that other unto a third, from a third unto a fourth, and so forth, was varied and altered by innumerable changes. Finally the Empire is one, as it were one beast, but exceedingly varied by kindreds, families, and persons. It was therefore (sayth S. Iohn) in the kindred or house of Iulius: and now it is not in that kindred, but translated unto another.

Then there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come: I will shew thee the damnation of the great whore that sitteth upon many waters, 1 With whom have committed fornication the kings of the earth, & the inhabitants of the earth are drunken with the wine of her fornication. 2 So he carried me away into the wilderness in the Spirit, & I saw a woman sit upon a scarlet coloured beast, full of names of Blasphemie, which had seven heads, and ten hornes. 3 And the woman was arrayed in purple and scarlet, and gilded with gold, and precious stones, and pearles, and had a cup of gold in her hand full of abomination, and filthinesse of her fornication. 4 And in her forehead was a name written, A mystery, that great Babylon that mother of whoredomes, and abominations of the earth. 5 And I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of Iesus vs, & when I saw her, I wondered with great marvell. 6 Then the Angel said unto me, Wherefore maruest thou? I will shew thee the mystery of that woman, and of that beast that beareth her, which hath seven heads, and ten hornes. 7 The beast that thou hast scene, was,

and is not, and shall ascend out of the bottomlesse pit, & shall goe into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) 15 when they beholde the beast that was, and is not, and yet is. 16 Here is the mind that hath wisdom. The seven heads 17 are seven mountaines, whereon the woman sitteth: 18 they are also seven kings. 19 Five are fallen, and one is, and another is not yet come: and when he cometh, he must continue a long space. 20 And the beast that was, and is not, is even the eighth, and is one of the seven, and shall goe into destruction. 21 And the ten hornes which thou sawest, the beast remaining still, but tossed with so many and often alterations, as no man can but marvel that this beast was able to stand & hold out, in so many mutations, Verily no Empire that ever was told with so many changes, and as it were with so many tempests of the sea, ever continued so long. 15 That is, as many as have not learned the providence of God, according to the faith of the Saints, shall marvel at these grievous & often changes, when they shall consider the felle fate of this beast, which is the Romane Empire, to have bin, and not to be, and to be, and still rocked with perpetual mutation, and yet in the same to stand and continue. This in mine opinion, is the most simple exposition of this place, confirmed by the event of the things themselves. Although the last change also by which the Empire, that before was civil, became Ecclesiastical, is not obscurely signified in these words, of which two, the first exercised cruelty upon the bodies of the Saints, the other also upon their soules: the first by humane order & policy, the other under the colour of the Law of God, & of Religion, ragged & imbrued it self with the blood of the godly. 16 An exhortation preparing unto audience by the sum argument with that of Christ: *He that hath eares to heare let him heare.* Wherefore for mine owne part, I had rather read in this place, *Let there be here a myra, &c.* So the Angel passeth fully unto the second place of this description. 17 *Very children know what the seven hills are, which is much spoken of, & whereof Virgils haue reported.* And compassed seven towers in one wall: *at as city is it, which when I saw wrote these things, had rule over the kings of the earth: it was, & is not, & yet it remaineth to this day, but it is declining to destruction.* 17 This is the painting out of the beast by things present (as I said before) whereby S. Iohn endeavored to describe the same, that he might be both known of the godly in that age, and be further observed & marked of posterity afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: 1. one permanent, from the nature it selfe, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that fleeteth, is from the seven kings, ver. 10, 11. And here it is worthy to be observed, that one type hath sometimes two or more applications, as seemeth good unto the holy Ghost to expresse either one thing by diuers types, or diuers things by one type. So I noted before of the seven spirits, chap. 1. 4. Now this woman that sitteth upon seven hills, is y city of Rome, called in times past of Grecians, *ἡ πάλαιος* 1. of seven tops or crests & of Varro, *septiceps*, 1. of her seven heads (as heretofore seven heads, and of others *septem colli* 1. standing upon seven hills. 18 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ which I shewed before Cha. 11. 1. Namely from the yere 25. after the passion of Christ, what time the Temple & Church of the Iewes was overthrowen. In which yere it came to pass by the providence of God, that that saying, *The beast was and is not*, was fulfilled before that destruction of the Iewes immediately following came to passe. That was the yere from the building of the cite of Rome, 809. from which yere S. Iohn both numbrest the Emperours which hitherto had bene, when he wrote these things, and foretellet of two other next to come: and with this purpose, that when this particular prediction or foretelling of things to come, should take effect, the truth of all other predictions in the Church, might be more confirmed. Which signe God of old mentioned in the Law, Deut. 18. & Ieremie confirmed, Cha. 28. 19 Whose names are these, the first, *Servus Sulpitius Galba*, who was the seventh Emperour of the people of Rome, the second, *Marcus Salinus Otis*, the third, *Anulus Vitellius*, the fourth, *Titus Flavius Vespasianus*, the fifth, *Titus Vespasianus* his sonne, of his own name. 20 *Flavius Domitian* sonne of the first Vespasian. For in the latter end of his dayes S. Iohn wrote these things, as witnesseth Irenaeus *Lib. 8. adversus haereses*. 21 Nerva, the Empire being now translated from the familie of Flavianus. This man reigned onely one yere, foure moneths and nine dayes, as the historie writers doe tell. 22 This is spoken by the figure Synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, & Nerva in so short time extinguished. How many heads there were of many beasts there seemed to bee in one. See like speech in the third verse of the thirteenth Chapter. 23 Nerva Traianus, who himselfe in diuers respects is called here the seventh and the eighth. 24 Though in number and order of succession hee bee the eighth, yet hee is reckoned together with one of these heads, because Nerva and he were one head. For this man obtained authority together with Nerva, and was Consul with him, when Nerva left his life. 25 Namely, to monest with persecutions the Churches of Christ, as the histories doe accord, and I have briefly noted, Chapter 1. 10. 26 The third place of this description, as I sayd ver. 8. is a propheticall prediction of things to come, which the beast should doe, as in the words following Saint Iohn doeth not obscurely signifie, saying, *which hath not yet received the kingdom, &c.* For there is an Antithesis or opposition between these kings, and those that went before. And first, the persons are described in this verse, then their deeds, in the two verses following.

14 As if he should say, Alas this fate that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was sayd, Chap. 12. 1.) that is, shall be a new flock from amongst the nations without difference, and shall in the same state goe unto destruction, or run and perish: and so shall successively new Princes or Emperours come and goe, arise, and fall, the body of the

beast remaining still, but tossed with so many and often alterations, as no man can but marvel that this beast was able to stand & hold out, in so many mutations, Verily no Empire that ever was told with so many changes, and as it were with so many tempests of the sea, ever continued so long. 15 That is, as many as have not learned the providence of God, according to the faith of the Saints, shall marvel at these grievous & often changes, when they shall consider the felle fate of this beast, which is the Romane Empire, to have bin, and not to be, and to be, and still rocked with perpetual mutation, and yet in the same to stand and continue. This in mine opinion, is the most simple exposition of this place, confirmed by the event of the things themselves. 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are ten kings, which yet have not received a kingdom, but shall receive power, as Kings ¹³ at one houre, with the beast.

13 ¹³ These have one minde, and shall give their power, and authoritie vnto the beast.

14 These shall fight with the ¹⁴ Lambe, and the Lambe shall overcome them: ¹⁵ for hee is Lord of Lords, and King of Kings: and they that are on his side, called, and choлен, and faithful.

15 ¹⁶ And he sayd vnto me, The waters which thou sawest, where the whore sitteth, ¹⁷ are people, and multitudes and nations, and tongues.

16 And the ten ¹⁸ hotnes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh and burne her with fire.

17 ¹⁹ For God hath put in their hearts to fulfill his will, and to doe with one consent for to give their kingdom vnto the beast, vntill the words of God be fulfilled.

18 And that woman which thou sawest, is that ²⁰ great citie which reigned ouer the kings of the earth.

19 And the beast tooke the opportunitie offered, to vsurpe vnto himselfe all the power of the former beast. These kings long agoe, many haue numbered and de-

scribed in his name, and a great part of the euents plainly testifieth the same in this our age. ²¹ That is, by consent and agreement, that they may conspire with the beast, and vpon his becke. Their storie is diuided into three parts, coun-

selation and secrets. The counsels some of them consist in communicating of indige-

neries and afflictions: and some in communicating of power, which they are sayd to haue giuen vnto this beast in this verse. ²² With Christ and his Church as

discerned following doeth declare, and here are mentioned the facts and euents which followed for Christ his sake and for the grace of God the Father towards

these ²³ are called, elected, and are his faithful in Christ. ²⁴ Chap. 19. 16. 1. sim. 5. 1. 5. This is the other member of the enarration, as I sayd verse 7. belonging vnto

the harlot, shewed in the vision verse 3. In this historie of the harlot, these three things are distinctly propounded, what is her magnificencie, in this verse, what is

her fall, and what is that happen vnto her, in the two verses following: & lastly, what is her end, in the last verse. This place which by order of nature should haue

been the first, is therefore made the last, because it was more fit to be ioyned with this next Chap. ²⁵ That is, as vacant and variable as are the waters. Vpon

this foundation sitteth this harlot as Queene, a vaine person vpon that which is vaine. ²⁶ The ten Kings, as verse 12. The accomplishment of this fact and e-

uent is sayd to be increased in this our age by the singular prouidence & most mightie power of God. Wherefore the facts are propounded in this vers, & the cause of them in the verses following. ²⁷ A reason rendered from the chiefe efficient

cause, which is the prouidence of God, by which alone S. Iohn by insertion of order

directeth to haue come to passe, both that ²⁸ Kings should execute vpon ²⁹ harlot that which pleased God, & which he declared in the verse next before going: &

also that by one consent and councell, they should giue their kingdom vnto the

beast, as verse 13. 14. for as these being blinded haue before depended vpon the

beast, so ³⁰ the beast lieth vpon the harlot, so it is sayd, that afterward it shall come to passe, that they shall turne backe and shall fall away from her, when their hearts

shall be turned into better state by the grace & mercy of God. ³¹ That is, Rome the great citie, or only Citie (as Iustinian calleth it) the King and head whereof

was the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

¹ The horrible destruction of Babylon is set out. 11. 16. 18. The merchants of the earth, who were enriched with the pompe and luxurious life of it, weepe and waille: 20 But all the elect reioyce for that iust vengeance of God.

And after these things, I saw another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory.

2 And he cryed out mightily with a loude

voice, saying, Wee are fallen, it is fallen, Babylon that great city, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vnclane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice fro heauen saying, Go out of her my people, ye be not partakers of her sins, & ye receiue not of her plagues.

5 For her sinnes are come vp into heauen, and God hath remembered her iniquities.

6 Reward her, euen as she hath rewarded you, & giue her double according to her works: and in the cup that she hath filled to you, fill her the double.

7 Inasmuch as she glorified her self, & liued in pleasure, so much giue ye to her torment & sorow: for she faith in her heart, I sit being a queene, and am no widow, and shal see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shal be burnt with fire: for that God which condemneth her, is a strong Lord.

9 And the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand as farre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 And the merchants of the earth shall weepe and waille ouer her: for no man buyeth their ware any more.

12 The ware of gold, and siluer, and of precious stone, and of pearls, and of fine linnen, and of purple, and of silke, and of skarlet, & of all manner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, & of brasse, and of yron and of marble,

13 And of cinamon, and odours, and oymments, and frankincense, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, & charets, and seruants, and soules of men.

14 And the apples that thy soule lusted after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wailing.

16 The pronocation of the godly, and the commendement of executing the iudgement of God, stand vpon three cause: which are here expressed: the vniuersall wickednesse of the whore of Babylon, in this verse, her cursed

pride opposing it selfe against God, which is the lomaine of all euill actions, verse 7. and her most iust damnation by sentence of God, verse 8. b With her selfe. I am full of people and mightie. d I shall taste of wine. e Shortly, and as queene I stand.

8 The circumstances following the fall of Babylon, or the consequences thereof (as I distinguished them, verse 4.) are two. Namely, the lamentation of the wicked, vnto the 19. verse: and the reioycing of the godly, verse 20. This most

forrowfull lamentation, according to the persons of them that lament, hath three members: the first whereof is the mourning of the kings and mighty men of the earth, in two verses: The second is the lamentation of the merchants that traffique

by land, thence vnto the 16. verse: the third is, the wailing of those that merchan-

dize by sea, verse 16. 17. 18. In euery of these the cause and manner of their mourning is described in order, according to the condition of those that mourne, with obser-

uation of that which best agreeth vnto them. 9 The lamentation of those that trade by land, as I distinguished immediately before. 10 An apotrophe, or tur-

ning of the speech by imitation, vnto more vehemencie, as if those merchants after the manner of mourners, should in passionate speech speake vnto Babylon,

though now vnto fallen and overthrowen. So Eia 13. 9. and in many other places. f I say this is my woe, that Babylon which is next before the fall of the leaue, as when

season fruits ripen, and the word of the prophet is such fruits as are long for.

16 And

Chap. 14. 8. f. 14. 21. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kinds one going before it, as that before hand the godly are deliuered, vnto the

ninth verse: the other following vpon her ruine, namely the lamentation of the wicked, and reioycing of the godly, vnto the twentieth vers.

5 Two circumstances going before the ruine are commanded in this place: one is, that the godly depart out of Baby-

lon, as I mentioned Chap. 12. to haue bene done in time past, before the destruction of Ierusa-

lem: this charge is giuen here, and in the next vers. The others, that euery one of them occupie themselves in their owne place, in executing the iudgement of God, as it was com-

manded the Leuites of old, Exo. 32. 27. and that they sanctifie their hands vnto

Lord, verse 6, 7, 8. 6 Of this commandement there are two causes, to auoid the contagi-

on of sinne, and to shun the participation of those punishments that be long therunto.

a He wisheth a word which signifies the following of sins one after another, and rising one of another

in such sort that they grow as long as to such an heap,

that they came vpon them to be a u.

7 The pronocation of the godly, and the commendement of executing the iudgement of God, stand vpon three cause: which are here

expressed: the vniuersall wickednesse of the whore of Babylon, in this vers, her cursed

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season fruits ripen, and the word of the prophet is such fruits as are long for.

16 And

and gather your felus together vnto the supper of the great God.

18 That ye may eat the flesh of kings, and the flesh of high captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against him that late on the horse, and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that received the beastes marke, and them that worshipped his image. These both were aliae cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the fowles were filled full with their flesh.

22 That is, that both with seven heads, of which before, Chapter 13. 1. and 17. 3. 23 That is, that both with two heads, of which 13. 11. Looker more Chap. 16. 14.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thousand yeeres. 3 Bring downe, he stirreth up Gog and Magog, that is, private endowments against the Saints, 11 but the vengeance of the Lord cutteth off their insulencie. 12 The bookes are opened, by which the dead are iudged.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a thousand yeeres:

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people: no more, till the thousand yeeres were fulfilled: for after that he must be loosed for a little season.

4 And I saw a seales: and they sate vpon them, and I saw the foules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheades or on their hands: and they liued, and

reigned with Christ a thousand yeeres.

5 But the rest of the dead men shall not liue againe, untill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God and of Christ, and shall reigne with him a thousand yeeres.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: Gog and Magog, to gather them together to battell, whose number is as the sand of the Sea.

9 And they went vp into the plaine of the earth, and they compassed the tents of the Saints about, & the beloued city: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire,

for the finnes of men: vnto whom the faithfull (that haue associated themselves more then was meete, calling with them of their impuritie of doctrine and life. 16 The worke or acte of Sathan (which is the first member, as I distinguished in the verse before going) to deceiue the whole world, euen vnto the veriest nations thereof: to arme them against the people of God, in this verse, and to beseege and oppresse the Church, with his whole strength, in the verse following. By which 29. 2. b. Arise he said, in so much that the whole face of the earth, brought forth a new world.

17 The wrath of God, consuming the adulterers, and ouerthrowing all their enterprises, Heb. 10. 27. And this is the second member mentioned verse 7, the ouerthrow of Satan: 18 The third member, eternall destruction against those that are overcome: as I noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following. 20 That is, a tribunall seat most Princelike and glorious: for so doth the Greeke word also signifie. 21 That is, Christ, before whom when hee cometh vnto iudgement, heauen and earth shall perill for the greatness of his maiestie. 22 That is, Christ the iudge, 1 Cor. 5. 10. 23 As it were, his bookes of reckoning or accompts, that is, the testimony of our conscience, and of our workes, which by no means can be anoyded. This is spoken after the manner of men. 24 Chap. 5. 5. and 21. 27. phis. 4. 3. 25 The booke of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heirs of life. This also is spoken according to the manner of men. 26 This is a preuention or an answer to an objection: for haply some man will say, But they are dead, whom the sea, death and the graue hath consumed, how shall they appeare before the iudge? St. Iohn answereth, By resurrection from death, whereunto all things (whosoever repugnant) shall minister and serue at the commandement of God, as Daniel 12. 20 The last enemy which is death, shall be abolished by Christ (that he may no more make any attempt against vs) 1 Cor. 15. 26, and death shall feede vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

1 He describeth new Hierusalem descending from heauen, 9 the bride the Lambe wife, 12 and the glorious building of the citie, 19 garnished with precious stones, 23 who shall see the Lambe.

Whofoeuer shall be dead in sin, and not know the truth of God. 11 They shall not be renewed with that newnesse of the life by the enlightening of the Gospel of the glory of Christ. For this is the first resurrection, by which foules of the dead doe rise from their death. In the second resurrection their bodies shall rise againe. 12 That whereby both body and soule, that is, the whole man is adorned and deliuered vnto eternall death. So Chapter 2. 11. 13 A returne vnto the intended history, by resuming the words which are in the end of the fourth verse. 14 The second history, of the latter victory of Christ, as was said verse 1. In which are summarily described the worke, ouerthrow and eternall punishment of Sathan. 15 Of which I spake, verse 2. Then therefore shall be giuen vnto him liberty to rage against the Church, and to molest the Saints.

And

And I saw a new heaven, and a new earth : for the first heaven, and the first earth were destroyed : and now I saw these things new.
 2 And I John saw the holy city new Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.
 3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he wil dwell with them; and they shall be his people, and God himselfe shall be their God with them.
 4 And God shall wipe away all teares from their eyes : and there shall be no more death, neither sorow, neither crying, neither shall there be any more paine : for the first things are passed.
 5 And hee that face vpon the throne, sayd, Behold, I make all things new : and he said vnto me, Write : for these words are faithfull & true.
 6 And he said vnto me, It is done, I am Alpha and Omega, the beginning and the end : I will giue to him that is athirst, of the well of the water of life freely.
 7 He that ouercometh, shall inherit all things, and I will be his God, and he shall be my sonne.
 8 But the fearefull and the vnbeleeuing, and the abominable and murderers, and whoremongers, and forcerers, and idolaters, and all liars shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.
 9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew thee the bride the Lambes wife.
 10 And hee caried mee away in the spirit to a great and high mountaine, and he shewed me that great city, that holy Hierusalem, descending out of heauen from God.
 11 Having the glory of God: and her shining was like vnto a stone most precious, as a iasper stone cleare as chrysell.
 12 And had a great wall and high, and had twelve gates, and at the gates ^{twelve} Angels, and the names writte which are the twelve tribes of the children of Israel:
 13 On the East part there were three gates, and on the North side three gates, on the South side

14. And the wall of the citie had ¹² twelue foundations: & in them the names of the Lambes twelue Apostles.

15. ¹³ And hee that talked with me had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16. ¹⁴ And the city lay ^b square, and the length is as large as the bredth of it, and he measured the city with the reede twelue thousand furlongs: and the length, and the breadth, and the height of it are equal.

17. And he measured the wall thereof, an hundred forty and foure cubites, by the measure of man, that is, of the ^c Angel.

18. ¹⁵ And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19. And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was iasper, the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraud:

20. The fift of a Sardonyx: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryll: the ninth of a Topaz: the tenth of a Chrysolite: the eleuenth of a Iacynth: the twelfth an Amethyist.

21. And the twelue gates were twelue pearles, and euery gate was of one pearle, and the ^d streete of the citie was pure golde, as shining glasse.

22. And I saw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

23. ¹⁶ And this citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24. ¹⁷ And the people which are saved, shall walke in the light of it: and the kings of the earth shall bring their glory and honour vnto it.

25. And the gates of it shall not be shut by day: for there shall be no night there.

26. And the glory and honour of the Gentiles shall be brought vnto it.

27. And there shall enter into it none vnclere thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes booke of life.

1 The river of the water of life is flowed, 2 and the tree of life
6. 7 Then followeth the conclusion of this prophesie, 8 where
in declarib, that all things herein contained, are most true
13 And now the third time repeateth these words, All things
come from him, who in the beginning and the end.

2 In the middle of the streete of it, and of either side of the river, was the tree of life, which bare twelve manner of fruits, and gaue fruit every moneth: and the leaves of the tree served to heal the nations with.

these: the everlasting grace of God, in this verse, the eternal Chap. 3. 7. the eternal fruits which the godly bring forth unto others, verse 8. freedom and immunity from all evil, God him in his servants, and they likewise in their God, verse 9. The b^l God and sealing of the faithful from all eternitie, verse 10. the eternall Kingdome and glory, verse 11.

13. That information flowers, according to the number of the gates, as is then, ed, verſe 19.
13 A tranſition into a more exquiſite deſcription of the parts of the Church, by finding out of the meafure of the ſame, by the Angel that meafured them.
14. The meafure and forme muſt be equal in 2. verſes.
14 A fourſquare figure hath equal ſides, and ſtraight corners, and therefore the Grecian call by the name ſhoſe things that are ſtraight, and of continuance, and perfect.
15. He addeth ſay, becauſe the Angel had the ſhape of a man.
15 The matter moſt precious and glittering, which the preſence of God maketh moſt glorious.
16 By ſtreſs, becauſe with the breadth place of the city.
16 The ſecond forme of particular deſcription, ſaid verſe 12, from horrible and outward accidents which are therein. Light from God himſelf, in this verſe: glory from men, verſe 14. perfect ſecurity from all harme, verſe 15. Finally, ſuch meafure and incorruption of glory (verſe 16) as can beare and abide with it, nothing that is ignominious, verſe 17.
20. 13. philip. 4. 1.

Here is abfolued
and finished the
description of the
celestial Church (as
I ſhewed before,
chap. 11. 12.) by the
effectes in 5. verſes,
& then this booke
is concluded in the
reſt of the chapters.
The effectes pro-
ceeding from God,
who dwelleth in
the Church, are

living of the godly, as
to God, themselves and
selfe taking pleasure
in beholding and fight of
the light of God and in

16. 19.

This whole booke is concluded and made up, by confirmation, and a salutation. The confirmation hath three places:

The first of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The second of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The third of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The fourth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The fifth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The sixth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The seventh of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The eighth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The ninth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The tenth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The eleventh of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The twelfth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The thirteenth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The fourteenth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The fifteenth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The sixteenth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The seventeenth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

The eighteenth of the Angel vnto the 11. vers. the words of Christ: verse 16. 7. and the oblation made by S. Iohn himselfe.

4 And they shall see his face, and his Name shall be in their foreheads.

5 And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, & they shall reigne for euermore.

6 And hee said vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly Blessed is he that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 And hee said vnto me, Seale not the words of the prophecie of this booke: for the time is at hand.

11 He is that vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my re-

ward is with me, & to giue to every man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his Commandments, 7 that their right may bee in the tree of Life, and may enter in through the gates into the City.

15 For without shall be dogs and enchanter, and whoremongers, and murderers, and Idolaters, and whosoever loueth or maketh lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the root and the generation of David, and the bright morning Starre.

17 And the Spirit & the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and let whosoever will, take of the water of life freely.

18 For I protest vnto every man that heareth the words of the prophecie of this booke, If any man shall addē vnto these things, God shall addē vnto him the plagues that are writtē in this booke.

19 And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy City, and from those things which are writtē in this booke.

20 He which testifieth these things, saith, Surely I come quickly. Amen. Euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christ bee with you all, Amen.

THE END.

icipation of the good things of God, verse 17. E. 1. 5. 5. 1. The oblation of Saint Iohn (which is the third place of the confirmation as was noted verse 6.) ioyned with a curse of execration, to preserve the truth of this booke entire and vncorrupted, in two verses.

10 A diuine confirmation or sealing of the oblation: first from Christ anouching the same, and denouncing his coming against all those that shall put their sacrilegious hands hereunto: then from Saint Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them.

11 The salutation Apostolicall, which is the other place of the conclusion, as I said verse 6. and is the end almost of euery Epistle: which we with vnto the Church, and to all the holy and clea members thereof in Christ Iesus our Lord, vntil his coming to iudgement, Come Lord Iesus and doe it. Amen againe, Amen.



Qqq

A brieft

THE END.

A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the verse.

WHereas the wickednesse of time, and the blindnesse of the former age hath bene such, that all things al-
together haue bene abused and corrupted, so that the very right names of diuers of the holy men
named in the Scriptures haue bene forgotten, and now seems strange vnto vs, and the names of infants, that
should euer haue some godly aduertisements in them, and should bee memorials and markes of the children of
God receiued into his household haue bene hereby also changed, and made the signes and badges of idolatrie and
heathenish impietie: wee haue now set forth this Table of the names that bee most vsed in the Old Testament,
with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they
shall know the true names of the godly Fathers, and what they signifie, that their children now named after
them, may haue testimonies by their very names, that they are within that faithfull familie, that in all their
doings had euer God before their eyes, and that they are bound by these their names to serue God from their in-
fancie, and haue occasion to prayse him for his workes wrought in them, and their fathers, but chiefly to restore
the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shal
better bee understood. We haue medled rarely with the Greeke names, because their interpretation is uncer-
taine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the
margin of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are
not here interpreted, let not the diligent Reader bee carefull: for hee shall finde them in places most comenient
amongst the annotations: at least so many as may seeme to make for any edification, and understanding of the
Scriptures.

| A | | |
|------------------|---|--|
| |  | Aron, or Aharon, a teacher, Exod. 4. 14. |
| Abdia | | Abdi, a seruant, 1. Kings chap. 4. verse 6. |
| Abdiel | | Abdiel, a seruant of God, Ierem. 36. 26. |
| Abdai | | Abdi, my seruant, 2. Chron. 24. 12. |
| Abdai and Audias | | Abdiah, a seruant of the Lord, 1. Kings 18. 3. and Obadiah, one of the twelue Prophets. |
| Abdenago | | Abdiel, the same, 1. Chron. 5. 15. |
| | | Abel-nego, seruant of shining, Dan. 1. 7. |
| | | Abel, mourning, the name of a citie, Iudg. 1. 33. 1. Sam. 6. 18 but Habel, the name of a man doth signifie vanitie, Gen. 4. 2. |
| Abegatha | | Abgatha, father of the winepresse, Ester. 1. 10. |
| Abagtha | | Abiah, the will of the Lord, 2. Chron. 29. 1. |
| Abiam | | Abiam, father of the Sea, 1. Kings 14. 31. |
| Abisaph | | Abisaph, a gathering father, 1. Chron. 6. 23. Exod. 6. 24. |
| Ebisaph | | Abiathar, father of the remnant, or excellent fa-
ther, 1. Sam. 22. 21. |
| | | Abida, father of knowledge, Gen. 25. 4. |
| | | Abidan, father of iudgement, Num. 1. 11. |
| | | Abiel, my father is God, 1. Sam. 9. 1. |
| | | Abiezer, the fathers helpe, Iosh. 17. 2. |
| Abigai | | Abigail, the fathers ioy, 1. Kings 25. 3. |
| | | Abihail, the father of strength, Num. 3. 35 |
| Abiu | | Abihu, he is a father, Exod. 6. 23. |
| Abiud | | Abihud, the father of praise, 1. Chron. 8. 3. |
| | | Abileu, lamentable, Luke 3. 1. |
| | | Abimael, a father from God, Gen. 10. 28. |
| | | Abimelech, the Kings father, or a father of coun-
sel, or the chiefe king, Gen. 20. 3. |
| Aminadab | | Abinadab, a father of a vow, or of a free mind, or
prince, 1. Sam. 16. 8. |
| Abinoom | | Abinoam, father of beautie, Iudg. 4. 6. |
| Abiram | | Abiram, an high father, 1. Kings 16. 34. |
| | | Abishag, the fathers ignorance, 1. Kings 1. 3. |
| Abshalon | | Abishai, the fathers reward, 1. Sam. 26. 6. |
| Abshalom | | Abishalom, the father of peace, or the peace of the
father, 1. Sam. 15. 3. |
| Abshalom | | Abishua, the father of saluation, 1. Chron. 6. 4. |
| | | Abishur, the father of a song, or of a wall, or of
righteousnesse, 1. Chron. 2. 29. |
| | | Abital, the father of the dew, 2. Sam. 3. 4. |
| | | Abitob, the father of goodnesse, 1. Chron. 8. 11. |
| | | Abner, the fathers candle, 1. Sam. 13. 50. |
| | | Abram, an high father, Gen. 11. 31. |
| | | Abraham, a father of a great multitude, as the
name was changed, Gen. 17. 5. |
| | | Abshalom, a father of peace, or the fathers peace,
or reward, 2. Sam. 3. 3. |
| | | Achan, troubling, Ioshua 7. 1. who is called A-
char, 1. Chron. 2. 7. |
| | | Adadezer, reade Adarezer, beautifull helpe, 2. Sam. 8. 3. and 1. Chron. 18. 3. |
| | | Adaiah, the witnessse of the Lord, 1. Chron. 6. 41. |
| | | Adaliah, pouertie, Ester 9. 8. |
| | | Adam, man, earthly, reade Gen. 5. 2. |
| | | Adiel, the witnessse of God, 1. Chron. 4. 36. |
| | | Adoniah, the Lord is the ruler, 2. Sam. 3. 4. |
| | | Adonibezek, the Lords thunder, Iudg. 1. 5. |
| | | Adonikam, the Lord is risen, Ezra 2. 13. & 8. 13. |
| | | Adoniram, the high Lord, 1. Kings 4. 6. |
| | | Adonizedek the Lords iustice, Iosh. 10. 1. |
| | | Agabus, a gra'hopper, Acts 11. 28. |
| | | Agar, a stranger, Gen. 16. 1. Gal 4. 24. |
| | | Ahaz, taking or possessing, 2. Kings 16. 1. |
| | | Ahasueros, a prince, or head, Dan 9. 1. |
| | | Ahban, a brother of vnderstanding, 1. Chron. 2. 29. |
| | | Ahiiah, brother of the Lord, 1. Chron. 2. 25. |
| | | Ahimaz, brother of counsell, 1. Sam. 14. 50. |
| | | Ahiman, brother of the right hand, Num. 13. 21. |
| | | Ahimelech, a kings brother, 1. Sam. 21. 1. |
| | | Ahimoth, a brother of death, 1. Chron. 6. 25. |
| | | Ahinoam, the brothers beautie, 1. Sam. 14. 15. |
| | | Ahihor, the brothers light, Iudeth 5. 5. |
| | | Ahilab, an hearty brother, Iudeth 1. 37. |
| | | Ahiiah, a sweet smelling meadow, 1. Chron. 8. 1. |
| | | Ahikam, a brother arising, or auenging, 2. Kings 22. 12. |
| | | Ahiezzer, the brothers helpe, Num. 1. 11. |
| | | Aholah, |
| | | Abisue |
| | | Ahitub |
| | | Abitub |
| | | Abesalom |
| | | Abesalom |
| | | Abfalom |
| | | Madadezer |
| | | Adaias |
| | | Adalia |
| | | Adonias |
| | | Adoniab |
| | | Hagar |
| | | Achas |
| | | Ahasueros |
| | | Achior |
| | | Ahalab |
| | | Ahlab |
| | | Ahara |
| | | Achiam |

Aholah, a mansion, or dwelling in herselfe.

Aholibah, my mansion in her Ezek. 23. 4

Ahud, praising or confessing, Iudg. 3. 15

¶ Alian, high, 1. Chron. 11. 40.

¶ Amalek, a licking people, Gen. 36. 12

Amariah, the Lord said, or the lambe of the Lord, Zeph. 1. 1

Amasa, sparing the people, 2. Sam. 17. 25

Amasai, the gift of the people, 1. Chron. 6. 35

Amassih, the treading of the people, Nch. 11. 12

Amassiah, the burden of the Lord, 2. Chron. 17. 16

Amithi, true or fearing, 2. Kings 14. 25

Ammiel, a people of God, or God with mee, 1. Chron. 3. 5

Ammihaddai, the people of the Almighty, Num. 1. 21

Ammon, a people, Gen. 19. 38

Amon, faithfull, 2. Kings 21. 18

Amos, a burden, one of the twelve Prophets.

Amoz, strong, the father of Ishai, Mai. 1. 1.

Amzi, strong, 1. Chron. 6. 46

¶ Anah, afflicting, answering or singing, Ge. 36. 2 and Hanna, gracious or mercifull, 1. Sam. 1. 2

Ananiah, the cloud of the Lord, Acts 5. 1

And ear, manly, Mat. 4. 18

Anub, a grape, 1. Chron. 4. 8

Antipas, for all, or against all, Reuel. 2. 13

¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11. 46

Apollo, destroyer, Acts 18. 24. the name also of an idole.

Apphia, bringing forth, or increasing, Philem. 2.

¶ Aram, height, on their curse, Gen. 10. 23

Arbel, Bel, or God hath avenged, Hof. 10. 14

Archelaus, a prince of the people, Mat. 2. 22.

Archi, the altar of God, Gen. 46. 16

Arctas, vertuous, 2. Mac. 5. 8

Artabastite, seruant to spoile, Ezra 7. 21

¶ Als, a physician, 1. Kings 15. 8

Asael, God hath wrought, 2. Sam. 2. 18

Asaph, gathering, 1. Chron. 6. 39

Asarelah, the blessednesse of God, 1. Chron. 25. 2

Ashbel, an old fire, Gen. 46. 21

Asher, blessednesse, Gen. 30. 13

Ashiel, the worke of God, 1. Chron. 4. 35

Ashur, blessed, or traunailing, Gen. 10. 22

Asmodeus, a destroyer, Tobit 3. 8

Astages, gouernour of the citie, Dan. 13. 65

¶ Atar, a crowne, 1. Chron. 2. 26

Atbahiah, the time of the Lord, Neh. 11. 4

Athaliah, time for the Lord, 2. Kings 8. 26

¶ Aza, strength, Ezra 2. 49

Azaniah, hearkening the Lord, Neh. 10. 9

Azareel, the helpe of God, 1. Chron. 12. 6

Azariah, helpe of the Lord, 2. Kings 14. 22

Azariham, helpe rising vp, Nch. 11. 15

Azmaneth, strength of death, 2. Sam. 23. 31

Azubah, forsaken, 1. Kings 22. 42

Azur, holpen, or helper, Le. 28. 1.

B Aal, Bealim, lord, lords; the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lords and owners of all that worshipped them, 1. Samu. 7. 4. Iudges 2. 13. and 3. 7.

Baalida, a master of knowledge, 1. Chron. 14. 7

Baal meon, the lord or master of the mansion of the house, as also Baalzebub, signifieth the same, Luke 11. 15. Num. 21. 38.

Baal-zebub, the master of flies, 2. Kings 1. 2

Baanah, in affliction, 2. Sam. 4. 3

Babel, confusion, Gen. 10. 10. and 11. 9

Bacchides, one that holdeth of Bacchus, or a drunkard, 1. Mac. 7. 8.

Bachenor, and Bacenor, the same, 2. Mac. 12. 35

Badaiah, the Lord alone, Ezra. 10. 35

Baladan, ancient in iudgement, 2. Kings 20. 12

Baldad, old loue, or without loue, Job 8. 1

Barachel, blessing God, Job 32. 2

Barachiah, blessing the Lord, Zech. 1. 1

Baionah, sonne of a doue, Mat. 16. 17

Barnabas, the sonne of consolation, Acts 4. 36

Barabbas, the sonne of confusion, Mat. 27. 16

Baruch, blessed, Ierem. 32. 12

Bathseba, the seventh daughter, or the daughter of an othe, 2. Sam. 11. 3.

Bathshua, the daughter of saluation, 1. Chron. 3. 5

¶ Belshazzar, without treaure, or searcher of treaure, Dan. 5. 1.

Benaiah, the Lords building, 1. Chron. 4. 16.

Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorrow, Gen. 35. 18

Beraiah, the Lords creature, 1. Chron. 8. 21

Berak, lightning, Iudges 4. 6.

Bered, haile, 1. Chron. 7. 10

Bethiah, the Lords daughter, 1. Chr. 4. 18

Bezaleel, in the shadow of God, Exod. 31. 2

¶ Bileam, the ancient of the people, Num. 22. 5

Bilbah, old, or fading, Gen. 29. 29.

¶ Boas, in power, or strength, Ruth 2. 2

C

¶ Caiaphas, a searcher, Mat. 26. 37

Calcol, nourishing, 1. Kings 4. 31

Caleb, as an hart, Num. 13. 7

Canaan, a merchant, Gen. 9. 18

Carmi, puy vine, Gene. 46. 9

Casluhim, as pardoned, Gen. 10. 14.

¶ Cephas, a stone, Iohn 1. 42

Cepirah, a lionesse, Ezra 2. 35

¶ Cherub, as a childe, Ezra 2. 59

Chiseab, the restraint of the father, 2. Sam. 3. 3

Chilion, perfit, all like a doue, Ruth 1. 2

¶ Ciflon, hope, or confidence, Num. 34. 21

¶ Clemens, meeke, Phil. 4. 3

Cleopatra, the glory of the countrey, 1. Maccab. 10. 57.

¶ Col-hozeh, seeing all, Nch. 3. 15.

Coneniah, the stabilitie of the Lord, 2. Chr. 31. 13

Cosbi, a lyar, Num. 25. 18

¶ Cusan, Cusi, blacke, or an Ethiopian, 1. Samuel 18. 21

D

Dalaiah, the poore of the Lord, 1. Chron. 3. 24

Dalilah, a bucket, or consumer, Iudg. 16. 4

Damaris, a little wife, Acts 17. 34

Dan, a iudgement, Genes. 14. 14

Daniel, iudgement of God, Dan. 1. 6

Dathan, statute or law, Num. 16. 1

David, beloved, 1. Sam. 17. 12

¶ Deborah, a word or a Bee Gen. 35. 8

Delphon, a dropping downe, Ester 9. 7

Demas, fauouring the people, Col. 4. 14

Demophon, slaying the people, 2. Mac. 4. 22

Deuel, knew God, Num. 11. 4

¶ Diblam, cluster of figges, Hof. 1. 3

Didymus, a twinne, Iohn 11. 16

Dinah, iudgement, Gen. 30. 21

Diotrephes, nourished of Iudas, 2. Iohn 9. 22

Diuban, a threshing, Gen. 36. 21

¶ Dodanah, loue, 2. Chron. 20. 37

Dodanim,

Babylon

Badaias

Bediah

Bildad

Berechiah

Bethsabe

Balsasar

Belteshazzar

Beleshtazar

Beleshazzar

Barak

Phathoniah

Bezeleel

Balaam

Boos, Boaz

Chalchol

Chafelon

Chaffonijm

Casluhim

Chephirah

Chiflon

Col-hazeh

Conaniah

Cozbi

Cushi

Dilbias

Delaiaz

Delaiah

Delilah

Dalphon

Duel

I belsaim

Diblain

Dina

Diffon

Dodaiah

Dodanim Dodanim, beloved, Gen. 10. 4.
Doeg, carefull, 1. Sam. 2. 17.
Dorcas, a Doe, Acts 9. 39
Dorda Dorda, generation of knowledge, 1. Kings 4. 31.
Dositheus giuen to God, 2. Mac. 1. 29.

E

E Ber. passing or passage, Gen. 10. 24
Eden, pleasure, 1. Kings 19. 12
Eder, a flocke, 1. Chron. 13. 23
Edom, reddy or earthy, Gen. 25. 30
Elchanan Elchanan, the mercy of God, 2. Sam. 23. 24
Eldaah, the loue of God, Gen. 25. 4
Eldad, the loue of God, Num. 11. 26
Eleadah, witnesse of God, 1. Chron. 7. 21
Eleasah, the worke of God, 1. Chron. 2. 39
Eleazar, the helpe of God, Exod. 6. 23
Eliab, My God the father, Num. 26. 8
Elijah, God the Lord, 1. Chron. 8. 27
Eliakim, God ariseth, Isa. 22. 10
Eliam, the people of God, 2. Sam. 23. 34
Eliasaph, the Lord increaseth, Num. 1. 14
Elishab, the Lord returneth, 1. Chron. 3. 24
Eliatha, thou art my God, 1. Chron. 25. 4
Elihoenai, to the Lord mine eyes, 1. Chron. 26. 3
Eldad, the beloved of God, Num. 34. 21
Elihu, he is my God, 1. Chron. 12. 20
Elimelech, my God the King, or the counsell of God, Ruth. 1. 2
Elioenai, to him mine eyes, 1. Chron. 3. 23
Eliphal, a miracle of God, 1. Chron. 11. 35
Euphates, the God of deliuerance, 2. Sam. 5. 16
Elsha, my God saueh, 1. Kin. 19. 16
Elishah, the Lambe of God, Gen. 10. 4
Elishaphat, my God iudgeth, 2. Chron. 23. 1
Elishaba, the othe of God, or the fulnesse of God, Exod. 6. 23
Elizur, the strength of God, Num. 1. 5
Elkanah, the zeale of God, Exod. 6. 24
Elmoded, God meafureth, Gen. 10. 26
Elmathan, Gods gift, Iere. 26. 22
Elphaal, Gods worke, 1. Chron. 8. 11
Euzai, God my strength, 1. Chro. 12. 5
Elymas, a corrupter or forcerer, Acts 13. 8
Enos, man, or miserable, Gen. 4. 26
Epiphroditus, pleasant, Philip. 2. 25
Epenetus, laudable, Rom. 16. 5
Ephah, weary, Gen. 25. 4
Epher, dust, Gen. 29. 4
Ephraim, fructifull, or encreasing, Gen. 41. 52
Eraftus, amiable, Acts 19. 22
Esaui, working, Gen. 25. 25
Eshcol, a cluster, Gen. 14. 24
Eshel, violence, 1. Chro. 8. 39
Ester, hid, Ester 2. 7
Ethan, strength, 1. Kings. 3. 31
Eubulus, wife or of good counsel, 2. Tim. 4. 21
Eupolemus, a good warriour, 1. Mac. 8. 17
Eutychus, fortunate, Acts 20. 9
Ezbon, hasting to vnderstand, 1. Chron. 7. 7
Ezekiel, strength of the Lord, zek. 1. 3
Ezeliab, neere the Lord, 2. Chron. 34. 8
Ezer, an helpe, 1. Chron. 4. 4
Ezra, an helper, Ezra. 7. 1
Ezriel, the helpe of God, Iere. 36. 26
Ezrikam, an helpe arising, 1. Chro. 3. 23

G

Gaal, an abomination, Iudg 9. 35
Gabriel, a man of God, or the strength of God, the name of an Angel, Dan. 8. 16

Gad, a band or garison, Gen. 30. 11
Galal, a rolle, 1. Chron. 9. 15
Gamaliel, Gods reward, Acts 5. 34
Gamaria, a consuming of the Lord, Ier. 29. 3
Gazabar, a treasurer, Ezra. 1. 8
Gedaliah, the greatnesse of the Lord, Ier. 38. 1
Gedeon, a breaker or destroyer, Iudg. 6. 13
Gehazi, valley of vision, 2. Kings 4. 12
Gera, a pilgrime or stranger, Gen. 46. 21
Ginath, a garden, 1. Kings 16. 21
Gog, a roose of an house, Ezek. 38. 2
Goliath, a captiuitie, 1. Sam. 7. 4
Gomer, a consumer, Gen. 10. 2
Gorgias, terrible, 1. Mac. 3. 38

H

H Abakkuk, a wrestler, Hab. 1. 1
Habazaniah, the hiding of the Lords shield, Iere. 35. 3
Habiah, the hiding of the Lord, Nehe. 7. 63
Hacaliah, waiting of the Lord, Nehe. 10. 1
Hadad, joy, Gen. 25. 15. 1. Chron. 1. 30
Hagab, a grathopper, Ezra. 2. 46
Haggiah, the Lords feast, 1. Chron. 6. 30.
Ham, Hamathi, indignation or heat, Gen. 10. 18.
Hamdan, heat of iudgement, Gen. 36. 26
Hamul, mercifull, Gen. 46. 12
Hanameel, the mercie of God, Iere. 32. 7
Hananeel, the grace of God, Nehe. 3. 1
Hanani, gracious or mercifull, 1. Kings 16. 7
Hananiah, grace of the Lord, Iere 37. 17
Hirim, dedicate to God, 1. Chro 24. 8
Hatadiah, the mercy of the Lord, 1. Chro. 3. 20
Hattai, an howling for sinne, Ezra. 2. 57
Hauith, living, or giuing life, Gen. 3. 20
Hazael, seeing God, 1. Kings 19. 17
Hazariah, seeing the Lord Nehe. 1. 5
Heber, a companion, Gen. 46. 17
Heikiah, the portion of the Lord, 2. King. 18. 18.
Henoch, taught or dedicate, Gen. 5. 18
Hepher, a digger or deluer, 1. Chro. 4. 5
Hephzebah, my delight in her, 2. Kings 21. 1
Heth, teare or breaking, Gen. 23. 3
Hezri, or Hezro, Hefron, Afar, Eli, Gen. 46. 12
Hiel, the Lord liueh, 1. Kings 16. 34
Hiram, the height of life, 2. Sam. 5. 11
Hizkiah, strength of the Lord, 2. Kings 18. 1
Hobab, beloved, Num. 10. 29
Hori, a prince, Gen. 36. 22
Hoshaiah, saluation of the Lord, Iere. 42. 1
Hoshea, saluation, Hof. 1. 1
Hofa, trusting, 1. Chron. 26. 10
Hotham, a seale or signet, 1. Chron. 7. 32
Hoziel seeing God, 1. Chron. 23. 9.
Hul, sorrow or infirmitie, Gen. 10. 23
Hur, liberty, or prince, 1. Chro. 4. 1
Hushan, halting, 1. Chro. 4. 4

I

Iakob, a supplanter, Gen. 25. 26
Iaakan, destroying, 1. Chro. 5. 13
Iaafiel, the worke of God, 1. Chro. 1. 47
Iaazaniah, the hearkening of the Lord, Iere. 3. 3.
Iabal, bringing or budding, Gen. 4. 20
Iabeth, drought, 2. Kings 15. 10
Iabez, sorrow, 1. Chron 4. 9
Iabin, vnderstanding, Iosh. 1. 1.
Iachin, stabilitie, Gen. 48. 10
Iadiab, knowing the Lord, Ezra. 1. 36
Iael, a Doe, or ascending, Iudg. 4. 17
Iahalleel, praying God, 1. Chro. 4. 16
Iahaziel, Iahaziel, Q 99 3

Gamariah
Gemariah
Godoliah
Gideon
Gizzi

Abakuk
Habazziniah

Habaiah
Achaliah
Hechaliah
Hadar
Hagaba
Aggia
Amatha
Abatha
Anameel
Hamei

Ananias

Atadiah
Hazadiah
Eua
Azael
Ozea
C obor
Helchi
Hanoeh
Eroch
Haphsiba
Epiba
Ezron

Huram
Ezechias
Obab

Hoshaiah
Hofea
Aofah

Huziel
Haziel

Oafa

Iakob
Ioakam
Istiei
Iobel

Iedaiah
Iahel
Iahaleel

Abolish a mansion, or dwelling in herself.
 Abimelech, my mansion in her. Ezek. 13. 4
 Abud, praying or confessing. Iudg. 3. 15
 Abnan, high. 1. Chron. 11. 40
 Abnail, a licking people. Gen. 16. 12
 Amariah, the Lord said, or the lambs of the Lord.
 Zeph. 1. 1
 Amasa, fearing the people. 2. Sam. 17. 25
 Amasai, the gift of the people. 1. Chron. 6. 35
 Amasai, the reading of the people. Nche. 4. 12
 Amasiah, the burden of the Lord. 2. Chron. 17. 16
 Amithi, iron or fearing. 2. Kings 14. 25
 Ammiel, a people of God, or God with mee. 1.
 Chron. 3. 5
 Ammihaddai, the people of the Almighty. Num.
 1. 1
 Ammon, a people. Gen. 19. 38
 Amnon, faithfull. 2. Kings 22. 18
 Amos, a burden, one of the twelve Prophets.
 Amoz, strong, the father of Ithai. Mai. 1. 1.
 Amoz, strong. 1. Chron. 4. 46
 Anah, answering, answering, or singing. Ge. 36. 3
 and Hanna, gracious or mercifull. 1. Sam. 1. 2
 Ananias, the cloud of the Lord. Acts 5. 1
 And can manly. Mat. 4. 18
 Anub, a grape. 1. Chron. 4. 3
 Antipar, for all, or against all. Reuel. 2. 13
 Apadno, the wrath of his judgement, or the te-
 raco beracles of his palace. Daniel. 1. 46
 Apollo, destroyer. Acts 18. 24, the name also of
 an idol.
 Apphia, bringing forth, or increasing. Philom. 3. 1
 Aram, bright, or their curse. Gen. 10. 23
 Arbel, Bel, as God hath avenged. Ios. 10. 14
 Archelus, a prince of the people. Mat. 2. 12
 Archi, the altar of God. Gen. 46. 16
 Arcas, virtuous. 2. Mac. 5. 8
 Arrasbath, fervent to spoils. Ezra 7. 21
 Als, a physician. 1. Kings 15. 8
 Asael, God hath wrought. 2. Sam. 1. 18
 Asaph, gathering. 1. Chron. 6. 39
 Asharel, the blessedness of God. 1. Chron. 25. 3
 Athbel, an old fire. Gen. 46. 21
 Athel, blessedness. Gen. 30. 13
 Athiel, the works of God. 1. Chron. 4. 25
 Athur, blessed, or transiling. Gen. 10. 25
 Asmodeus, a destroyer. Tobit 3. 8
 Asyages, governor of the city. Dan. 11. 65
 Ataria, a crown. 1. Chron. 2. 26
 Atabiah, the time of the Lord. Neh. 11. 4
 Atalish, time for the Lord. 1. Kings 8. 26
 Aza, strength. Ezra 2. 42
 Azariah, hearkening the Lord. Neh. 10. 9
 Azarel, the help of God. 1. Chron. 12. 6
 Azariah, help of the Lord. 1. Kings 14. 23
 Azarim, help ruling up. Nch. 11. 15
 Azmaneth, strength of death. 2. Sam. 23. 32
 Azubah, forsaken. 1. Kings 12. 43
 Azur, holpen or helper. Le. 24. 10

B Ad, bealim, lord, lord; the name of the idols
 of the Sidonians, or a general name to all
 idols, because they were as the lords and ow-
 ners of all that worshipped them. 1. Sam. 7. 44
 Judges 2. 13, and 17.
 Babilon, a mother of knowledge. 1. Chron. 1. 7
 Balaam, the lord is master of the mansion of
 the hosts, as Balaam, Balaam, Balaam, the same,
 Luke 11. 15, Num. 22. 15
 Balub, the mother of Balaam. 1. Kings 12. 1

Balaam, in affliction. 2. Sam. 4. 3
 Babel, confusion. Gen. 10. 10, and 11. 9
 Bacchides, one that holdeth of Bacchus, or a drum.
 Iudg. 1. 1. Mar. 7. 8.
 Bacheror, and Baceror, the same. 2. Mac. 12. 35
 Badaiah, the Lord alone. Ezra. 10. 35
 Baladan, ancient in judgement. 2. Kings 20. 12
 Baldad, old love, or without love. Job 8. 1
 Barachel, blessing God. Job 32. 2
 Barachiah, blessing the Lord. Zech. 1. 7
 Barionah, sonne of a dove. Mat. 16. 17
 Barnabas, the sonne of consolation. Acts 4. 36
 Barabbas, the sonne of confusion. Mat. 27. 16
 Baruch, blessed. Ierem. 32. 13
 Bathsheba, the seventh daughter, or the daughter of
 an othe. 2. Sam. 11. 3
 Bathshua, the daughter of saluation. 1. Chron. 3. 5
 Belshazzar, without treasure, or searcher of trea-
 sure. Dan. 5. 1.
 Benajah, the Lords building. 1. Chron. 4. 36
 Benjamin, sonne of the right hand, who was first
 called Benoni, the sonne of sorrow. Gen. 35. 18
 Beraiah, the Lords creature. 1. Chron. 8. 21
 Berak, lightning. Iudges 4. 6
 Bered, haile. 1. Chron. 7. 10
 Bethiah, the Lords daughter. 1. Chr. 4. 18
 Bezaleel, in the shadow of God. Exod. 31. 2
 Bileam, the ancient of the people. Num. 22. 5
 Bilhah, old, or fading. Gen. 29. 29
 Boas, in power, or strength. Ruth 1. 2

C

Caiaphas, a searcher. Mat. 26. 37
 Calcol, nourishing. 1. Kings 4. 31
 Caled, as an hart. Num. 13. 7
 Canaan, a merchant. Gen. 9. 18
 Carmi, my vine. Gene. 46. 9
 Chafeluni, as pardoned. Gen. 10. 14
 Cephas, a stone. Iohn. 1. 42
 Cepirah, a lioness. Ezra 3. 35
 Cherub, as a child. Ezra 2. 59
 Chiseab, the restraint of the father. 2. Sam. 3. 3
 Chilion, perfir, all like a dove. Ruth 1. 2
 Cision, hope, or confidence. Num. 34. 21
 Clemens, meeke. Phil. 4. 3
 Cleopatra, the glory of the country. 2. Maccab.
 10. 57
 Col-hozeh, seeing all. Nch. 3. 15
 Coneniah, the stability of the Lord. 2. Chr. 31. 13
 Corbi, a lyar. Num. 25. 18
 Cusan, Cusi, blacke, or an Ethiopian. 1. Samuel
 18. 21

D

Dabiah, the poore of the Lord. 1. Chron. 3. 24
 Dalilah, a bucket, or consumer. Iudg. 16. 4
 Damaris, a little wife. Act. 17. 34
 Dan, a judgement. Genes. 30. 19
 Daniel, judgement of God. Dan. 1. 6
 Dathan, stature or law. Num. 16. 1
 David, beloved. 1. Sam. 17. 21
 Deborah, a word or a Bet. Gen. 35. 1
 Delphon, a dropping down. Ezra 9. 7
 Demas, fuoping the people. Col. 4. 14
 Demophon, slaying the people. 2. Mac. 4. 23
 Deuel, knew God. Num. 1. 4
 Diblam, cluster of figges. Ios. 1. 2
 Didymus, a twinne. Iohn. 11. 16
 Dinah, judgement. Gen. 30. 21
 Diogenes, nourished of Iupiter. 1. Iohn. 1. 1
 Dilhan, a chrelling. Gen. 36. 23
 Dodanah, love. 2. Chron. 20. 37

Dodanim,

Babylon

Badaias

Bediah

Bildad

Berechiah

Bethfabe

Baltasar

Belteshazzar

Belshazzar

Belshazzar

Barak

Phathoniah

Bezeleel

Balaam

Boos, Boaz

Chalchol

Chafelon

Chafsonim

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Dodanim, beloved, Gen. 10. 4.
Doe, carefull, 1. Sam. 2. 1. 7.
Dorcus, a Doe, Acts 9. 39.
Dorda, generation of knowledge, 1. Kings 4. 3. 1.
Dositheus, given to God, 2. Mac. 12. 19.

E

Eber, passing or passage, Gen. 10. 24.
Eden, pleasure, 2. Kings 19. 12.
Eder, a flocke, 1. Chron. 13. 23.
Edom, reddy or earthy, Gen. 25. 30.
Elchanan, the mercy of God, 2. Sam. 23. 24.
Eldah, the loue of God, Gen. 25. 4.
Eldad, the loue of God, Num. 11. 26.
Eleadah, witnesse of God, 1. Chron. 7. 21.
Eleasah, the worke of God, 1. Chron. 2. 39.
Eleazar, the helpe of God, Exod. 6. 23.
Eliab, My God the father, Num. 26. 8.
Elijah, God the Lord, 1. Chron. 8. 27.
Eliakim, God ariseth, Isa. 22. 10.
Eliam, the people of God, 2. Sam. 23. 34.
Eliashaph, the Lord increaseth, Num. 1. 14.
Eliashib, the Lord returneth, 1. Chron. 3. 24.
Eliatha, thou art my God, 1. Chron. 25. 4.
Elihoenai, to the Lord mine eyes, 1. Chron. 26. 3.
Elidad, the beloved of God, Num. 34. 21.
Elihu, he is my God, 1. Chron. 12. 20.
Elimelech, my God the King, or the counsell of God, Ruth. 1. 2.
Elioenai, to him mine eyes, 1. Chron. 3. 23.
Eliphaz, a miracle of God, 1. Chron. 11. 35.
Eliphalet, the God of deliverance, 2. Sam. 5. 16.
Elisai, my God saith, 1. Kin. 19. 16.
Elishah, the Lambe of God, Gen. 10. 4.
Elishaphat, my God iudgeth, 1. Chron. 23. 1.
Elishiba, the othe of God, or the fulnesse of God, Exod. 6. 23.
Elizar, the strength of God, Num. 1. 5.
Elkanah, the zeale of God, Exod. 6. 24.
Elmodad, God meassureth, Gen. 10. 26.
Elnathan, Gods gift, Iere. 26. 22.
Elphaal, Gods worke, 1. Chron. 8. 11.
Euzai, God my strength, 1. Chro. 12. 5.
Elymas, a corrupter or sorcerer, Acts 13. 8.
Enos, man, or miserable, Gen. 4. 16.
Epphroditus, pleasant, Philip. 2. 25.
Eperetus, laudable, Rom. 16. 5.
Ephah, weary, Gen. 25. 4.
Epher, dust, Gen. 29. 4.
Ephraim, fruitful, or encreasing, Gen. 41. 52.
Erastus, amiable, Acts 19. 22.
Esau, working, Gen. 25. 25.
Eshcol, a cluster, Gen. 14. 24.
Eshel, violence, 1. Chro. 8. 39.
Ester, hid, Ester. 2. 7.
Ethan, strength, 1. Kings. 3. 31.
Eubulus, wife or of good counsel, 2. Tim. 4. 21.
Eupolemus, a good warriour, 1. Mac. 8. 17.
Eutyclus, fortunate, Acts 10. 9.
Exbon, hastening to understand, 1. Chron. 7. 7.
Ezekiel, strength of the Lord, Ezek. 1. 3.
Ezeliah, neere the Lord, 2. Chron. 34. 8.
Ezer, an helpe, 1. Chron. 4. 4.
Ezra, an helper, Ezra. 7. 1.
Ezriel, the helpe of God, Iere. 36. 26.
Ezrikam, an helpe arising, 1. Chro. 3. 23.

G

Gad, an abomination, Iudg. 9. 35.
Gabriel, a man of God, or the strength of God, the name of an Angel, Dan. 8. 16.

Gad, a band or garison, Gen. 30. 16.
Galal, a rolle, 1. Chron. 9. 15.
Gamaliel, Gods reward, Acts 5. 34.
Gamaria, a consuming of the Lord, Ier. 29. 3.
Gazabar, a treasurer, Ezra. 2. 8.
Gedaliah, the greatness of the Lord, Ier. 38. 1.
Gedeon, a breaker or destroyer, Iudg. 6. 13.
Gehazi, valley of vision, 2. Kings 4. 12.
Gera, a pilgrime or stranger, Gen. 46. 21.
Ginath, a garden, 1. Kings 16. 21.
Gog, a rooffe of an house, Ezek. 38. 2.
Goliath, a captiuitie, 1. Sam. 7. 4.
Gomer, a consumer, Gen. 10. 2.
Gorgias, terrible, 1. Mac. 3. 38.

H

Habakkuk, a wrestler, Hab. 1. 1.
Habazaniah, the hiding of the Lords shield, Iere. 35. 3.
Habiah, the hiding of the Lord, Nehe. 7. 63.
Hacaliah, waiting of the Lord, Nehe. 10. 1.
Hadad, joy, Gen. 25. 15. 1. Chron. 1. 30.
Hagab, a grasshopper, Ezra. 2. 46.
Haggiah, the Lords feast, 1. Chron. 6. 30.
Ham, Hamathi, indignation, or heat, Gen. 10. 18.
Hamdan, heat of iudgement, Gen. 36. 16.
Hamul, mercifull, Gen. 46. 12.
Hanameel, the mercie of God, Iere. 32. 7.
Hananeel, the grace of God, Nehe. 3. 1.
Hanani, gracious, or mercifull, 1. Kings 16. 7.
Hananiah, grace of the Lord, Iere. 37. 17.
Harim, dedicate to God, 1. Chro. 24. 8.
Hafadiah, the mercy of the Lord, 1. Chro. 3. 20.
Hattil, an howling for sinne, Ezra. 2. 59.
Hauah, living, or giving life, Gen. 3. 20.
Hazael, seeing God, 1. Kings 19. 17.
Hazariah, seeing the Lord, Nehe. 11. 5.
Heber, a companion, Gen. 46. 17.
Helkiah, the portion of the Lord, 2. King. 18. 18.
Henoah, taught or dedicate, Gen. 5. 18.
Hepher, a digger or Deluer, 1. Chro. 4. 6.
Hephzebah, my delight in her, 2. Kings 21. 1.
Heth, teare or breaking, Gen. 23. 3.
Hezri, or Hezro, Hezron, Asar, Esri, Gen. 46. 12.
Hiel, the Lord liueth, 1. Kings 16. 34.
Hiram, the height of life, 2. Sam. 5. 11.
Hizkiah, strength of the Lord, 2. Kings 18. 1.
Hobab, beloved, Num. 10. 29.
Hori, a prince, Gen. 36. 22.
Hoshaiah, saluation of the Lord, Iere. 42. 1.
Hoshea, saluation, Hof. 1. 1.
Hofa, trusting, 1. Chron. 26. 10.
Hotham, a seale or signet, 1. Chron. 7. 32.
Hoziel, seeing God, 1. Chron. 23. 9.
Hul, sorrow or infirmitie, Gen. 10. 23.
Hur, liberty, or prince, 1. Chro. 4. 1.
Hushah, hastening, 1. Chro. 4. 4.

I

Iakob, a supplanter, Gen. 25. 26.
Iaakan, destroying, 1. Chro. 5. 13.
Iaafiel, the worke of God, 1. Chro. 1. 47.
Iaazaniah, the hearkening of the Lord, Iere. 3. 3.
Iabal, bringing or budding, Gen. 4. 20.
Iabesh, drought, 2. Kings 15. 10.
Iabez, sorrow, 1. Chron. 4. 9.
Iabin, understanding, Iosh. 11. 1.
Iachin, stabilitie, Gen. 46. 16.
Iadiab, knowing the Lord, Ezra. 2. 36.
Iael, a Doe, or ascending, Iudg. 4. 17.
Iahleel, praying God, 1. Chro. 4. 16.

Gamariah
Gemariah
Godoliah
Gideon
Giczi

Abakuk
Habazziniah

Habaiah
Achaliah
Hechaliah
Hadar
Hagaba
Aggia
Amatha
Abatha
Anamzel
Hamel

Ananias

Asadiah
Hazadiah
Eua
Azael
Ozea
Cobor
Helchi
Hanoah
Enoch
Haphsiba
Epliba
Ezron

Huram
Ezechias
Obab

Hoshaiah
Hofea
Aofah

Huziel
Haziel

Oufa

Iakob
Ioakam
Esriel
Iobel

Iedaiab
Iabel
Ialoleel

Iahaziel, God hath seen, Gen. 26. 24
Iahziel, seeing God, Ezra. 8. 5
Iabel, hope in God or beginning in God, Gen. 46. 24
Iair, lightened, Deut. 3. 14
Iakim, stabilizing, 1. Chron. 8. 19
Iambri, rebellious, 1. Mac. 9. 37
Iamin, right hand, Gen. 46. 10
Iamuel, God is his day, Gen. 46. 10
Ianohab, resting, Josh. 16. 6
Ianam, sleeping, Josh. 15. 53
Iapheth, persuading and enticing, Gen. 5. 32
Iaphia, lightning, 2. Sam. 5. 15
Iarephel, health of God, Josh. 18. 27
Iarib, fighting or avenging, 1. Chron. 4. 24
Iashen, ancient, 2. Sam. 23. 32
Iasher, righteous, Josh. 10. 13
Iathub, a returner, 1. Chron. 7. 1
Iathiel, a gift of God, 1. Chron. 26. 2
Iattir, a reward or excellent, Josh. 15. 48
Ithri, Ithra, Ithron, the same.
Ianan, making sad, Gen. 10. 2
Iaziel, the strength of God, 1. Chron. 15. 18
Iaziz, brightness, 1. Chr. 27. 31
Ibbaz, chosen, 2. Sam. 23. 5
Ichabod, where is glory? 1. Sam. 4. 21
Iddo, his confession, 1. Chr. 27. 22
Ieconiah, stability of the Lord, 1. Chron. 3. 16
Iedajah, the hand of the Lord, or confounding the Lord, 1. Chron. 4. 37
Iedidah, beloved, 2. Sam. 12. 35
Iediel, knowledge of God, 1. Chr. 7. 6
Ieduthan, confiding, 1. Chron. 9. 16
Iehiah, the Lord liveth, 1. Chr. 13. 24
Iehiel, God liveth, 1. Chr. 26. 22
Iehoadan, the Lord's pleasure, 2. Kings 14. 2
Iehoahas, the possession of the Lord, 2. Kings 23. 34
Iehoash, the fire of the Lord, 2. Kings 11. 21
Iehohanan, grace or mercy of the Lord, 1. Chron. 26. 3
Iehoiada, the knowledge of the Lord, 2. Kings 11. 15
Iehoiakim, the rising or avenging of the Lord, 2. Kings 23. 34
Iehoshaphat, the Lord is the judge, 1. Chr. 3. 10
Iehoshua, the Lord's salvation, Zech. 3. 1
Iehozadak, the justice of the Lord, 1. Chr. 6. 14
Iehudah, confession or praise, Gen. 29. 35
Iekamiah, the Lord shall arise, establish, or avenge, 1. Chr. 2. 41
Iekodeam, the burning of the people, Josh. 15. 56
Iephler, delivered, 1. Chr. 7. 33
Iephunneh, beholding, Num. 13. 7
Ierahmeel, the mercy of God, 1. Chr. 2. 9
Iered, ruling, Gen. 5. 15
Ieriel, the feare of God, 1. Chr. 7. 2
Ierimoth, fearing death, 1. Chr. 7. 7
Ieroboam, encreasing the people, 2. Kings 14. 23
Ieroham, high, 1. Chr. 6. 27
Ierubbaal, let Baal avenge, Judg. 6. 32
Iethaiah, salvation of the Lord, Isa. 1. 1
Iethna, a Saviour, Matt. 2. 16
Igal, redeemed, 1. Chron. 3. 23
Igdaliah, the greatness of the Lord, Jer. 35. 4
Iob, willing, or voluntary, 1. Chr. 2. 16
Iob, sorrowful or hated, Job 1. 1
Iobamah, the building of the Lord, 1. Chr. 9. 8
Jochebed, glorious, Exod. 6. 10
Joel, willing, or beginning, Joel 1. 1

Iokhean, an offender, Gen. 25. 2
Ioktan, a little one, Gen. 10. 25
Jonah, a dove, 2. Kings 14. 25
Jonadab, voluntary or willing, 2. Sam. 13. 5
Jonathan, the gift of the Lord, Judges 18. 30
Ioseph, encreasing, Gen. 30. 24
Ioshabab, the fullness of the Lord, 2. Chron. 22. 11
Ioshiah, the fire of the Lord, 2. Kings 22. 3
Iotham, perfice, 2. Kings 15. 32
Iozobad, endowed, 1. Chr. 11. 20
Iphdiah, the redemption of the Lord, 1. Chron. 8. 25
Iphtah, opening, Judges 11. 1
Ira, a watchman, 1. Chr. 11. 28
Irad, a wilde ass, Gen. 4. 18
Iriah, the feare of the Lord, Jer. 37. 13
Irmeiah, Exalting the Lord, 1. Chr. 3. 24
Ishacar, a wages, Gen. 30. 18
Ishai, a gift or oblation, Ruth. 4. 17
Iihoboth, a man of shame, 2. Sam. 2. 12
Iihcarior, an hireling, or man of death, Mat. 10. 4
Iihmael, God hath heard, Gen. 16. 11
Istrob, good man, 2. Sam. 10. 8
Israel, a prince of God, or prevailing with God, Gen. 35. 10
Ithamar, wor to the change, Exod. 6. 23
Ittai, strong, 2. Sam. 23. 19
Ithiel, God with me, Nehe. 12. 7
Iubal, bringing, or sailing, Gen. 4. 21
Iuchal, mightie, Jer. 38. 1
Izabel, wor to the house, 1. Kings 16. 31
Izhak, laughter, Gen. 17. 19
Izrahiah, the Lord ariseth, or the cleareness of the Lord, 1. Chron. 17. 19
Izrael, the seeds of God, Josh. 25. 56

K

Kaath, a congregation, Gen. 4. 6. 11
Kainan, a buyer, or owner, Gen. 5. 9
Kain, a possession, Gen. 4. 1
Kallaiah, the voice of the Lord, Nehe. 12. 20
Kamuel, God is risen, Gen. 32. 21
Kareah, bald, Jer. 41. 11
Kedar, blackness, Gen. 25. 13
Kedem, Bath, Jer. 49. 28
Keren-happuch, the horn of beauty, Job 41. 14
Kith, hard, or sore, 1. Sam. 9. 1
Kolaiah, the voice of the Lord, Nehe. 11. 2
Korah, bald, Gen. 36. 5
Kore, crying, 1. Chron. 9. 19
Kushaiah, hardness, 1. Chron. 15. 17

L

Laadah, to gather, or testify, 1. Chron. 4. 21
Laadan, for pleasure, 1. Chron. 7. 26
Laban, white, Gen. 24. 29
Lael, to God or to the mightie, Num. 3. 24
Lahad, to praise, 1. Chron. 4. 2
Lamuel, with whom is God? Prou. 31. 1, 4
Lappidoth, lightnings, Indg. 4. 4
Lebabin, enflamed, Gen. 10. 13
Lemech, poor, or smitten, Gen. 4. 18
Letushim, hammer men, Gen. 25. 3
Leui, ioyned, or coupled, Gen. 29. 34
Leah, painfull, or wearis, Gen. 29. 16
Lobin, whiteness, Exod. 6. 17
Lor, wrapped, or ioyned, Gen. 11. 27
Lud, a nasuittie or generation, Gen. 10. 23
Lyfias, dissolving, 1. Mac. 3. 32
Lymachur, dissolving battell, 2. Mac. 4. 29

Maacha-

Iechfan
Iechan
Iehonadab
Iehonathro
Iehoshabat
Iehoshabe-ath
Iofiah
Iphedeah
Iras
Iriiah
Jeremias
Ishachar
Iesai
Scariot
Iicariot
Ieri, Itai
Iethai
Ithiel
Iebucal
Iucal
Ifoac
Izhak
Izrahiah

Chaath
Choaath
Kohath
Cafaiah
Kallai
Chenuel
Kemuel

Goliah
Kushaiah

Leedan

Laad
Lemuel
Lahabim
Lamech

Libni
Lotan
Ludim

M

M **Aachathi**, broken, 2 Kings 25.23
Mahazioth, seeing a signe, 1 Chro. 35.4
Mahfiah, the protection of the Lord, Iere. 32.12
Mahlah, weaknesse, or a dance, Num. 26.33
Maafai, my worke, 1 Chro. 9.12
Maafiah, the worke of the Lord, 1 Chro. 15.11
Maaziah, the strength of the Lord, 1 Chro. 24.18
Macaz, finishing, or watching, 1 Kings 4.9
Macbani, my poore sonne, 1 Chro. 12.13
Machi, poore, or a smiter, Num. 13.16
Machir, selling or knowing, Gen. 50.23
Madaia, a measure or iudging, Gen. 10.2
Madan, strife, Gen. 25.3
Magdalena, magnified, or exalted, Mat. 27.56
Magdiel, preaching God, Gen. 46.43
Magog, couering, or melting, Gen. 10.2
Mahalah, infirmitie, or sicknesse, 2 Chron. 18.18
Maharai, hasting, 1 Chro. 11.30
Mahach, wiping away, or searing, 1 Chro. 6.35
Malachi, my messenger, Mala. 1.1
Mahaleel, praising God, Gen. 5.12
Mahaleel, Mamzer, a bastard, Deut. 33.2
Manahem, a comforter, 2 Kings 15.14
Manoah, rest, Iudges 13.3
Maon, dwelling place, Iosh. 15.55
Mordec, bitter contrition, Esther 2.5
Martha, bitter, or prouoking, Luke 10.38
Mattan, a gift, 1 Chro. 2.37
Mattani, Mattaniah, Marthanah, Matthanah, his gift, Ezra 10.33
Mattathias, a gift of the Lord, 1 Chro. 9.31
Malchiel, God is my King, Gen. 46.17
Malchi-zedek, a King of righteousness, Gen. 14.10
Malchishus, my King the Saviour, 1 Sam. 14.49
Mehetabel, how good is God? Gen. 36.39
Mehuman, troubled, Ester 1.10
Mehuael, teaching God, Gen. 4.18
Mehushael, asking death, Gen. 4.18
Mehushelah, spoiling his death, Gen. 5.21
Melchiah, deliverance of the Lord, Nehe. 3.7
Menelaus, strength of the people, 2 Mac. 4.24
Menafethi, forgetting, Gen. 41.51
Meraioth, bitterness, 1 Chro. 9.11
Mered, rebellious, 1 Chro. 4.17
Metha, saluation, 1 Chro. 2.42
Meshelemiah, the peace of the Lord, 1 Chron. 26.1
Meshullam, peaceable, 1 Kings 22.3
Mephiboth, th, shame of mouth, 2 Sam. 4.4
Meshech, prolonging, Gen. 10.2
Milchah, a woman of counsell, Gen. 11.29
Milchom, their King or counsellor, the idole of the Ammonites, 2 Kings 23.13
Mizzah, a dropping, or consuming, Gen. 39.13
Michah, poore or smitten, or who is here? 2 Chro. 34.10
Michai, who is like the Lord? 2 Kings 22.12
Michael, who is like God? 1 Chro. 7.3
Michal, who is perfect? 1 Sam. 14.49
Milhael, who demandeth, Exod. 6.23
Miriam, exalted, or teaching, Exod. 15.20
Mithredath, dissolving the Law, Ezra 1.8
Moab, of the father, Gen. 19.37
Motheb, drawn vp, Exod. 2.10
Moza, found, or vnleauened, 1 Chro. 2.46
Musach, appointing, or vaile, 2 Kings 16.18
Mulhi, departing, Exod. 6.19

N

N **Naamah**, beautifull, Gen. 4.22
Naaman, faire or beautifull, Gen. 46.22
Naarah, a maide, or warching, Iosh. 16.7
Naariah, a childe of the Lord, 1 Chro. 3.22
Nabaioth, buds, or prophecies, Gen. 25.13
Nabal, a foole, 1 Sam. 25.2
Nadab, a prince, or liberall, Exod. 6.23
Naggai, clearenesse, Luke 3.25
Nahaiel, the inheritance of God, Num. 21.19
Naham, Nahum, a comforter, or repentant, 1 Chro. 4.19
Nahas, a serpent, 1 Chro. 4.12
Nahor, hoarse, or angry, Gen. 11.22
Naioth, beautie, or a dwelling place, 1 Sam. 19.11
Naphtali, wrestling, or comparison, Gen. 30.8
Nathan, giuen, 2 Sam. 5.14
Nebuchad-nezzar, which is written for the Nabuchodomoft part in Ieremie, and sometime in Ezekiel, nofor Nebuchad-nezzar, signifieth the mourning of the generation, Iere. 27.8. & 34.1
Nepheg, weak, 2 Sam. 5.15
Nephtuim, an opening, Gen. 10.13
Ner, a light, 1 Sam. 14.5
Nethaneel, the gift of God, 2 Chro. 35.9
Nethaniah, a gift of the Lord, 2 Kings 25.23
Nimrod, rebellious, Gen. 10.8
Noadiah, the witnessing or testification of the Lord, Ezra 8.33
Noah, rest, Gen. 5.29
Nogah, brightnesse, 1 Chron. 14.6
Nun, sonne, or posteritie, Num. 13.9

O

O **Balial**, seruant of the Lord, 1 Chro. 3.21
Obed, a seruant, Iudges 9.26
Obed-edom, the seruant of Edom, or a seruant Edomite, 2 Sam. 6.10
Obel, borne, or brought, 1 Chro. 27.30
Omar, speaking, or exalting, Gen. 36.11
Onam, sorow, strength, Gen. 36.23
Onan, sorow, or iniquitie, Gen. 38.4
Ophel, a tower, or darkenesse, 2 Chro. 33.14
Ophir, ashes, Gen. 10.19
Ornan, reioicing, 1 Chron. 21.18
Orpah, a necke, Ruth 1.4
Orthofias, reftified, 1 Mac. 15.37
Othai, my time, 1 Chro. 2.67
Otholiah, time to the Lord, 1 Chro. 8.26
Othniel, the time of God, Iosh. 15.17
Ozariah, the strength of the Lord, 1 Chro. 15.21
Ozziel, the helpe of God, 1 Chro. 27.19

P

P **Agel**, God hath met, Num. 1.13
Palal, praying, or iudging, Nehe 5.25
Palti, deliverance of God, Num. 13.10
Paltiel, deliverance of God, Num. 34.26
Pahu, marueilous, Gen. 46.9
Paroh, vengeance, Exod. 8.1
Paruah, flourishing, or fleeing, 1 Kings 4.17
Pathur, increasing libertie, Iere. 20.3
Padahel, the redemption of God, Num. 34.28
Pedah-zur, a mightie redeemer, Num. 1.10
Pedaiah, the Lords redeeming, 2 Kings 22.1
Pekaiiah, the Lords opening, 2 King. 15.22
Pelaiah, the miracle of the Lord, 1 Chro. 3.24
Pelaiah, a miracle of the Lord, Nehe. 8.7
Pelatah, deliverance of the Lord, 1 Chro. 3.21
Peleg, a diuifion, Gen. 10.25
Peler, deliverance, 1 Chro. 2.33
Penuel, seeing God, 1 Chro. 4.4
Qqq 4
Perefti

Noema
Naarah
Neariah
Nebo
Naboth

Nagge
Nahamani
Nabash

Naphtuim

Nemrod

Obdias
Abdias
Ebed

Oman
Anan

Ophrath

Athaliah
Othniel
Oziah
Azariah
Aziel

Phalali

Phaltias
Phallu
Pharaoh

Phadassur
Adaiah
Pekabiah

Phalarias
Phaltias
Pelcth
Phanuel

Pere, a division, Gen. 31. 33
Perada, a division, Num. 31. 33
Pethiah, the Lord openeth, Ex. 21. 10. 13
Phishol, the mouth of fall, Gen. 21. 33
Phinchas, a bold countenance, Num. 25. 7
Pnah, a mouth, Gen. 46. 1

R Amajiah, the thunder of the Lord, Neh. 7. 7
Raddai, ruling, 1. Chron. 2. 14
Rahab, proud or strong, Joshua 2. 1
Raham, mercie or compassion, 1. Chron. 4. 44
Rahel, a sheepe, Gen. 29. 9
Ram, high, 1. Chron. 2. 9
Ramiah, exaltation of the Lord, Ezra 10. 25
Rapha, release of medicine, 1. Chron. 5. 4
Reaiah, a vision of the Lord, 1. Chron. 5. 5
Reba, the fourth, Josh. 13. 2
Rechabiah, a King, 1. Kings 10. 15
Reeliah, a shepherd to the Lord, Ezra 2. 2
Rehabeam, dilating the people, 1. Kings 11. 43
Rechum, pitfull or pined, Ezra 2. 2
Remaliah, the exaltation of the Lord, 2. King. 1. 5

R 17
Rephai, medicine of God, 1. Chron. 26. 7
Rephai, medicine of the Lord, 1. Chron. 3. 21
Reu, his shepherd, Gen. 1. 1
Reuben, the sonne of vision, so named, because the Lord did see his mothers affliction, Gen. 29. 32
Reuel, a shepherd of God, Exod. 1. 18
Rezon, a secretary, or leane, 1. Kings 11. 28
Ribai, strife or increased, 2. Sam. 33. 29
Ribkah, fed, Gen. 21. 23
Rindah, a song of rejoycing, 1. Chron. 4. 10
Rinbath, medicine in Chalee, Gen. 10. 3
Rogel, a footman, or an deceler, Josh. 1. 7
Rud, watered or filled, Ruth 1. 4

S Sabath, a compass, or old age, Gen. 10. 7
Sabteca, the cause of fasting, Gen. 10. 7
Sarah, a lady or dame, Gen. 17. 15
Sarai, my dame or mistress, Gen. 11. 19
Saba, a compass, Gen. 10. 7
Sed, affliction, 1. Chron. 2. 20
Semachiah, cleaving to the Lord, 1. Chron. 26. 7
Shaal, Shaal, asked, Ezra 10. 29

S Shaph, flying or thinking, 1. Chron. 4. 7
Shobberai, my red, Neh. 11. 16
Shachir, wages, 1. Chron. 11. 35
Shage, ignorance, 1. Chron. 11. 34
Shallum, peaceable, 2. Kings 15. 10
Shalman, peaceable, Hof. 10. 14
Shalom, peaceable, Ruth 4. 21
Shangar, desolation of the stranger, Judg. 3. 31
Shammah, desolation, destruction, 1. Sam. 16. 5
Shammua, obedient, Num. 13. 3
Shaphan, a conie, or one hid, 1. Chron. 5. 12
Shaphat, a Judge, Num. 1. 6
Sharezer, the ruler, 1. Kings 19. 37
Sheathiel, asked of God, Hag. 2. 1
Shefish, the gate of the Lord, 1. Chron. 8. 13
Sheba, captivite, Gen. 30. 7
Shebaim, hope, Joshua 7. 5
Sheber, hope or welfare, 1. Chron. 1. 48

S Shecaniah, the habitation of the Lord, 1. Chron. 3. 21
Shechem, a part, or portion, Num. 16. 37
Shedeur, a field of fire, or the light of the Almighty, Num. 1. 5
Shegub, exalted, 1. Kings 16. 34

Shchariah, the morning of the Lord, 1. Chron. 8. 26
Shai, rough, or hairy, Gen. 36. 20
Shelah, disfoling, Gen. 38. 3
Shelah, lending or spoiling, Gen. 10. 14
Shelemiah, peace of the Lord, Ezra 10. 39
Sheleph, drawing out, Gen. 10. 26
Sheleth, a captain, 1. Chron. 7. 35
Shelomith, peaceable, Levit. 24. 11
Shelomoh, peaceable, 1. Sam. 5. 14
Shelumiel, the peace of God, Num. 1. 6
Shemaiah, hearing the Lord, 1. Chron. 4. 37
Shemariah, the keeping of the Lord, Ezra 10. 32
Shemed, destroying, 1. Chron. 11. 5
Shemer, a keeper, 1. Kings 16. 23
Shemida, a name of knowledge, Num. 26. 32
Shemuel, appointed of God, 1. Chron. 7. 1
Shemuel, heard of God, 1. Sam. 1. 30
Shephaniah, the Lord judgeth, 1. Sam. 3. 4
Sheriah, a prince of the Lord, 1. Chron. 4. 14
Sherug, a bough of plant, Gen. 1. 30
Sheth, set or put, Gen. 4. 25
Shethar, a remnant or hid, Ester 1. 14
Sheua, vanitie, 1. Chron. 2. 39
Shichiah, the protection of the Lord, 1. Chron. 8. 10

S Shimei, hearing or obedient, Exod. 6. 17
Shimeon, hearing, or obedient, Gen. 29. 33
Shimshon, there the second time, because the Angel appeared the second time in the prayer of his father, Judges 13. 24
Shiphthan, a Judge, Num. 34. 24
Shiphrah, faire, Exod. 1. 15
Shobab, returned, 2. Sam. 5. 14
Shobal, a path, Gen. 36. 20
Shobuah, a builder, 2. Kings 18. 18
Shua, crying or mourning, Gen. 38. 3
Shuah, praising or humiliation, Gen. 25. 2
Shubael, the returning of God, 1. Chron. 24. 10
Shuhah, a pit, 1. Chron. 4. 11
Shumathi, renewed, 1. Chron. 2. 53
Shumi, changed, or sleeping, Gen. 46. 16
Sithri, my secret, Exod. 6. 24
Sodi, my secret, Num. 13. 17
Suah, rooting up, 1. Chron. 7. 35

T Abael, good God, Isa. 7. 8
Tahash, hasting, Gen. 22. 25
Tahath, feare, 1. Chron. 8. 37
Talmal, a furrow, Josh. 15. 14
Tamer, a palme tree, Gen. 30. 7
Tanhumeth, consolation, Iere. 40. 8
Talmos, dew prepared, 1. Chron. 9. 17
Taphath, a little one, 1. Kings 4. 11
Tebah, a cooke, Gen. 22. 24
Tehlish, mercifull, or prayer, 1. Chron. 4. 12
Terah, smelling, Gen. 11. 24
Tiknah, hope, 2. King. 22. 14
Tison, murmuring, 1. Chron. 4. 20
Tiras, a destroyer, Gen. 10. 4
Tirmath, a teacher of mercie, 1. Chron. 3. 48
Tiria, a search, 1. Chron. 4. 16
Toab, a dare, 1. Chron. 6. 34
Tobiah, the Lord is good, Ezra 2. 40
Togarmah, strong, or bonie, Gen. 10. 3
Tohu, living, 2. Sam. 1. 1
Tola, a worme, Gen. 26. 13
Tom, a twinne, Math. 16. 3
Tubal, borne, brought, or worldly, Genesis 10. 2
Tukal-kain, wordly possession, Gen. 4. 12

T 26
Tahash, hasting, Gen. 22. 25
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Tison, murmuring, 1. Chron. 4. 20
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Seir

Salmiah

Salomon

Shamaiah

Seraiah

Seth

Secchia

Shimeah

Simon

Samson

Shiphrah

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Shuah

Shuah

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Shuah

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 17ⁱ **Gen. 12. 19. Iudg. 1. 13. 1.**
 18ⁱ **Gen. 12. 19. Iudg. 1. 13. 1.**
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He that hateth his brother, shall be brought
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